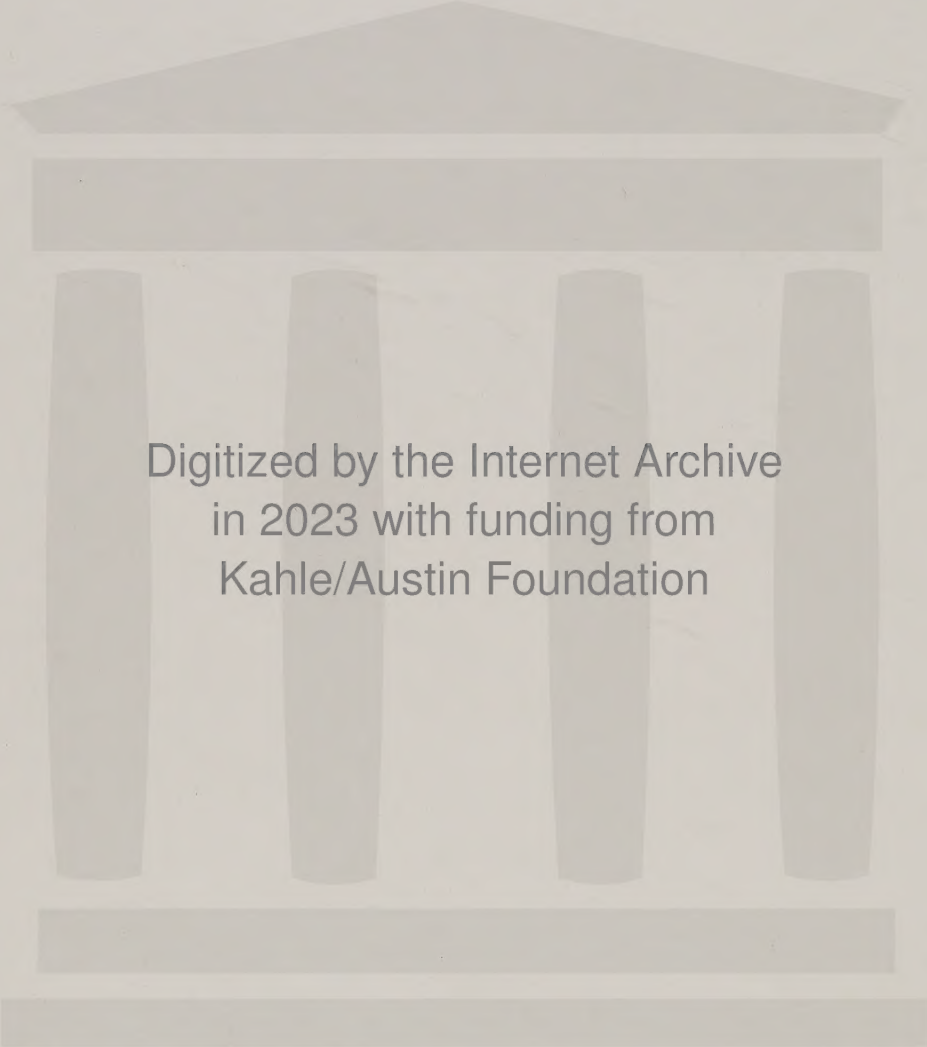
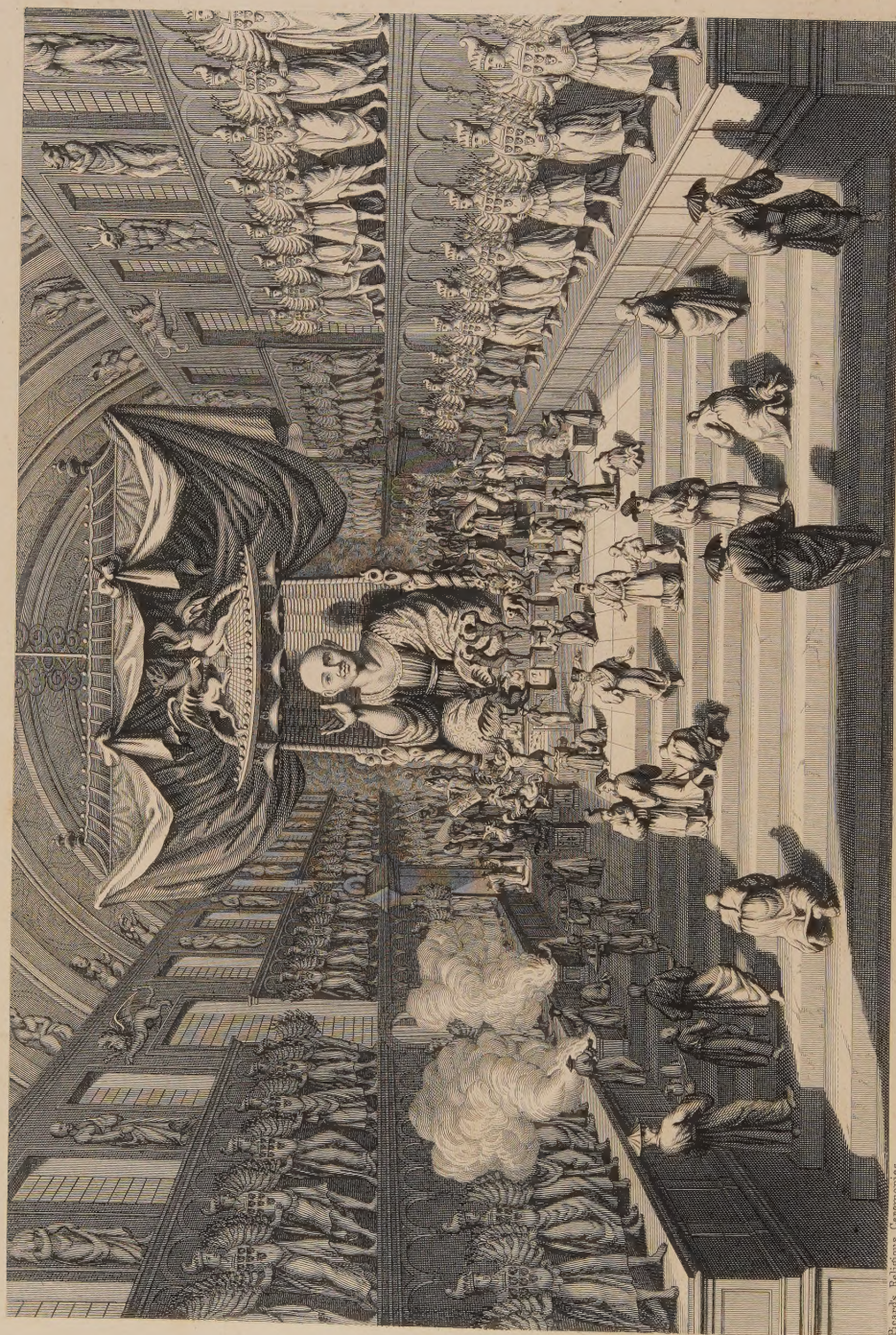




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From Religious Ceremonies

Engraved by A. Thom

The Temple of Ten Thousand Idols in Japan.

(See Article "Religions of Japan")

A. Fullarton & Co. London & Edinburgh.

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RELIGIONS of the WORLD

A DICTIONARY
OF

ALL RELIGIONS AND their RELIGIOUS SECTS,

Doctrines, Rites, Ceremonies and Customs,

BY THE

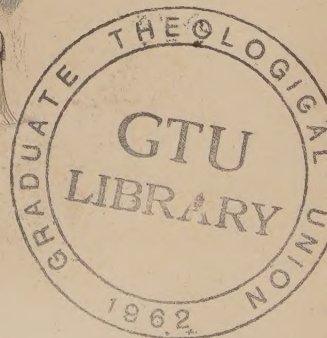
REV. JAMES GARDNER M.A.



W. B. Scott. Pinx.

R. Young

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P R E F A C E.

THE main design of the present Work is, as its title indicates, to exhibit an accurate, comprehensive, and impartial view of the "Faiths of the World." These are in themselves so numerous, intricate, and often obscure, that fully and satisfactorily to set forth their peculiar doctrines and principles, as well as their rites, ceremonies and customs, has been a task of extreme difficulty, requiring much laborious investigation and careful discrimination. Still, the tendencies of the present age seemed imperatively to demand that some attempt should be made to supply what has often been recognized as one of the felt wants of the day. For more than half-a-century past the attention of many thoughtful minds has been turned towards the numerous and diversified aspects in which religion has presented itself among the various nations and tribes of men on the face of the earth. Various treatises have appeared of late years bearing upon the subject, and shedding considerable light upon the mythologies of antiquity; while the reports of travellers and the narratives of missionaries have furnished much new and important information on the religions of modern times. "The Religion of God," as was remarked in the Prospectus, "is one, but the Religions of man are many. The one God-derived religion, Christianity, stands separate and apart as it were from all the others. It not only is, but on comparison with others is seen to be infinitely superior to them, and is shown thereby to be alone the product of Divine inspiration. 'Holy men of old,' *we know*, 'spake as they were moved by the Holy Ghost;' and the Revelation thus sent from above is, without doubt, specially adapted to the character, the condition, and the circumstances of man. All human systems of religion, even the most degrading that exist upon the earth, are on examination discovered to be founded to some extent on these religious sentiments and feelings which are inherent in the constitution of every mind. But far above all these, Christianity rises pre-eminent and alone; and the exhibition of its peculiarities, as contradistinguished from those of every other system of religious doctrine which the world has ever seen, forms a most important and powerful argument in favour at once of its truth and of its divine origin. Such a comparison proclaims Christianity to be the religion, the only religion which is worthy of God and suitable for man. It proclaims at the same time, with equal power and effect, the utter futility of the infidel maxim,—that all religions are alike. A false religion, whether recorded in the Koran of the Mohammedan or the Shastras of the Brahman, may contain many truths which in themselves are far from unimportant, but the fact that it is a *human* instead of a *divine*, a *false* instead of a *true* religion, indelibly stamps it as unacceptable and unrecognized in the sight of Him who is 'Just and true in all His ways,' as well as 'Holy in all His works.'"

It has been the aim of the Author, in the volumes now presented to the public, to depict the great leading systems of religion—Christianity, Judaism, Mohammedanism,

and Paganism—not in their main features only, but in their particular and even minute details. For this purpose the form of a Dictionary was obviously the best adapted, as affording an opportunity, under different articles, of calling the attention of the reader to prominent points, whether doctrinal or practical, which might happen to be omitted in a general view of the system. Besides, the whole of the numerous subjects embraced in the work are thus presented in a more varied and consequently more interesting light.

In addition to the great religions of the world, the work includes a view of the numerous religious sects into which the leading systems have from time to time branched out, and a full explanation of the peculiarities, whether in doctrines or ceremonies, by which they have been or still are specially characterized. In this important part of the undertaking it has been the earnest desire of the Author to be scrupulously accurate, and accordingly no pains have been spared, both by the careful perusal of the authoritative standards of the different religious denominations as well as by correspondence with leading men connected with each of them, to impart to these volumes a thoroughly trustworthy character, and thereby secure the confidence of the various sections of the religious world. The description also of the rites and ceremonies connected with the several forms and modifications of religious sentiment have been drawn from sources on which the Author feels he can safely and conscientiously rely.

In the preparation of the Engravings by which the “*FAITHS*” is embellished, the Publishers have spared neither trouble nor expense to furnish such illustrations as might most accurately and vividly represent prominent persons or interesting ceremonies referred to in the work. It may be also proper to state, that simultaneously with the appearance of the present volumes, the Publishers have issued a carefully prepared Chart exhibiting “*A View, from the Earliest to the Present Period, of the Rise, Duration, and Outward Connexion of the Chief Religious Communities, Denominations, Sects, &c., Founded on a Full or Partial Acknowledgment of the Holy Bible,*” by the Rev. Joseph William Wyld. This admirable adjunct to the “*FAITHS OF THE WORLD*” gives a distinct and correct *vidimus* of one great department of the subject, and that to most readers the most interesting department of the whole book.

THE FAITHS OF THE WORLD.

AARON'S BLESSING. Among the ancient Hebrews, it was one of the special functions of the priestly office to bless the people. The form of blessing most commonly in use was that which was employed by Aaron, who was the first individual invested with the office of the high priesthood by divine appointment, and who was commanded by Jehovah himself to pronounce upon the Israelites a solemn benediction in these words: "The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." Num. vi. 24—26. This, which is called Aaron's blessing, was uttered by the Jewish priests in a standing posture, with their hands lifted up, and their faces turned toward the assembly. When it was used in the sanctuary, the blessing was pronounced in its entire state, without a pause, the people preserving profound silence; but in the synagogues the priest divided it into three parts, making a distinct pause at the end of each verse, and the people saying with a loud voice, Amen. In the sanctuary, also, they pronounced the name Jehovah, which is thrice repeated in this form of blessing, but in their synagogues they used some other name of God instead of it. The Jews considered it as unlawful to add a fourth benediction to the three which occur in Aaron's blessing. In the modern synagogues, they that are of the family of Aaron go up to the steps which lead to the place where the book of the law is kept, and lifting up their hands, pronounce the blessing upon the assembly; and they still observe the ancient custom which, they say, was not only to lift up and spread their hands, but then to join them together by the thumbs and two forefingers, dividing the others from them. When the blessing is pronounced, all the people cover their faces, under the impression that they would be struck blind if they should look up. The Divine Majesty, they imagine, rests upon the hands of the priest while he is blessing the people; and this impression of the presence of God as in the midst of them, in-

fuses a deep solemnity into their minds. The Aaronical blessing, which has in all ages been held in such esteem among the Jews, is seldom used in the service of Christian churches. In the Protestant church of Denmark, however, it is regularly pronounced by the officiating minister with great solemnity, the people reverently standing, as ordered by the rubric. See **BENEDICTION**.

AARONITES, the priests of the family of Aaron, whose duty it was to attend to the sanctuary. The Aaronites appear to have been a very numerous body in the time of David, amounting to no fewer than three thousand seven hundred men, and having thirteen cities allotted to them out of the tribes of Judah and Benjamin.

AB, the eleventh month of the civil, and the fifth of the sacred or ecclesiastical year among the Jews. It consists of thirty days, and corresponds to part of our months of July and August. On the first day of the month Ab, the Jews observe a fast in memory of the death of Aaron; and on the ninth they keep a very strict fast, in remembrance of the destruction of Solomon's temple by Nebuchadnezzar, and also of the destruction of the second temple by the Romans under Titus Vespasian, both which events are alleged by Josephus to have happened on the same day of the same month. The Jews fast on this day for still another reason, viz., in memory of the emperor Adrian's edict forbidding them to continue in Judea, or even to bewail the destruction of Jerusalem. The services of the synagogue on this fast are long, the morning service occupying six hours, from six o'clock till twelve. The book of the Lamentations is read, with other lessons appropriate to the occasion. All labour is suspended as on the Sabbath, and a rigid fast is observed from sunset to sunset of the following day. This is supposed to be the fast which Zechariah calls "the fast of the fifth month." On the eighteenth day a fast is observed, because the evening lamp in the sanctuary went out in the reign of Ahaz.—Ab is also the name of the last of the summer months in the Syriac calendar. On the first

day of this month commences the fast—extending to the fifteenth—which is observed by Eastern Christians under the name of the *fast of our Lady*. The sixth day is called *Tegialla*, or *glorification*, in memory of our Lord's transfiguration, and the twenty-ninth day is kept in memorial of the beheading of John the Baptist.

ABADIREs, a name alleged by Augustine to have been applied to the higher class of Carthaginian deities, corresponding to the *Dii majorum gentium* of the Greeks and Romans. In Roman mythology, it was the name of a stone which was worshipped as having been swallowed by Saturn.

ABARIS, a priest of Apollo mentioned by Herodotus. He came from the country about Caucasus to Greece, while his own country was visited by the plague. His prophetic powers, as well as his Scythian dress and simplicity of manners, excited no little interest in Greece. He travelled from place to place, carrying with him an arrow, in honour of Apollo, and gave oracles. Toland, in his 'History of the Druids,' concludes that Abaris must have been a Druid of the Hebrides, an arrow being part of the usual costume of a Druid. His history appears to be entirely mythical; he is said to have lived without earthly food, and to have rode on an arrow through the air. Great doubt exists as to the time when this personage appeared in Greece. Lobeck supposes it to have been in the fifty-second Olympiad, about 570 B.C.

ABASSINES, a sect of the Greek church, inhabiting an extended and wooded region along the coast of the Black sea. They seem to form a rough variety of the Circassians, and chiefly support themselves by plunder and piracy. From their isolated position they have fallen away from many of the doctrines as well as practices of the Eastern Church to which they nominally belong. They observe several fasts. They believe in the seven sacraments, holding confession to be one of them; but they neither confess the number, nor the particular species of their sins, contenting themselves with crying out in general, "I have sinned, I have sinned." On the repetition of these words, the offender is absolved in a few words accompanied with some gentle stripes upon the side with an olive twig. In the case of heinous crimes however, such as homicide, adultery, and theft, they are often severely scourged. The Metropolitan sometimes hears confession, when, if an aggravated offence is acknowledged to have been committed, he rises up, and, after administering a sharp rebuke, he cries out, "Hast thou done this? Dost thou not fear God? Go to, let him be scourged thirty or forty times." Amongst the Abassines marriage is contracted by a mutual promise of love and constancy to each other before proper witnesses. Their funeral rites are ushered in by cries, sighs and groans. The relatives lash themselves, and the women disfigure their faces while the priest says a *requiem* over the deceased and perfumes the corpse.

They put their dead into coffins constructed out of the hollowed trunks of trees, and bound round with the sprigs or branches of vines. After the performance of the funeral obsequies, they bring out provisions and lay them upon the sepulchres of their deceased friends.

ABATA, *inaccessible*, a word applied to the chancel, or altar-part of ancient Christian churches, because that portion was carefully railed off, and thus rendered inaccessible to the multitude. None but the clergy, as Eusebius informs us, were permitted to enter it in time of divine service, hence it was called *abata* or *adyta*. But this part of the church has not been equally inaccessible in all ages. In the time of the Reformation, Bucer complained loudly against the chancel or altar-part being distinguished from the rest of the church, as being a practice tending only to magnify the priesthood; but the chancel still remains in Lutheran and Romish churches as a separate portion of the edifice. See CHANCEL.

ABBA, a word signifying, in the Syriac language, *my father*. It is often applied in the Sacred Scriptures to God. It is a Jewish title of honour given to certain Rabbis called Tanaites. It was sometimes applied also, in the middle ages, to the superior of a monastery. In the Syrian, Coptic, and Ethiopic churches, Abba is a title usually applied to their bishops; while the bishops themselves give the title only to the bishop or patriarch of Alexandria. Hence the people were accustomed to style this latter dignitary Baba, or Papa, long before the bishop of Rome received that appellation. It is probable that the word ABBOT (which see) is derived from Abba.

ABBE', a term which, used in a monastic sense, is equivalent to the word ABBOT (which see).

ABBESS, the lady superior or ruler of a convent of nuns, exercising the same authority as that of an abbot in a monastery. In entering upon her office she is blessed by the bishop according to a regular form prescribed in the *Pontificale Romanum*. The ceremony is as follows. The bishop comes prepared with all his pontifical ornaments, and mass is celebrated. The lady abbess elect is present at the mass, and hears it in her robes. She appears with two senior matrons with the scroll of her appointment in her hand, duly sealed and attested. Kneeling before the bishop, after mass is ended she swears before him the following oath of due allegiance to the prelate her ordinary:—"I, N., about to be ordained Abbess of the Monastery of N., do promise in the presence of God, and his saints, and this solemn congregation of Sisters, fidelity and meet subjection, obedience, and reverence to my mother, the Church of N. and to thee N. my Lord, Patriarch (or Archbishop, or Bishop) of the said Church, and thy successors, according to the institutes of the sacred Canons, and as the *inviolable* authority of the Roman Pontiff enjoins. So help me God, and these the holy Gospels of God." It may be observed, that in this oath the abbess does not swear, as an

abbot does, direct dependence upon and submission to the Roman See, but simply to the bishop of the diocese, so that all local female disputes and appeals in convents are settled and take end in the diocese where they originate. If the abbess be exempt from local jurisdiction, the oath which she takes is thus framed:—"I, N., of the monastery N., of the order of St. N., of the diocese of N., will be from this time henceforth obedient to the blessed apostle Peter, and the holy Roman Church and our Lord, Lord N., and his successors canonically instituted, and to thee for the time being my religious superior, according to the rule of our holy father N., and the constitutions of the foresaid order." After the Litany, the same two prayers are used as in the blessing of an abbot. Then follows the *Preface* in which the bishop says, "O holy Lord, Almighty Father, eternal God, pour out through our prayers, on this thy servant, the abundant spirit of thy bene+diction." At this word the bishop lays both his hands stretched out, but without disjoining his fingers, on the head of the abbess elect, saying, "That she who being chosen by thee is this day made an abbess by the imposition of our hands, may continue worthy of thy sancti+fication; and never after be separated from thy grace as unworthy." Here the bishop removes his hands from the head of the abbess elect, and again holding them stretched out before his breast, proceeds with the *Preface*, which is a long prayer for the bestowment of ascetic virtues, ending with these words, "That so serving thee, O Lord, through thy bounty, with a clean heart, blamelessly in all thy commandments, she may come with multiplied usury to the prize of the vocation from on high, and with the hundredfold fruit, and the crown of righteousness, to thy rewards of heavenly treasures." The bishop then delivers to the abbess the rule of her order in these words:—"Receive the rule delivered by the holy fathers to govern and guard the flock committed to thee by God, as God himself shall strengthen thee, and human frailty permit. Receive the maternal oversight of the flock of the Lord, and the care of souls; and walking in the precepts of the Divine law, be thou their leader to the heavenly inheritance! our Lord Jesus Christ assisting." At this part of the ceremony the bishop sprinkles the white veil with holy water if the abbess is not a nun already, and having blessed it, places it on her head in such a manner as to hang loosely down over her breast and shoulders, saying:—"Receive thou the sacred veil, whereby thou mayest be known to have contemned the world, and truly, and humbly, with the whole endeavour of thy heart, subjected thyself as a wife to Jesus Christ for ever; who defend thee from all evil, and bring thee to life eternal." Having received the veil, while still on her knees before the bishop, she presents him with two large wax candles lighted, and kisses the episcopal hand. She is now enthroned by the bishop in the seat of her predecessor, the following charge being given:—

"Receive full and free power of ruling this monastery and congregation, and all that pertains to its internal and external, spiritual or temporal affairs. Stand fast in justice and holiness, and keep the place appointed thee by God, for God is powerful, that he may increase in thee his grace." The abbess then accepts the homage of the sisters, and having given and received the kiss of sisterhood, she enters upon her office as ruler of the convent. Her authority over the nuns is complete. She is not allowed, indeed, to perform the spiritual functions annexed to the priesthood with which the abbot is usually invested; but there are some instances of abbesses who have the privilege of commissioning a priest to act for them. The time was when abbesses claimed a power almost equal to that of the priesthood, and so boldly did they advance in rank and authority, that about A. D. 813 it became necessary to repress the pretended right of the abbesses to consecrate and ordain and perform other sacerdotal functions. At the Council of Beconfield in Kent, abbesses subscribed their signatures as well as abbots and other ecclesiastics. This is recorded to have been the first instance of such assumption of equality with the priesthood. The nuns were also required at one time to confess to the abbess, but this practice was found to be attended with so many inconveniences that it was speedily discontinued. It would appear that at an early period in the ecclesiastical history of Britain, the power of abbesses must have been of an extraordinary kind. Lingard says, that during the first two centuries after the conversion of our ancestors, nearly all nunneries were built upon the principle of those attached to Fontevrault, which contained both monks and nuns under the government of an abbess, the men being subject to the women. The abbey of St. Hilda at Whitby was of this kind. In one part was a sisterhood of nuns, and in another a confraternity of monks, both of whom obeyed the authority of the abbess. In convents of the present day, however, while the strictest subordination of the sisterhood to their lady superior is uniformly maintained, she herself is entirely under the control and direction of the bishop of the diocese, so that any abuse of her authority in the management of the nuns under her care meets with an instant check. See NUNS and NUNNERIES.

ABBEY, a society of persons of either sex who have retired from the world and secluded themselves for purposes of devotion and spiritual meditation. The name *Abbey* is also applied to the building in which such individuals reside. These religious houses, as they are usually called, abound in Roman Catholic countries, and are each of them subject to the authority of an abbot or abbess, who is appointed to enforce all the regulations of the institution. The executive power is vested in the persons placed at the head of each convent or of the whole society; the legislative authority resides in the community to which the convent belongs. Affairs of moment re-

lating to particular convents are determined in conventual chapters; such as respect the whole order are considered in general congregations. Abbeys in their first institution were the offspring of Christian munificence and devotion; but in the more corrupt ages of the church numberless evils arose out of these societies. In Egypt, Syria, Palestine, and other countries where the monastic life had its origin, no abbeys or monasteries were judged necessary; the monks lived separate, without being combined into a society or congregated under one roof. It was not till the fourth century that the plan of a regular confraternity of monks, dwelling together in one monastery, was proposed by Pachomius, a disciple of Anthony, an Egyptian monk, and the reputed founder of the monastic system. So rapidly did the rage for the secluded life of a monk spread throughout society, that in Egypt alone, at the death of Pachomius, A. D. 348, there were no fewer than 76,000 males and 27,000 females who had embraced the monastic life. Still, up to the middle of the sixth century monasticism had not been reduced to a regular system. About that period, however, A. D. 529, Benedict of Nursia instituted a new order of monks, and built a monastery which still exists at Monte Casino near Naples. The strictness with which the monks of this order were organized and disciplined came to be imitated throughout Europe generally. The number of monasteries was multiplied, and the great and the wealthy lavished their treasures in support of them, thinking thereby to obtain the benefit of the prayers of those who were the inmates of such institutions. Each abbey or monastery usually consisted of three principal apartments, the oratory or chapel, where the monks assemble for prayer or public worship; the refectory, where they eat their meals together; and the dormitory or sleeping apartment, which was generally situated in the upper part of the building and divided into separate cells or bed-rooms for each monk. Besides these, the large abbeys usually contained a cloister or central apartment in which the monks were wont to meet at particular hours; the library or chartulary, where the books and records were deposited; the apartments of the superior, and other smaller rooms.

Abbeys were early introduced into Britain, and many of them were richly endowed, and, by the donations and bequests of the wealthy, became possessed not only of large sums of money but of landed property of great value and extent. The frequency and amount of these bequests gave rise to the statutes against gifts in mortmain, which prohibited donations to these religious houses. Abbeys were at length totally abolished in England by Henry VIII. and their revenues seized by the crown. There were 190 such religious houses dissolved at that time, thus putting the crown in possession of nearly £3,000,000. By this arrangement the abbey-lands became vested in the Crown.

In Scotland, the first abbeys belonged to the an-

cient Culdees, by whom they were used, not for purposes of superstition, but as centres whence were diffused civilization and knowledge over the whole surrounding country. The principal abbey belonging to the Culdees was built on the island of Iona, and in addition to that important institution, there were branch establishments at Abernethy, Dunkeld, St. Andrews, Dunblane, Brechin, Dunfermline, Scone, and various other places. Dr. Jamieson tells us, that the Culdee fraternities were in process of time displaced by Roman Catholics, who planted three canons regular of the Augustinians, as being nearest to the Culdees in point of discipline and regulation. Colonies of monks were now introduced in great numbers from England and the Continent. But of all the kings that have ever reigned in Scotland, David I. was the most active in rearing and endowing abbeys. Under his patronage, and at his expense, monastic establishments were planted in every district of the country, and richly endowed, not only with the tithes or tenths of parishes, but also with liberal grants of land from the royal domains. The example of the monarch was followed by many of the nobility. Abbeys were built both in the large towns and in the rural districts. So that it is stated that before the Reformation there were in all about 260 abbeys or conventual establishments in Scotland. The most important of these were Dunfermline, Kelso, Arbroath, Kilwinning, Holyrood, Jedburgh, and Inchaffray, Melrose, Newbattle, Dryburgh, Paisley, and Crossraguel. The wealth of these abbeys was enormous, and the lands belonging to them were the richest and most fertile in the whole country. Their superiors ranked with the nobles of the land, and very frequently rose to the highest civil dignities in the kingdom. The wealth of the abbey of St. Andrews alone amounted to £10,000 per annum, an enormous income in those days.

At the Reformation many of the most magnificent abbeys and priories in Scotland fell a prey to the fury of the multitude, whose hatred of Romanism was intense and bitter. The lands, tithes, and other possessions belonging to the abbeys, the Protestant ministers sought to appropriate chiefly to educational and charitable purposes. Their benevolent and patriotic designs, however, were frustrated by the nobles, who, after setting apart a third for the maintenance of Protestant ministers, churches, and schools, quietly seized the rest for their own use. The lay nobility who had succeeded many of them in obtaining the office of commendatory abbots and priors of the different convents, retained in their own possession the property of the monastic orders. Five of the richest abbeys in the kingdom, Melrose, Kelso, St. Andrews, Holyrood, and Coldingham, in this way fell into the hands of the five illegitimate sons of King James V., who had made them commendators of these monastic establishments. Others of them reverted to the Crown, and were bestowed by

James VI. on his favourites and flatterers, and from these sources many of our nobility derive both their titles and estates.

On the Continent at the Reformation, the abbeys, instead of being demolished as too often happened in Britain, were turned to pious and charitable uses, being converted into hospitals for the sick or educational establishments for the young.

Though the suppression of the abbeys, when considered in a religious and political point of view, could not be other than beneficial, it is not to be denied that these institutions while they existed were productive of no little good. Literature as well as religion found a refuge there in times of turbulence. In them were laid up, as in a storehouse, valuable manuscripts and historical records which would otherwise have perished. To them we are indebted for much important historical information both as regards our own and other countries. In the dark ages the abbeys were the only seats of learning, whether of a secular or a religious nature. See MONACHISM, MONASTERY.

ABBOT, the father or superior of an abbey or monastery, the name being evidently derived from the Syriac word *Abba*, father. In the Greek church, they are termed *Hegumenoi*, presidents and *Archimandrites*, rulers of the sheepfolds. At first they were laymen, and subject to the bishops and ordinary pastors. At length, however, being many of them men of learning and talent, they aspired to be independent of the bishops, and succeeded in obtaining the title of lord, with other badges of episcopal dignity, particularly the mitre. Hence arose a class of abbots who were distinguished by the title of *mitred abbots*, who exercised episcopal authority, and were exempt from the jurisdiction of the bishop. Others received the name of *croziered abbots*, from bearing the crozier or pastoral staff; others were styled *acumenical* or *universal abbots*, in imitation of the patriarch of Constantinople; and others were called *cardinal abbots*, as being superior to all other abbots. The only distinction among abbots which is at present known in Roman Catholic countries, is into *regular* and *commendatory*, the former taking the vow and wearing the habit of their order; and the latter being seculars, though bound to take orders when arrived at the proper age.

The power of the abbots over the monks among whom they presided was supreme, and in case of wilful transgression or disobedience, on the part of any of the inmates of the convent, they were authorized to inflict both spiritual and temporal punishments, the one including the censures of the church, suspension from the privilege of receiving the eucharist, and as a last resource, excommunication; the other including whipping and expulsion from the monastery.

The abbots were at one period of great repute in the church. They were often summoned to ecclesiastical councils, and allowed to sit and vote there

in the quality of presbyters. But while such honours were in many cases bestowed upon them, the abbots were always understood to be strictly subject to the bishop of the diocese. And yet the ancient historian Bede informs us, that, in one case at least among the Culdees, a presbyter abbot ruled a whole province, and received the implicit obedience of the bishop. And in one of the canons cited by the same historian, it is decreed that the bishops who are monks shall not wander from one monastery to another without leave of their abbot, but continue in that obedience which they promised at the time of their conversion. And it cannot be denied, that, from the fifth century, there were frequent cases both in the Eastern and Western churches, of monasteries being entirely exempt from episcopal visitation.

At the Reformation in England, when, by order of Henry VIII., the monasteries were dissolved, there appears to have been a considerable number of abbots, Bishop Burnet says twenty-eight, who had obtained the dignity of mitred abbots, and who sat and voted in the House of Lords.

An abbot can scarcely, in strict ecclesiastical language, be said to be ordained, but rather blessed into his office. The benediction is performed by a bishop, with the assistance of two abbots. Both the person who consecrates, and the candidate for consecration, are obliged previously to fast, and a solemn mass is said. On the credence table near the altar the monastic habits of the abbot-elect are laid. The abbot-elect now presents himself to the bishop, accompanied by the abbots-assistant, and delivers the apostolical letters authorizing his election. The bishop then blesses the habit in which the abbot is to be dressed, praying over it, and sprinkling it with holy water. If the abbot-elect has not previously been a monk, he goes through the ceremonies of admission into the order. (See MONK.) He then takes the oath of allegiance to the Papacy, which is succeeded by an examination consisting of the following questions proposed, and answers audibly given:

"1. Wilt thou persevere in thy holy purpose, and keep the rule of St. N. and diligently train thy subjects to do the same? Ans. I will.

"2. Wilt thou refrain from all that is evil, and, with God's help, as far as thou art able, change thy life to all that is good? Ans. I will.

"3. Wilt thou, with God's help, keep chastity, sobriety, humility, and patience thyself, and teach thy subjects the same? Ans. I will.

"4. Wilt thou keep faithfully the goods of the monastery committed to thy charge, and distribute them to the uses of the Church, the brethren, the poor, and the pilgrims (strangers)? Ans. I will.

"5. Wilt thou always devoutly and faithfully render in all things faith, subjection, obedience and reverence, to our holy Mother the Church of Rome, to our most holy Lord N. supreme Pontiff and his successors? Ans. I will."

An additional oath of submission to the bishop is then administered if necessary. But such oath is not uniformly taken, as some abbots hold directly of the Roman see, and others of the bishop, and under his jurisdiction. Then follows the mass celebrated by the bishop and the abbot-elect, each apart, after which comes the *Preface*, in the course of which the bishop lays both his hands upon the head of the candidate, thus making him an abbot by the imposition of hands, a ceremony which has been already noticed in the article *ABBESS*: which see. The rule of his order is next presented to him, after which the bishop blesses the pastoral staff, and gives it to him saying, "Receive the staff of the pastoral office that the society committed to thee may carry it before thee, and that, in correcting their faults, thou mayest be mercifully severe, and when angry mayest be mindful of mercy." The ring is then blessed and presented to him in token of his espousal to God, and to holy mother Church. He now presents to the bishop, in a kneeling posture, two large lighted candles, two loaves, and two barrels of wine, reverently kissing his hand. The communion having been administered, if he be a mitred abbot, the mitre is blessed and put upon his head, this being according to the Pontifical, the helmet of salvation, representing also the two horns of the two Testaments, whose enemies he is preparing to combat. The gloves are now blessed and presented to him, after which he is enthroned in the seat of his predecessor, or if the benediction does not take place in the monastery, he is placed on the faldstool; he receives the pastoral staff in his left hand, and has the care of the monastery formally and solemnly intrusted to him. The ceremonial closes with the kiss of peace, and the salutation of the monks now under his charge. The abbot having thus been installed into his office, goes round with his assistants and blesses the people. See *MONACHISM—MONASTERY*.

ABBUTO, one of the idols worshipped in Japan. It is noted for curing many inveterate diseases, and also for procuring a favourable wind and a quick passage at sea. To propitiate this god, accordingly, Japanese sailors and passengers generally tie some small pieces of coin to sticks, and cast them from the vessel into the sea by way of an offering to Abbuto; but his priests contrive to pick up the coins for their own use, while they persuade the people that the offerings have been accepted by the god. Nay, it often happens that the god Abbuto, dressed up like one of his priests, comes in a boat to demand this offering, and he remains near the shore till the ship is out of sight of land.

ABDALS, a name given to a very peculiar class of men among the Mohammedans, who derive their name from being wholly devoted to God. They are also called *Santons*, and by *Ricault*, they are termed *Calenders* or *Calenderans*. They go bareheaded, and with naked legs, half covered with the skin of a

bear, or some other wild beast, having a leathern girdle about the waist, from which hangs a bag. Some of them have about the middle of their bodies a copper-serpent, bestowed upon them by their doctors as a mark of learning. Their opinions are of a very dangerous character, totally subversive of all good order in society, holding as they do that all actions are indifferent; and that God is served in the haunts of the profligate as much as in the mosques. They carry in their hands a kind of club, which they use as conjurors do their rods. They chiefly employ themselves in wandering about, selling relics, as the hair of Mahomet and other articles, calculated to deceive the superstitious and weak-minded.

ABECEDARIAN HYMNS. In the fourth century, hymns which received this name were composed in imitation of the acrostic poetry of the Hebrews, in which each verse or each part commenced with the first and succeeding letters of the alphabet in their order. Augustine composed a hymn or psalm of this kind against the Donatists, for the common people to learn, and, in imitation of the 119th Psalm, he divided it into so many parts, according to the order of the letters of the alphabet. Hence these psalms were called *Abecedarii*, each part having its proper letter at the head of it, and the *hypopsalma*, or answer, to be repeated at the end of every part of it, not by canonical singers, but by the whole body of the congregation, who seem to have had generally a share in the psalmody of the ancient Christian church. See *PSALMODY*.

ABELIANS, or **ABELITES**, a small and short-lived Christian sect, which is mentioned by Augustine as having risen in the diocese of Hippo, in Africa, in the fourth century. They derived their name from Abel, the son of Adam, who, they alleged, though married, had lived in a state of continence. This example they sought to imitate; and, accordingly, it is represented that every man married a female child, and every woman a little boy, with whom they lived, and whom they made their heirs, imagining that in this way they fulfilled literally what Paul says (1 Cor. vii. 29), that "they that have wives be as though they had none." This sect, entertaining notions so absurd, could not be expected to be of long continuance. We are informed, accordingly, that it originated in the reign of the emperor Arcadius, and lasted only till the time of Theodosius. Some writers have doubted whether such a sect ever existed; but even in the present day, sentiments of a somewhat similar kind are current among the Shakers in North America.

ABELLIO, the name of a heathen divinity, found in inscriptions which were discovered at Comminges, in France. Some writers have considered Abellio to be the same as Apollo. The root of the word has been traced by others to Belus, or **BAAL** (which see), a Syrian deity referred to in the Old Testament Scriptures.



An Abdal, Santon, or Halender,

ABESTA, or AVESTA, the most ancient records of the doctrines of the Persian magi. These writings are attributed to Zoroaster, and belong to a very remote period, which has not yet been settled with exactness and certainty. It is probable that when they were composed, or, at least, when the doctrines contained in them were promulgated, the traditional truths that constituted the primitive religion had been corrupted in Persia by a gross star-worship. The object of the doctrine of Zoroaster was to reform and purify the worship by recalling it to spiritualism, that is, by representing the sensible world as the envelop and symbol of the spiritual world. The Abesta, or, as it is often termed, the Zendavesta, contained two kinds of documents. (1.) The Vendidad, written in the Zend language, is principally liturgical. But this work contains, in the midst of a multitude of prayers and ceremonial prescriptions, some doctrinal notions of a strange description. (2.) The Boundehesch, or that which has been created from the beginning, written in the Pehlvi dialect, contains a cosmogony which sheds great light upon many portions of the doctrine of the Zend documents. From this cosmogony proceeds a variety of notions, relating both to the intercourse of men with God, and to the intercourse of men with each other. The ideas which it contains respecting astronomy and agriculture, reflect, under this twofold celestial and terrestrial relation, the intellectual condition of the mysterious band of the Magi, a sacerdotal corporation, which was to Media and Persia what the Brahmins have been to India.

The Abesta contains not so much a system of religion as of philosophy; and yet as it unfolds the fundamental principles of the ancient Persian religion, it may be useful to give a rapid sketch of its peculiar tenets.

In the beginning existed Time illimitable. Under this name the Abesta recognises the primitive unity, the source of being. The Eternal, or Time without bounds, first produced Ormuzd, or, as he is termed by the Greeks, Oromasdes, the supremely pure and good being. He is the Light, and the Creative Word. Time without bounds produced also Ahriman, or, according to the Greeks, Arimanes, the evil being, the principle of darkness. He is the essence hidden in crime, the author of discord and anarchy. According to ancient Persian traditions, collected by Sharistani, Ormuzd should be regarded as properly the spiritual principle, and Ahriman as the genius of matter, which is the shadow of spirits. Dependent originally upon these two principles, the creation contains in its bosom a radical hostility, a necessary strife, and the idea of conflict becomes the general formula of the universe. This conflict is represented in the physical world by the succession of day and night, which dispute the empire of Time, and alternately put each other to flight.

Thus, according to the Abesta of the ancient Persians, the superhuman creation is twofold: it com-

prises two opposite worlds; and this hostility is introduced also into the inferior creation, the human or terrestrial world. Ormuzd had produced the germ of this inferior creation; a germ which contained the principle of human, and also of animal and vegetable life. This creation in the germ is represented by a bull, the symbol of organic force. Ahriman, after having urged his efforts against heaven, redescended to the earth and wounded the mystic bull; but his fruitful death became the source of life. From the left shoulder issued his soul, the vital and conservative principle of all animals, and from his right shoulder proceeded the first man. His blood produced the clean animals, and the wholesome plants sprang from his body. To maintain the conflict in this sphere of creation, Ahriman formed immediately the unclean animals and noxious plants. It may be observed here, that the myth of the primitive bull envelops the philosophical conception of the unity of the vital principles in all organized beings. Ormuzd created a world of good genii, to oppose whom Ahriman had created a world of evil genii; Ormuzd produced an animal and vegetable creation placed below man in the scale of being, to oppose whom Ahriman produced a creation of the same order, but corrupt and corrupting. Man, placed between these two extremes, had alone escaped this antagonism of the creation. Ahriman had not been able to find any means of creating a bad man. He had no resource but to slay the primitive man, Kaio-morts, who was at once man and woman. From his blood sprang, by means of transformations, Meschia and Meschianee, ancestors of the human race, who were soon seduced by Ahriman, and became worshippers of the Dews, to whom they offered sacrifice. Hence has arisen a great conflict, which has been maintained in the human race between Ormuzd and Ahriman. Men pass their lives upon the earth under a twofold influence, from the good and the evil genii, which tends to sanctify or to defile their souls, and under a twofold contact, with pure and with impure material objects, which produces either purity or defilement of body. Hence the necessity of a double purification, spiritual and corporeal,—a purification wrought by prayers and rites taught by Ormuzd to Zoroaster. The souls of men who follow Ahriman will go to dwell with the evil genii in the abyss of darkness; those who follow Ormuzd will be united to him and to the good genii in light and blessedness. In the end, however, there will be a universal restoration; Ahriman himself shall be purified, evil shall be subdued, and the antagonism of creation shall disappear.

The Persian conceptions, viewed philosophically, offer a striking contrast to those of the Hindus. In the philosophy of the Vedas, the unity of the creation is the predominating, and in certain respects, the exclusive idea; the presiding idea, on the other hand, of the Abesta, is not only the duplicity, but the antagonism of creation throughout all its de-

partments. This antagonism does not, however, constitute dualism in the sense in which it designates subsequent developments in the history of philosophy, that is, dualism as maintaining two co-eternal, necessary and uncreated principles. The principle of light and the principle of darkness in the Abesta, both proceed from a primitive unity, Time without bounds. Unity appears at the origin of creation; it appears again at the final consummation in the ultimate triumph of good.

The character of the dualism of the philosophy of the Abesta depends upon the determination of the question, whether Ahriman was born evil by nature, or became so by the abuse of liberty. The latter is the more probable supposition. In the philosophical traditions of the Magi, and which probably contained a transformation of the doctrines of the Abesta, the principle of darkness, identified with matter, is represented as essentially evil; but in order not to attribute the origin of evil to God, the same traditions maintain, that the production of this principle was not contained in the primary will of the Creator; but that it was solely an inevitable consequence of the creation of good beings, because darkness necessarily follows light as the shadow follows the substance. Under this figure seems to have been couched the profound idea, that as every created being is necessarily imperfect, the creation necessarily contains two principles, the one limiting, the other limited, and that in this sense the Creator, the limiting being, is the principle or author of imperfection and evil. Whether this was the idea really intended to be conveyed is by no means certain; but, at all events, the system which we have now unfolded, as contained in the Abesta, gives no slight countenance to such a conception. See ZOROASTER.

ABHASSARA, a superior celestial world, according to the Buddhist religion. The Sacred Books of that religion teach, that previous to the creation of the present world, there were several successive systems of worlds which were destroyed by fire. On the destruction of the former worlds, the beings that inhabited them, and were in the possession of merit, received birth in the celestial world, called Abhassara; and when their proper age was expired, or their merit was not such as to preserve them any longer in a superior world, they again came to inhabit the earth. It was by the apparitional birth they were produced; and their bodies still retained many of the attributes of the world from which they had come, as they had subsisted without food, and could soar through the air at will; and the glory proceeding from their persons was so great, that there was no necessity for a sun or a moon. Thus, no change of seasons was known; there was no difference between night and day; and there was no diversity of sex. Throughout many ages did the primitive inhabitants of the earth thus live, in all happiness and in mutual peace. Such, according to

the Budhists, was the state of this earth before the creation of the sun and moon. See BUDHISTS.

ABHIDHARMA, the third class of the sacred books of the Budhists, which are called in Páli, the language in which they are written, Pittakattyan, from pitakan, a basket or chest, and táyo, three, the text being divided into three great classes. The Abhidharma contain instructions which the Budhists imagine to be addressed to the inhabitants of the celestial worlds. This is accordingly accounted the highest class of sacred books, and the expounders of it are to be held in the highest honour, for it contains *pre-eminent truths*, as the word itself implies. The books of which it consists are not in the form of sermons, but specify terms and doctrines, with definitions and explanations. It contains seven sections.

The text of the Abhidharma contains 96,250 stanzas, and in the commentaries there are 30,000; so that in the whole, including text and commentary, there are 126,250 stanzas. To show the value in which this class of the sacred books of the Budhists is held, the following legend may suffice. In the time of Kásyapa Budha, there were two priests who lived in a cave, and were accustomed to repeat aloud the Abhidharma Pitaka. In the same cave there were five hundred white bats, that were filled with joy when they heard the word of the priests, by which they afterwards acquired merit, so that they afterwards became déwas or divine beings, and in the time of Gótama were born in the world of men. On this absurd legend, Mr. Spence Hardy remarks, in his 'Eastern Monachism,' "Now, if these bats, merely from hearing the sound of the words of the Abhidharma, without understanding them, received so great a reward, it is evident that the reward of those who both hear and understand them must be something beyond computation."

About fifty years ago, a class of metaphysicians arose in Ava, called Paramats, who respected only the Abhidharma, and rejected the other books that the Budhists consider as sacred, saying, that they are only a compilation of fables and allegories. The founder of the sect, Kosan, with about fifty of his followers was put to death by order of the king.

A curious prophecy is found in the sacred writings of the Budhists, in which it is declared, that, after 5,000 years shall have elapsed from the time of its first promulgation, their system will cease to exist; and it is alleged that, as the process of extinction will be gradual, there are five different epochs or periods of time in the course of which all knowledge of the religion of Budha will pass away from the earth. It is in the third of these epochs that all means of understanding the profound Abhidharma will be lost. See BUDHISTS.

ABIB, the name of the first month in the *sacred*, and the seventh in the *civil* year of the Jews. It was also called at an after period Nisan, and contained thirty days, answering to part of our March

and April. The sacred year was appointed to commence in this month, probably because on the 15th of Abib the Israelites left Egypt. The Passover was celebrated on the fourteenth day of this month, between the two evenings, or between the hours of three and six o'clock.

ABLUTION, the ceremony of washing or bathing the body in water, which has been in all ages and in all countries, but particularly in the East, resorted to as conducive in a high degree to health and comfort. But from the earliest times ablution has been also practised as a religious ceremony, intended to denote that inward purity which a holy God requires of all his worshippers. The Egyptians, as we are informed by Herodotus, made use of ablution as a sacred rite from the most remote antiquity, especially their priests. It formed a part also of the religion of the Syrians. The earliest instance of ablution recorded in Scripture was that of Aaron and his sons, Lev. viii. 6, who were commanded to wash their bodies before their investiture with the sacred robes, and the other ceremonies of their consecration. The priests, besides, were enjoined to practise ablution whenever they had contracted any legal pollution. No such command seems to have been given to the people, unless they had become legally impure. In the time of our blessed Lord, the Jews seem to have been very strict in their observance of common ablutions. Thus we are informed that they would not eat until they had washed their hands; and even their common vessels and furniture were subjected to purification as a religious custom. The same custom was observed by the Egyptians. The only trace of the practice of ablution which occurs in the Roman liturgy, with the exception of sprinkling with holy water, is the direction given to the priest to wash his hands as a part of the sacramental ritual.

The mode of washing the hands among the modern Jews, after legal defilement, is peculiar. They first take the basin in the right hand, and then give it to the left. When the former is clean, it washes the latter. Among many of them it is regarded as productive of some fatal misfortune if the water with which they have washed themselves is spilt, or if they happen to walk over it, or if the skin is in any even the smallest degree rubbed off before their ablution. And such precautions are viewed as necessary, not only in washing the hands, but also the face. Before eating some sorts of food, more washings were required by the rabbies than for others. Before bread was eaten, the hands must be washed with care, but dry fruits might be eaten with unwashed hands. Many directions were given on these subjects by the Jewish doctors. If a person, otherwise clean, touched any part of the Scriptures, he was not allowed to eat till he had washed his hands. The reason assigned for this was, that possibly the books, which often had been laid up in secret places, might have been gnawed by mice or

other vermin. "Divers washings" are mentioned by the apostle Paul among other ceremonial rites to which the Jews adhered with the greatest tenacity. To illustrate the scrupulousness of the Pharisees in the matter of purifications, it is related of a certain rabbi, who was imprisoned in a dungeon with a very scanty allowance of food and water, that one day a part of his allowance of water having been accidentally spilled, he chose rather to hazard his perishing with thirst than to drink what was left and omit his usual purifications.

The Mohammedans are very rigorous in the observance of their ablutions. It is regarded by them as a duty of divine obligation to wash first their mouths and faces, and after that their whole bodies. According to the injunction of Mohammed in the Koran, this ablution must be performed with a pious intention. In order to cleanse or purify the body, water must be thrown all over it three times successively, commencing at the right shoulder and proceeding to the left, then to the head, and at last to all the other parts of the body. It is regarded as a commandment of divine institution, to wash the face and the arms up to the elbows once, and to wet one fourth part of the head and the feet once; and the Koran enjoins the hands to be washed thrice, the teeth to be cleansed with a particular kind of wood, and the mouth to be washed three times in succession after it, and the nose also thrice without intermission. After this part of the process is ended, the ears must be wet with the remainder of the water which was made use of for washing the head. The right side of the body must be washed first, and in washing the hands and feet, the utmost care must be taken to begin with the fingers and toes. The slightest deviation from the injunctions of the Koran renders the ablution void as a sacred rite, and therefore it must be repeated.

In oriental countries, the heathen almost uniformly observe ablution as a part of their religious rites. Thus, in India, washing in the Ganges is accounted a sure source of spiritual purification during life, but more especially in the near approach of death. On this subject Dr. Duff gives the following graphic picture of the veneration in which this river-god is viewed by the Hindus:—"In the prospect of dissolution, its waters are fraught with peculiar efficacy in obliterating the stains of transgression. To think intensely on the Ganges at the hour of death, should the patient be far distant, will not fail of a due reward: to die in the full view of it, is pronounced most holy: to die on the margin, in its immediate presence, still holier; but to die partly immersed in the stream, besmeared with its sacred mud, and imbibing its purifying waters, holiest of all. Yea, such is its transforming efficacy, that if one perish in it by accident, or in a state of unconsciousness, he will be happy. And, what is more wonderful still, it is affirmed that 'if a worm, or an insect, or a grasshopper, or any tree growing by its side, die

in it, it will attain the highest felicity in a future state.' On the other hand, to die in the house, when within one's power to be conveyed to the river's side, is held the greatest misfortune. But if distance, or any sudden contingency interpose a barrier, the preservation of a single bone, for the purpose of committing it at some future time to the Ganges, is believed to contribute essentially to the salvation of the deceased. Hence the origin of many of those heart-rending scenes that are constantly exhibited along the banks of the Ganges—scenes, from the contemplation of which nature recoils—scenes, at the recital of which humanity shudders. When sickness is thought to be unto death, the patient, willing or unwilling, is hurried to the banks of the river. At some ghats, there are open porches where the wealthy may find refuge; or they may seek for partial shelter under a temporary canopy. But for the great mass of the people there is no resource. They die, stretched on the muddy bank, often without a mat beneath them, exposed to the piercing rays of the sun by day, and to the chilling damps and dews of night. Such exposure were enough speedily to reduce the healthiest, and paralyse the most robust. How then must it aggravate the last pangs of nature in a frame exhausted by age or disease! How must it accelerate the hour of dissolution! Here, you see a wretched creature writhing in agony, and no means whatever employed for his recovery or relief. You propose to supply some remedy. Your offer is scornfully rejected. 'He was brought here to die,' say those around him, 'and live he cannot now.' There, you see some young men roughly carrying a sickly female to the river. You ask, what is to be done with her? The reply may be—'We are going to give her up to Ganga to purify her soul, that she may go to heaven; for she is our mother.' Here, you behold a man and woman sitting by the stream, busily engaged in besprinkling a beloved child with the muddy water, endeavouring to soothe his dying agonies with the monotonous but plaintive lullaby,—'Tis blessed to die by Ganga, my son!'—'To die by Ganga is blessed, my son!' There you behold another seated up to the middle in water. The leaves of a sacred plant are put into his mouth. He is exhorted to repeat, or if he is unable, his relations repeat in his behalf, the names of the principal gods. The mud is spread over the breast and forehead, and thereon is written the name of his tutelary deity. The attendant priests next proceed to the administration of the last fatal rite, by pouring mud and water down his throat, crying out, 'O Mother Ganga, receive his soul!' The dying man may be roused to sensibility by the violence. He may implore his friends to desist, as he does not yet wish to die. His earnest supplications, and the rueful expression of his countenance, may stir up your bowels of compassion, and you may vehemently expostulate with his legalized murderers in his favour. They coolly reply, 'It is our religion: It is our religion. Our shastra recommends

him so to die for the benefit of his soul.' They then drown his entreaties amid shouts of 'Hurri bol! Hurri bol!' and persevere in filling his mouth with water till he gradually expire; stifled, suffocated, murdered, in the name of humanity—in the name of religion!—and that, too, it may be, by his own parents; by his own brothers or sisters; by his own sons or daughters!"

The Brahmins account it a great merit to practise ablutions, for which they employ either fresh or salt water. The latter has, in their opinion, the property of cleansing from sin, only with regard to the distinctions of times and places. Among the rivers of fresh water they chiefly prize the Ganges, accounting its virtue so great, that it has a beneficial effect on all such as barely wash themselves in it, without any design of obtaining thereby the remission of their sins. So highly is the water of this sacred river valued, that it is frequently carried in bottles up the country, for the use of those who are at a distance from it; and the Brahmins teach the people that the waters of any river will have the same property, provided the person using them thinks of the waters of the Ganges, and devoutly utters the prayer, "O Ganges, wash me."

Among the Hindus it is viewed as far more meritorious to wash in a running stream than in standing water. But in some parts of India—as, for instance, in Malabar—they use tanks, or reservoirs of water, in which they perform their ablutions. Before they go into the water, they shake a little of it into the air with three fingers of the right hand, in honour of the Hindu Triad, pronouncing, at the same time, the following words: "In drawing near this water and touching it, I renounce all my sins." On first entering the water, they divide it with their two hands, and immediately plunge into it, after which they take water and throw it eight times into the air for the sake of those eight beings whom they imagine to preside over the universe; and having done this, they wash their faces three times, invoking the wife of the god Vishnu. They now take water a third time, and throw it towards heaven as an offering to the sun. They then rub their hands and feet with ashes of cow-dung, diluted in a little water, crying out at the same time, "Be purified." After a few more ceremonies of a similar kind, they close the ceremony of purification, by taking up ashes with three fingers of the right hand, with which they rub their foreheads, their shoulders, and breasts, in honour of Brahma, Vishnu, and Shiva.

The Hindus are very superstitious with regard to eclipses, and redouble their ablutions when these phenomena occur. Bernier, describing the ceremony on one of these occasions, says: "The moment these idolaters perceived that the sun began to be eclipsed, they made a great shout, plunged themselves immediately over head and ears into the water, and standing upright in it, their hands and

eyes lifted up towards the sun, they muttered out their prayers, took up water every now and then, and threw it up towards the planet of the day. While this was performing, they held down their hands, and made several motions with their arms. After this they again repeated their prayers, plunged themselves afresh, and continued to do so as long as the eclipse lasted. They then all of them withdrew, having first thrown several pieces of silver a considerable way into the water, and given alms to the Brahmins, who never fail to assist at this devout solemnity." While engaged in these ablutions, the Hindu devotees mutter inarticulately a certain form of prayer, and during the time, or immediately after, they take three separate draughts of the holy water. Sometimes they say their prayers out of the water; and in that case they wash a particular spot of ground as near to the length of their own body as possible, on which they prostrate themselves with their arms and legs extended, and in this attitude they say their prayers. They frequently kiss this little spot of earth thus sanctified by the Ganges, thirty times successively, but in this act of devotion their right foot is kept strictly immoveable.

While ablution was practised as a religious rite by Jewish, Mohammédan, and Heathen religionists, it seems not to have been altogether unknown among the early Christians. In the *atrium*, or outer court which led to the interior of the church, there was commonly a fountain or a cistern of water for the people to wash their hands and face before they entered the church. Eusebius and Chrysostom, both of them make frequent allusions to this custom. Baronius and some other Romish writers try to defend the use of holy water by tracing it to this early practice in the Christian church. It was also customary among the primitive Christians for the minister to wash his hands before consecrating the elements in the Lord's supper. Cyril of Jerusalem speaks of the deacon bringing water to the bishop, and presbyters standing about the altar to wash their hands. The origin of this custom is probably to be found in the saying of the Psalmist, "I will wash mine hands in innocency, so will I compass thine altar, O Lord." In some of the early churches also the practice existed of washing the feet of those who were baptized. Ambrose of Milan says that the bishop of that church uniformly adhered to that usage, and pleads for it as sanctioned by the saying of Christ to Peter, "Except I wash thy feet thou hast no part with me;" and he still further adds, That this was not done to obtain remission of sins, for that was already done in baptism, but because Adam was supplanted by the devil, and the serpent's poison was cast upon his feet, therefore men were washed in that part for greater sanctification, that he might have no power to supplant them any farther. This custom, however, was far from being generally prevalent in the early Christian church. See LUSTRATION—PURIFICATION.

ABOUDAD, the sacred bull of the ancient Persians. See BULL-WORSHIP.

ABRAHAMITES, a Christian sect which arose in the end of the eighth and beginning of the ninth centuries, taking their name from Abraham or Ibrahim their founder. At Antioch, of which he was a nativé, he revived the opinions of the PAULICIANS (which see), and succeeded in gaining over to his sect a great number of the Syrians. This sect, however, was violently opposed by the Patriarch Syriacus, who seems to have soon extirpated them. The name Abrahamites was also given to a sect of monks in the ninth century, who were exterminated by the Emperor Theodorus for their idolatry.

The Abbé Gregoire, in his '*Histoire des Sectes Religieuses*,' mentions a modern sect of this name as having been discovered in Bohemia in 1782. They seem to have professed the patriarchal faith, or the religion of Abraham before his circumcision, though some of them were circumcised as being Jews by birth; others were Protestants, and a few Roman Catholics. According to a catechism which is attributed to them they professed to believe in God, the immortality of the soul, and a future state of rewards and punishments. They denied, however, the divine legation of Moses, and recognised no Scriptures but the Decalogue and the Lord's Prayer. They rejected baptism, and denied the doctrine of the Trinity. On being questioned as to the Son of God, an Abrahamite said, "I am the Son of God, whose Spirit resides in me, and by whom I am inspired." M. Gregoire admits that the adherents of this sect were simple country people, whose moral character was in all respects unimpeachable. Though the sect was numerous at the time when it was first brought to light, yet being scattered through different villages, they had for a considerable period contrived to escape public notice. No sooner did the existence of such a sect become known, than a keen persecution arose, and they were compelled to claim the protection of the Emperor Joseph II., who allowed them till the 24th March 1783, to adopt any one of the religions which he saw fit to tolerate,—the Lutheran, the Reformed, or the Greek church. At the end of the stipulated time they declared their resolution to abide by their peculiar opinions, and were in consequence banished into Hungary, none of them being suffered to return unless on the condition that they should embrace the Roman Catholic religion. The Abbé Gregoire alleges also on the authority of a letter from Germany in 1800, that from the time of their banishment from Bohemia, the Abrahamites had chiefly resided in the town of Pardubitz and its neighbourhood, and that they were charged with holding the tenets of the ADAMITES (which see). This accusation, however, arose in all probability from an entire misunderstanding of their peculiar tenets.

An anonymous traveller, in the beginning of the last century, mentions a small sect of this name as

having been found by him in Egypt, holding opinions more approaching to modern Deists than to Christians. These Abrahamites, he says, acknowledge no other law but that of nature, which they allege was delivered by God to their ancestor Abraham. They constantly read Sacred Books, containing an account of the creation and early history of the world, but not the history as given by Moses, which they consider as a mere romance, and its author they look upon as a wise legislator, but not a prophet. They deny the divinity of Jesus Christ, but acknowledge him to be an eminently holy man. These Abrahamites reject the rites and observances of Christians, and profess to worship one Supreme Being, and him only, and to love their neighbours as themselves. They deny the immortality of the soul, which they look upon as a modern invention. No such sect as that which we have now described, is mentioned by any other traveller, as far as we can discover, than the anonymous individual whose account we have sketched. We are not disposed therefore to put much confidence in the statements of a single nameless person, uncorroborated by other travellers in Egypt.

ABRAHAM'S SACRIFICE (FEAST OF). It is a remarkable fact, that neither the Turkish, nor Persian Mohammedans, nor indeed any of the followers of the false prophet, believe that Isaac was the eldest son of Abraham, but they allege that he was born long after Ishmael, whose mother Hagar was, in their view, the lawful wife, and Sarah the concubine. Ishmael, not Isaac, was about to be sacrificed in obedience to the Divine command. In memory of this remarkable trial of Abraham's faith, a large number of people assemble in the most public parts of the cities. In Constantinople the Grand Seignor puts himself at the head of the multitude, attended by his officers of state, and surrounded by his janissaries or guards. A number of eunuchs richly dressed walk behind him. The whole road from the seraglio to the mosque of Mohammed is lined with immense crowds, and the foreign ambassadors accompany him to the door of the mosque, but are not allowed to enter without his permission. After the service has been gone through, the procession returns in the same order. And this ceremony is repeated once every year, in memory of Abraham's carrying Ishmael to mount Moriah, for they refuse to admit that it was Isaac. The Turks call this festival Behul Bairam, or the Great Feast. The Persians celebrate it the next day after their Lent.

ABRAXAS, a term which has excited no small discussion among the learned. The ancient Egyptians appear to have used the word to denote the Lord of the Heavens. In the Greek language, calculating the numerical value of each letter, the entire word is equivalent to 365. Irenæus, followed by Theodoret, alleges, that Basilides of Alexandria, a heretic, who flourished in the second century, imagining there were 365 heavens, or rather regions

or gradations of the spiritual world, used the term Abraxas to denote the first of these, or the prince of the angels who resided in them. Many modern writers, however, proceeding on the authority of Jerome, regard the Abraxas as having been not the prince of the angels, but the supreme god of the Basilidians. Jerome views the word as identical in meaning, as it is in numerical value, with Mithras or the sun, which the ancient Persians worshipped. This, according to Dr. Lardner, explains why Abraxas is said to be the chief of the 365 heavens, or angels who inhabit them, and rule over the 365 days of the year. "For," he adds, "the sun being the fountain of light, and the immediate cause of day, may with great propriety be said to preside over all the days of the year. He may also, in the hieroglyphical language, be said to contain in himself the parts of which the year is composed, and to rule over it." A great number of gems or precious stones still exist, scattered throughout various public museums and private collections in Europe, on which, besides other figures of Egyptian device, the word Abraxas is engraved. Learned men almost universally think, that these gems originated from Basilides; hence they are called *Gemmae Basilidianæ*. Lardner, in his 'History of the Heretics of the First Two Centuries,' expresses strong doubts whether these gems belonged to the Basilidians; and Passeri regards them as referring to the Egyptian magicians, while, with singular inconsistency, he admits that he found on them some traces of the Basilidian heresy. There can be no doubt that the heathens were accustomed to use such gems, with or without inscriptions, as amulets or charms. It is quite possible, also, that among the early Christians, many of whom were converts from heathenism, there might be some who still retained a superstitious regard for these amulets. A charm of this kind for the cure of ague was used by Quintus Serenus Sammonicus, a physician, who is supposed by Montfaucon to have been a follower of Basilides. The magical word Abracadabra was to be inscribed on paper, and having been wrapped in linen, was to be hung about the patient's neck; and each day one letter of the word was to be taken away. The figure of the charm may be thus represented:

ABRACADABRA
ABRACADABR
ABRACADAB
ABRACADA
ABRACAD
ABRACA
ABRAC
ABRA
ABR
AB
A

Chrysostom indeed alleges, that long after the Basilidian heresy was extinct, the Christians at Antioch used to bind brass coins of Alexander the

Great about their feet and heads, to keep off or drive away diseases. Montfaucon, in his valuable and erudite work, '*Antiquité Expliquée*,' gives a minute account of the Abraxæi, as he terms them, or Basilidian gems. He arranges them into different classes thus: (1.) Those which have at the top a cock's head, which refers to the sun. Of these there are thirty-six in number, and only on some of them does the word Abraxas occur. (2.) Such as have the head or body of a lion. The inscription on these is most commonly Mithras. (3.) Those which have either the figure of Serapis, or his name inscribed upon them. (4.) Those which have figures of sphinxes, apes, and other animals of that kind. (5.) Those which have representations of human figures, and the name Jao frequently conjoined with Sabaoth, Adonai, or Eloai. (6.) Those which have the description of a costly monument, with the word Abraxas on it. The far greater number of these classes of gems are obviously heathenish in their origin, and it is very improbable that they can ever have been used by any sect professing Christianity.

Another classification, however, of these gems has been recently suggested by a learned writer of an article on the subject in the '*Real Encyclopædie*,' now in course of publication in Germany, under the able editorship of Dr. Herzog. The outlines of this proposed arrangement are as follows: (1.) The Abraxas image alone, with single inscription, or none at all. (2.) The Abraxas with Gnostic powers. (3.) The Abraxas with Jewish powers. (4.) The Abraxas with Persian powers. (5.) The Abraxas with Egyptian powers. (6.) The Abraxas with Grecian powers. (7.) The travelling through the stellar world to the Amenti. (8.) The Tribunal. (9.) The Worship and Consecration. (10.) The Astrological group. (11.) The Inscriptions. This last class may be arranged in three categories, or rather sub-classes. 1. Inscriptions without Gnostic symbols and images upon stone, iron, lead, or silver plates, in Greek, Latin, Coptic, or other languages. 2. Inscriptions with Gnostic symbols. 3. Inscriptions with images.

On a review of the whole subject of this much disputed Abraxas, we are strongly inclined to agree with Beausobre in thinking, that these gems belong to heathens, and not to Christian sects of any kind, or if such remains of heathen superstition were ever found in the Christian church, they must have been limited to the most unenlightened persons in the whole Christian community. See *BASILIDIANS*.

ABSOLUTE RELIGION. See *HUMANITY (RELIGION OF)*.

ABSOLUTION, a term which, in an ecclesiastical sense, is used to denote loosing from sin, or the act of formally giving remission of sins. The ancient Christian church, according to Bingham, reckoned up different kinds of absolution; 1. Sacramental absolution; 2. Declaratory absolution; 3. Precatory absolution; 4. Judicial absolution. When those who

had been subjected to discipline for offences of any kind had gone through the several stages of discipline appointed for them, they were then admitted to complete and perfect communion by the great and last reconciliatory absolution. This was always performed, in the case of public penitents, in a supplicatory form, by the imposition of hands and prayer. The same form was observed also in the case of private penitents. The form of absolution, as given in the end of St. James's Liturgy, is thus stated by Bingham, in his '*Antiquities of the Christian Church*:' "O Lord Jesus Christ, Son of the living God, thou Shepherd and Lamb, that takest away the sins of the world, that forgavest the debt to the two debtors, and grantedst remission of sins to the sinful woman, and gavest to the sick of the palsy both a cure and pardon of sins; remit, blot out, and pardon our sins, both voluntary and involuntary, whatever we have done wittingly or unwittingly, by transgression and disobedience, which thy Spirit knoweth better than we ourselves. And whereinsoever thy servants have erred from thy commandments in word or deed, as men carrying flesh about them, and living in the world, or seduced by the instigations of Satan; or whatever curse or peculiar anathema they are fallen under, I pray and beseech thy ineffable goodness to absolve them with thy word, and remit their curse and anathema according to thy mercy. O Lord and Master, hear my prayer for thy servants; thou that forgettest injuries, overlook all their failings, pardon their offences both voluntary and involuntary, and deliver them from eternal punishment. For thou art he that hast commanded us, saying, 'Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven:' because thou art our God, the God that canst have mercy and save and forgive sins; and to thee, with the eternal Father, and the quickening Spirit, belongs glory now and for ever, world without end. Amen." Similar forms of absolution by prayer are still in use in the Greek church. The same form was used also for a long period in the Roman Catholic churches, as appears from the old Latin Missal, published by Illyricus and Cardinal Bona, where the form of absolution, under the title of *Indulgentia*, is as follows: "He that forgave the sinful woman all her sins for which she shed tears, and opened the gate of paradise to the thief upon a single confession, make you partakers of his redemption, and absolve you from all the bond of your sins, and heal those infirm members by the medicine of his mercy, and restore them to the body of his holy church by his grace, and keep them whole and sound for ever." These forms are sufficient to show, that for many ages the great and formal absolution of public penitents at the altar, was usually performed by imposition of hands and prayer.

The question naturally arises, however, at what period in the history of the church was the indicative

form introduced, "I absolve thee," instead of the deprecatory form, "May God or Christ absolve thee." Morinus, in his work '*De Pœnitentia*,' has satisfactorily proved that the indicative form was altogether unknown until the twelfth or thirteenth century, not long before the time of Thomas Aquinas, who was one of the first who wrote in defence of it. Ever since, this form of absolution has prevailed in the Romish church. In the '*Rituale Romanum*' we are told that "when the priest wishes to absolve the penitent, having before enjoined upon him and received from him a salutary penance, he says first, 'May the omnipotent God compassionate thee, and, pardoning all thy sins, bring thee to life eternal. Amen.' Then, with his right hand elevated towards the penitent, he says, 'The almighty and merciful Lord bestows on thee pardon, absolution, and remission of thy sins. Amen.' 'Our Lord Jesus Christ absolves thee; and I, by his authority, absolve thee from every bond of excommunication, suspension, and interdict, in so far as I can, and thou needest.' Then—'I absolve thee from thy sins, in name of the Father +, and the Son, and the Holy Spirit. Amen.'" When the sentence of excommunication is removed by the priest, acting under the authority of his bishop, or even of the Pope, the form is, "Our Lord Jesus Christ absolves thee; and I, by his authority, and that of our most holy lord the Pope, granted unto me, absolve thee." The following minute account of the mode in which absolution is publicly given, according to the Romish ritual, is given by Picart in his valuable work on the '*Religious Ceremonies of all Nations*.' "When the penitent has completed the penance enjoined him, he returns back to the bishop or his penitentiary, with a certificate signed by the rector, to prove that he has fulfilled it; after which they proceed to his reconciliation with the church. This reconciliation was formerly performed on Holy Thursday. But whether it happens on this or any other day of public worship, the penitent must come to the church-door on the day appointed him for receiving absolution. The Roman pontifical enjoins that he shall be there upon his knees, with an unlighted taper in his hand. But it was not usual always to excommunicate solemnly the penitent who appeared in this manner. Be this as it will, he must be in a plain and ordinary dress, without his weapon, if he be a soldier, and bare-headed; in an humble and contrite manner, with a pale and dejected countenance, if he can assume such an one. Women must be veiled. Immediately before the parochial mass, the priest, clothed with his albe, or surplice, and the purple stole, shall give the people notice that the penitent or penitents are going to be reconciled to the church. He then shall exhort the congregation to pray for them, shall fall prostrate before the altar, and pronounce some prayers, which are answered by the congregation. These prayers being ended, the priest goes to the church-door and makes a pretty long exhortation to

the penitents, which, being done, he takes them by the hand and leads them into the church. But in case they have been excommunicated, he then, before he reunites them to the body of the faithful, sits down and puts on his cap, when he repeats the *miserere*, the penitent being at his feet, the congregation upon their knees, and the clergy standing. At every verse of the *miserere* the priest strikes the excommunicated penitent on the shoulder with a little stick, or whip made of cords. The Roman ritual and the pontifical ordain, that the penitent who is absolved in this manner shall be stripped to his shirt as low as his shoulders. This ceremony, as all the preceding, must be followed by some prayers, and afterwards the litanies shall be sung, the people being upon their knees."

It has sometimes happened that the Pope has been called upon to grant absolution to kings who have been excommunicated by the papal court. The ceremony on such an occasion is performed with great pomp. A pontifical throne, richly adorned, is erected in front of St. Peter's church in Rome. The Pope having been carried thither in procession, takes his seat on the throne with his rod or wand in his hand, in the midst of the apostolical court. One of the masters of the ceremonies brings a dozen wands, which he distributes among the twelve assistant cardinals. The ambassadors of the excommunicated monarch appear with an air of profound humility in the midst of the assembly, and cast themselves at the feet of His Holiness, which they are condescendingly allowed to kiss. This being done, one of the ambassadors asks pardon with a loud voice of the church and the Holy See; offers to make reparation in his master's name, and desires to be absolved. Then the fiscal-attorney examines the credentials and authoritative letters of these ambassadors; a secretary reads them aloud, and the attorney asks them whether they are ready to obey the commands of the Holy See and the church—that is, if they will promise fealty to the Pope and church, and swear to submit to their orders and decisions? Then the master of the ceremonies brings the mass-book, which two cardinal-deacons hold before the Pope, who lays his hand on it. The ambassadors lay each of them both his hands on the same mass-book, when they promise, swear, and oblige themselves by the holy gospels and the holy crucifix, to observe inviolably the engagement which they take in their master's name, and of which one of the apostolical notaries draws up a solemn instrument. The absolution is then pronounced, after which the Pope and the twelve cardinal-priests sing the *miserere*, striking each of the ambassadors on the shoulders at the beginning of each verse of the psalms. The ceremony ends with prayers and the imposition of a penance proportioned to the fault committed by the absolved monarch. At the close, the cardinals and penitentiaries conduct the ambassadors to the Obedientia, with the accustomed ceremonies.

These formalities were observed at the absolution of Henry IV. of France. The monarch having approached the gate of the church of St. Denis in Paris where the ceremony was to be performed, the archbishop of Bourges, who was to preside, took his seat, dressed in his pontifical habit, in a chair covered with white damask, and surrounded by a great number of prelates and monks. The archbishop asked Henry who he was? to which he replied, "The king." "What is your business?" asked the archbishop. "I desire," said the king, "to be received into the bosom of the Catholic church." "Are you desirous of it?" continued the archbishop. "Yes," answered the king, "I very much desire it." The king then fell upon his knees, and made his confession of faith. The formulary of this confession of faith was put into the hands of the prelate that pronounced the absolution, who gave the king his ring to kiss, and blessed and absolved him from the censures incurred by the heresy he had professed and defended.

It would appear that absolution was performed on some occasions with even greater severity than we have yet mentioned. The penitents have been obliged, in extreme cases, to stand naked before the porch of St. Peter's, while twelve priests beat them with their wands. And, in cases of rebellion against the Pope and the church, the penitents have been beaten severely for a long time, during the singing of several penitential psalms.

The Romish ritual contains not only a form of absolution for the living, but an office also of absolution for the dead. When an excommunicated person dies while still unabsolved, an examination is immediately instituted whether he may have given sufficient evidence of contrition, and whether it may be proper to absolve him, in order that his body may not be deprived of Christian burial, nor his soul of the public wishes and prayers of the church. In performing this ceremony, the rector puts on a black stole over the surplice, and goes in a solemn manner to the place where the corpse lies. He is preceded by his clerks, in surplices, one carrying a wand, another holy water, and a third a crucifix. If the body is not yet buried, he strikes it with his stick at the beginning of every verse of the *miserere*, after which he absolves it, and the body may then be buried in consecrated ground. But if the corpse has already been buried in unconsecrated ground, it must be removed if possible, and struck as before mentioned; and if it cannot be dug up, the rector simply strikes upon the grave with the wand.

But besides the office for the dead, there are in the Romish Ritual solemn absolutions to be pronounced for popes, cardinals, and other dignitaries, whether ecclesiastical or civil, or indeed for any one whose circumstances can afford to procure it. The following detailed account of the ceremony is given by Mr. Foye, in his 'Romish Rites, Offices, and Legends:' "After mass for the soul of the departed, a place is fitted up in the church, where the absolutions are to

be given; [and if the deceased has been already interred, a representation of him is placed there on a bed; this place is called the *Castrum doloris* (the enclosure, or fort of grief; in French, the *chapelle ardente*), and the representation, or reality, is adorned with branches and illuminated with yellow wax lights].

"Five bishops vested in black pluvials, with the ministering attendants, the cross, &c., thurible, incense, holy water, sprinkler, wax-lights, &c., go in solemn procession to the *chapelle ardente*. If so many bishops are not present, canons or other dignified clergy may officiate in their stead. They take their respective places round the corpse, or representation, viz., two of the officiators at the shoulders, two at the feet, and he that celebrated the mass, on a faldstool at the head, and so placed as to have the cross directly before his face. Being thus arranged, as soon as all things are ready, the celebrant rises from the faldstool,—at which they all rise,—and uncovering his head, says *absolutely*, the prayer of absolution, beginning 'Enter not into judgment with thy servant, O Lord,' &c.

"This prayer ended, they all sit again, covering their heads, and the singers chant the responsory, 'Come to his succour, ye saints of God; run to meet him, ye angels of the Lord, taking up his soul and presenting it before the face of the Most High. V. Christ receive thee, who hath called thee, and let the angels conduct thee into Abraham's bosom. Presenting it,' &c.

"During this chant, the acolythes minister the thurible, incense, &c. to the prelate at the right shoulder; who blesses and puts on the incense. Next, the choir beginning the *Kyrie Eleison*, they all rise, uncovering their heads, and the last-named prelate says the *Pater Noster* *secretly*, except the two words *Pater Noster*, which he says in an audible voice. Then he takes the sprinkler and begins to sprinkle the corpse, or representation, going all round it, and sprinkling every part of it *thrice*, bowing to the other prelates, and making a reverence to the cross as he passes it. Having come round to the right shoulder where he began, then he takes the thurible, and in like manner censens the object all round, drawing the thurible *thrice* over every part, bowing and reverencing, &c. as before.

"Having come round again to his place, he stands and says the Versicles, And lead us not into temptation. R. But deliver us from evil. V. From the gates of hell. R. Deliver his soul, O Lord. V. May he rest in peace. R. Amen.

"Then he makes another prayer of absolution for the soul. After which, they all sit again, putting on their mitres; and the choir begin another responsory, &c.

"Now [the purifying apparatus, namely,] the thurible, &c., the holy water-pot, &c., are carried to the prelate at the left foot; who in his turn repeats all the very same ceremonies foregoing, beginning with

the blessing, &c., of the incense; then the Pater Noster secretly; and then going round twice,—first with the same sprinklings, bowings, &c.; next with the same thurifyings, and then the same versicles, but varying a little the absolving prayer at the end.

"Then thirdly [the instruments of absolution, &c.] are brought to the prelate at the left shoulder; who next performs all the same identical absolutions, &c., &c. And so it comes fourthly to the turn of the prelate at the right foot, who makes *his* circuitings also in the self-same way as those that had preceded him.

"Then last of all it comes to the turn of him that had celebrated the mass; and he too makes his absolving rounds, repeating exactly all the same rites, words, &c., as the preceding. 'It is certain, however,' (adds Picart) that he does not rest *immediately* after his departure, and that in his journey from this world to the next, he must at least pass through purgatory, though he might prove so fortunate as not to bait by the way. The dead, however, once thoroughly absolved, should find themselves, one would think, but very little the better for five or six additional absolutions; but, on the other hand, if the clergy have more trouble, they find their account in it.' Picart also adds: 'When there is no chapelle ardente, the acolythes lay a black cloth before the middle of the altar: the celebrant, who has on each side of him, the incense-bearer, and the holy-water-bearer, turns towards this cloth, and sprinkles and perfumes the cloth three times successively.'"

It is impossible to peruse the account of such ceremonies as these without lamenting that the simple rites of the early Church should have been so perverted, that it is almost impossible to recognize the true amid so much that is false. Instead, however, of dwelling longer upon the cumbrous ceremonial of the Romish church, let us turn to the simpler arrangements of the Church of England. The following are the three forms in which absolution is pronounced, as recorded in the Book of Common Prayer:—

"At Morning and Evening Prayer:

"The absolution or remission of sins, to be pronounced by the priest alone, standing; the people still kneeling.

"Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to His ministers, to declare and pronounce to His people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel. Wherefore let us beseech Him to grant us true repentance, and his Holy Spirit; that those things may please Him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to His eternal joy, through Jesus Christ our Lord.

"At the holy communion:

"Then shall the priest (or the bishop, being present) stand up, and turning himself to the people pronounce this absolution.

"Almighty God our heavenly Father, who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord.

"At the visitation of the sick:

"Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort:

"Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins; in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

In the explanation of the form of absolution, as laid down in the Book of Common Prayer, divines of the Church of England have been, and still are, much divided. Bishop Horsley, and other divines of the High Church school, claim the power of remitting or retaining sin as an essential function of what they call "the Christian priesthood." This doctrine, again, is explicitly, and in the strongest manner, denied by many Episcopalian writers of the highest note. Bishop Burnet, in his 'Exposition of the Thirty-Nine Articles,' says, "We except to the form of absolution in these words, *I absolve thee*. We of this church, who use it only to such as are thought to be near death, cannot be meant to understand any thing by it but the full peace and pardon of the church: for if we meant a pardon with relation to God, we ought to use it upon many other occasions. The pardon that we give in the name of God is only declaratory of his pardon, or supplicatory in a prayer to him for pardon."

The doctrine of sacerdotal absolution is denied by all Protestant churches, with the exception of the High Church or Anglo-Catholic party of the Church of England, who on this point hold what is in reality scarcely disguised Popish doctrine. This party has for a number of years past been rapidly on the increase in England, and the very circumstance that the forms of absolution which occur in the Liturgy of the Anglican Church, are liable to be understood in two different and opposite meanings, shows the necessity of a revision of the Common Prayer Book. It is astonishing at how early a period absolution began to be considered as a judicial rather than a simply declarative act of the clergy. Neander, in his 'General Church History,' remarks, when speaking on this subject in connection with the early Chris-

tian Church: "All were agreed in distinguishing those sins into which all Christians might fall through the remaining sinfulness of their nature, and those which clearly indicated that the transgressor was still living under bondage to sin as an abiding condition; that he was not one of the regenerate; that he had either never attained to that condition, or had again fallen from it—*peccata venialia*—and *peccata mortalia*, or *ad mortem*. These terms they had derived from the First Epistle of St. John. Among sins of the second class they reckoned, besides the denial of Christianity, deception, theft, incontinence, adultery, &c. Now it was the principle of the milder party, which gradually became the predominant one, that the Church was bound to receive every fallen member, into whatever sins he may have fallen—to hold out to all, under the condition of sincere repentance, the hope of the forgiveness of sin. At least, in the hour of death, absolution and the communion should be granted to those who manifested true repentance. The other party would never consent to admit again to the fellowship of the Church, such as had violated their baptismal vow by sins of the latter class. Such persons, said they, have once despised the forgiveness of sin obtained for them by Christ, and assured to them in baptism. There is no purpose of divine grace with regard to such which is revealed to us; hence the Church is in no case warranted to announce to them the forgiveness of sin: If the Church exhorts them also to repentance, yet she can promise nothing to them as to the issue, since the power bestowed on her to bind and to loose has no reference to such. She must leave them to the judgment of God. The one party would not suffer that any limits should be set to the mercy of God towards penitent men; the other would preserve erect the holiness of God, and feared that, by a false confidence in the power of priestly absolution, men would be encouraged to feel more safe in their sins."

Absolution varies in different rituals of different churches. In the Russian church it is merely declarative. In a modern Greek Liturgy, the priest is instructed to pray, "God forgive thee;" but he follows it up with the assurance, "Concerning the crimes which thou hast told out to me, have not a single care, but depart in peace." There is also in the Greek church a prescribed form of absolution for the dead, which is sometimes, particularly at the request of surviving relatives, put into the hands of the deceased previous to interment. The form runs thus: "God forgive thee, my spiritual child, whatever thou hast committed, voluntary or involuntary, in the present life;" and sometimes with this addition, "And I, thine unworthy servant, through the power given me to absolve and forgive, do ecclesiastically and spiritually absolve and loose thee from all thy sins." Or, in similar terms, the form is couched in this language, "The Lord Jesus Christ, our God, who gave his divine commandment to his

disciples and apostles to retain or remit the sins of those who fall, from whom also I have received power to do the same, pardon thee, my spiritual child, whatsoever sins, voluntary or involuntary, thou hast committed in this present life, now and for ever." The following copy of a printed form of absolution, granted to a person who had performed a pilgrimage to the Holy Sepulchre, occurs in Mr. Jowett's 'Christian Researches':—"Polycarp, by the mercy of God, patriarch of the holy city, Jerusalem, and all Palestine: Our holiness, according to that grace, gift, and authority of the most holy and life-giving Spirit, which was given by our Lord and Saviour Jesus Christ to his holy disciples and apostles for the binding and loosing of the sins of men, as he said unto them, 'Receive ye the Holy Ghost; whosoever sins ye remit,' (&c.,) which Divine grace has descended in succession from them to us,—holds as pardoned our spiritual son, Emanuel, worshipper, in regard to the sins which through human frailty he hath committed; and all his failings toward God in word, or deed, or thought, willingly or unwillingly, and in all his senses; or if he hath been under any curse or excommunication of bishop or priest, or of his father or mother, or hath fallen under his own anathema, or hath forsworn himself, or hath been overtaken in any other sins through human frailty, he having confessed the same to his spiritual fathers, and heartily received and earnestly purposed to fulfil the injunction prescribed to him by them,—from all these sins, whether of omission or of commission, we loose him, and do account him free and pardoned, through the Almighty authority and grace of the most Holy Spirit. And whatsoever through forgetfulness he hath left unconfessed, all these also may the merciful God forgive him for His own bounty and goodness' sake through the ministrations of our most blessed lady, mother of God, and ever-virgin Mary, of the holy, glorious, and laudable apostle James, brother of God, first bishop of Jerusalem, and of all the saints. Amen." The individual who has received such a document as that now cited, has simply to produce it on going to confession, and on having it read over to him anew, he leaves the presence of the priest with the assurance that this remission of sins, which he has earned by his visit to Palestine, is not only real, as having been conferred by a patriarch, but is ratified in heaven.

ABSORPTION. One of the great leading principles of Brahmanism or Hinduism, the prevailing form of religion in India, is, that it is the last and highest kind of future after which every good man ought to aim, that his soul may be absorbed in the essence of Brahm, the supreme spirit—a literal absorption which terminates in the total extinction of individual existence. The soul thus once absorbed is not liable to re-appear on earth, and is not subject to any farther migration. This felicity, therefore, is held to be eternal, not relatively, but absolutely, the soul being liberated from the vicissitudes of mortal

life, in any of its forms, during the present existence of the universe, and throughout the myriads of ages in which Brahm enjoys his dreamless repose. In order to secure this highest kind of bliss, there must be the perfect abandonment of works of merit altogether, whether ordinary or extraordinary. Recourse must be had to austerities, to divine knowledge, to pure and intense meditation on the Eternal Spirit, which leads to perfect abstraction from all that is material, and ultimate *absorption* into the object of devout adoration. Those who pursue this species of bliss, as the grand object of their life, are considered as far superior in moral excellence to the rest of their fellow-men. "Its essential element," as Dr. Duff well remarks, "is not that of activity but quiescence. It consists not in the exercise, but rather oblivion of all the faculties. It is not a keen relish and enjoyment of the great, the beautiful, the sublime, but rather a freedom from actual pain and suffering. If such a state be one of happiness, it is surely a state not of positive but of absolutely negative happiness." The advantages which writers on this peculiar system of religious faith allege as arising from *absorption* are numerous. When man, they imagine, has attained to this high distinction, he is at once freed from all error and all ignorance; from all error, because error is a particular affirmation which implies the distinction of beings; from all ignorance, because he has become one with Brahm, in whom is all knowledge. He is free likewise from all possibility of sinning as well as from all sin, because these suppose the distinction between right and wrong, which does not exist, and cannot exist, in Brahm. He is freed from all activity, because activity supposes two terms, something that acts, and something that is acted upon, a duality which is illusory, seeing it is the negative of the unity, the absolute identity of all things. He is freed from all emotion, all desire; for he knows that he possesses all things. During life, the soul of the wise man who has attained to the knowledge of Brahma continues, indeed, to perceive the illusory impressions, as the man who is aroused from a dream recollects when awake the impressions he received in sleep. But at death the soul of the sage is freed entirely from the dominion of illusion; he is disenthralled in all respects from every vestige of individuality, from every name, from every form; he is blended and lost in Brahm, as the rivers lose their names and their forms when swallowed up in the ocean. See BRAHM, BRAHMA, HINDUISM.

ABSTINENTS, a name given to the ENCRATITES (which see), a Christian sect which arose towards the end of the second century, and who probably were so called, because they abstained from flesh and wine, and regarded a life of celibacy, and the renunciation of all worldly possessions as the distinctive marks of Christian perfection. A sect holding similar opinions appeared in France and Spain about the end

of the third century. Abstinence in one form or another has been generally recognized as a part of all ceremonial religions. Thus the Jewish priests were required to abstain from the use of wine while engaged in the service of the temple. The NAZARITES also (which see) were placed under the same restraint while their vow of separation lasted. From this principle arose the distinction between clean and unclean animals under the Jewish economy. A special prohibition was given under the ancient dispensation to abstain from the blood of animals, with the view no doubt of preserving before the mind of the Jew the great principle, that "without shedding of blood there is no remission," and pointing forward to the blood of Jesus which should cleanse the soul from all sin. Among the primitive Christians, considerable difference of opinion existed as to the duty of adhering to the same abstinence which the Jewish law prescribed. This disputed point was referred to the council of Jerusalem, which was held by the apostles, and the conclusion came to was to enjoin the Christian converts to abstain from blood, from things strangled, from fornication and idolatry. Abstinence from particular meats, on all or on particular occasions, is laid down as a duty enjoined in the ritual of various churches, and will fall to be considered under the article FASTING. Such restrictions in meat and drink have been found in all forms of religion, whether Jewish, Christian, Mohammedan, or Pagan.

ABUNA, or ABOUNA, a word equivalent to *our Father*, the bishop of the Abyssinian church. By a special canon, supposed to have been adopted with the view of securing a greater measure of learning, than could be expected to be found in an Abyssinian, this pontiff must be a foreigner. As such, however, he is usually ignorant of the language; and in consequence his influence and means of holding communication with the people are much circumscribed. The Abuna is appointed and consecrated to his office by the patriarch of Alexandria, to whom he is subject. Hence he is always chosen from one of the Coptic monasteries of Egypt. The Rev. Mr. Jowett says, "It is not without great reluctance that the Egyptian monks are compelled to accept this office: they leave the solitude of their monastery in the desert to govern with absolute power a turbulent people: they find their immense diocese, for Abyssinia has but one bishop, constantly embroiled in civil wars in which their numerous priests constitute a powerful party. A life of alarms utterly uncongenial to the proper pacific spirit of a Christian bishop, is his certain lot." The authority and jurisdiction of the Abuna extends over all monasteries, and the whole clergy, both secular and regular, who are said to be so numerous that they form the twentieth part of the whole population. This head of the Abyssinian church has his residence at Gondar, where he has a handsome palace, situated close to the patriarchal church,

which stands pre-eminent among the numerous churches in the city. At one time his power and authority were so extensive, that the king himself was not acknowledged to be duly established on his throne, until he was first consecrated by the hands of the Abuna. Formerly the third part of the produce of the provinces was set aside for his support. His power is only inferior to that of the king, and sometimes he has proved sufficiently formidable even to him. The Abuna ordains to the sacred office by breathing upon the aspirant, and making the sign of the cross over him. When in 1842, after a vacancy in the office of eleven years standing, a new Abuna at length arrived at Abyssinia, he consecrated for several successive days a thousand persons daily, who came in caravans from the different parts of the kingdom. In order to become a priest, one must be able to read Ethiopic, and to sing out of the book Yared; above all things he must have a beard, without which no one can become a priest. The Abuna is the highest authority in matters of faith, besides being often consulted as umpire in state-quarrels. See next article.

ABYSSINIAN CHURCH. The country of Abyssinia forms the principal part of those territories which the ancients comprised under the name of Ethiopia. There is a tradition among the people themselves, that their conversion to Christianity is to be attributed to the instructions of the treasurer of Cándace, Queen of Ethiopia, who is mentioned in the eighth chapter of the Acts of the Apostles. The general opinion, however, among the best ecclesiastical historians is, that the Abyssinians did not truly embrace Christianity before the middle of the fourth century, when a church was organised, which, though exposed to much corruption from the Heathen and Mohammedan tribes with whom it is surrounded, nevertheless survives to this day. A detailed account of the providential circumstances attending the origin of this interesting church, is thus given by Neander. "A learned Greek of Tyre, named Meropius, had, in the reign of the emperor Constantine, undertaken a voyage of scientific discovery. Already on the point of returning, he landed on the coast of Ethiopia or Abyssinia, to procure fresh water, where he was attacked, robbed, and himself and crew murdered, by the warlike natives, who were at that time in a state of hostility with the Roman empire. Two young men, his companions, Frumentius and Ædesius, alone were spared, out of pity for their tender age. These two youths were taken into the service of the prince of the tribe, and made themselves beloved. Ædesius became his cup-bearer; Frumentius, who was distinguished for intelligence and sagacity, was appointed his secretary and accountant. After the death of the prince, the education of *Æizanes*, the young heir, was intrusted to them; and Frumentius obtained great influence as administrator of the government. He made use of this influence already in behalf of Christianity.

He sought the acquaintance of the Roman merchants visiting those parts, who were Christians; assisted them in founding a church, and united with them in the Christian worship of God. Finally, they obtained liberty to return home to their country. Ædesius repaired to Tyre, where he was made a presbyter. Here Rufinus became acquainted with him, and learned all the particulars of the story from his own mouth. But Frumentius felt himself called to a higher work. He felt bound to see to it that the people with whom he had spent the greater part of his youth, and from whom he had received so many favours, should be made to share in the highest blessing of mankind. He travelled, therefore, to Alexandria, where the great Athanasius had recently been made bishop, (A. D. 326). Athanasius entered at once, with ready sympathy, into the plan of Frumentius. But he found, very justly, that no one could be a more suitable agent for the prosecution of this work than Frumentius himself; and he consecrated him bishop of Auxuma (Axum), the chief city of the Abyssinians, and a famous commercial town. Frumentius returned back to this place, and laboured there with great success." Legendary stories are current among their priests of the early conversion of the Abyssinian people to Judaism, so far back, indeed, as the days of Solomon, from whom they allege their king to be descended. Their Abunas or bishops, however, trace their origin to Frumentius, the son of a Tyrian merchant, who, as we have seen, was consecrated bishop of Axuma, the chief city of the Abyssinians, by Athanasius then patriarch of Alexandria. Ever since their ecclesiastical position is well expressed in a favourite saying among the people, "We drink from the well of the patriarch of Alexandria." The Abyssinian church seems to have preserved its purity until the seventh century, when in common with the whole Egyptian church, to which it was so closely linked, it embraced the doctrine of the Eutychians or MONOPHYSITES (which see), who held that there is only one nature in Christ, the divine and human nature being understood as coalescing in one.

For many centuries this church remained in obscurity, unknown to, and therefore unrecognised by, Christians in other parts of the world. At length towards the end of the fifteenth century, John II., king of Portugal, having accidentally learned that a Christian church had been found to exist in Abyssinia, resolved to examine into the state of matters in that country, and if possible to bring them under subjection to the Roman See. With this view, John Bermudes was despatched on a mission into Abyssinia. David, the reigning emperor of the country, was engaged in hostilities with the Mohammedans, who had wrested from him a part of his empire. In these circumstances he was constrained to implore the aid of both Portugal and Rome, and Bermudes was sent to obtain this favour. The crafty Romanist, before setting out, had influence enough to get

himself consecrated Abuna or bishop of the Abyssinians. Having been invested with this dignity, he repaired to Rome, and to accomplish the desired subjugation of the Abyssinian church to the Papal yoke, Bermudes accepted of a second consecration at the hands of the Pope. The assistance asked by the emperor was readily granted, the Monammedans were expelled, and tranquillity restored to the country. In return for the aid thus rendered, the king of Portugal demanded, through Bermudes, that the emperor should embrace the Roman Catholic religion, and surrender one-third of his dominions under pain of excommunication. The eyes of the emperor were now opened to the snare which had been laid for him. He forthwith disowned the authority of the Pope, declaring him withal to be a heretic, stripped Bermudes of his ecclesiastical dignity, threw him into prison, and sent to Alexandria for an Abuna to the Abyssinian church, which has ever since maintained its independence.

Towards the middle of the sixteenth century the Jesuits planted a mission in Abyssinia, which, however, was completely unsuccessful. A second mission was established in the commencement of the following century, which, after twenty years spent in intrigues, wars, and commotions, brought about the formal submission of the Abyssinian church to the See of Rome. The triumph of the Jesuits, however, was but short-lived. Insurrection followed after insurrection. In vain did the emperor by threats and persecution endeavour to enforce the allegiance of his people to the Roman pontiff. The high-minded Abyssinians were determined at all hazards to maintain the independence of their church. At length, in 1633, the Roman patriarch found himself completely foiled in his attempts to obtain submission to the Papacy, and despairing of ever accomplishing the object of his mission, he abandoned Abyssinia.

It would appear from the statements of Mr. Bruce, in his Travels in that country, that in the middle of the last century, still another fruitless attempt had been made to convert the Christians of Abyssinia to the Romish faith. Three Franciscan friars were sent by the Propaganda, and had reached Gondar, where they succeeded in ingratiating themselves into the favour of the emperor. Both priests and people now took alarm, and so great was the commotion in consequence, that the emperor was under the necessity of dismissing the Romish friars from his country altogether. From that time the very name of Rome has been an object of the utmost abhorrence to the Abyssinian Christians.

The accounts which missionaries have brought as to the present state of religion in that country, is far from favourable. But it is deeply interesting to notice the principles and practices of a Christian church, which dates its origin from so early a period. A few of these may be mentioned.

With the formula which is usually termed the

Apostles' creed the Abyssinian church is totally unacquainted. In dispensing baptism, they use the Nicean formula. The Bible is highly prized by them; but the mode of interpretation which they adopt is singularly strange and allegorical. They are firm in their adherence to the Monophysitic doctrine, which they early embraced, and according to which they allege, that Christ has only one nature, the divine, and that his humanity is not even essential to the constitution of his person as Redeemer. They hold the doctrine which is common to all the Eastern churches, that the Spirit proceeds from the Father only, and not from the Father and the Son. One portion of the Abyssinian church, particularly that which is in the province of Tigré, maintain that Christ anointed himself with the Spirit, and that the Spirit of God, which was given to him, is simply his divinity. A second opinion taught by a different portion of the church is, that there are three births of Christ: 1. The eternal generation of the Son. 2. The conception and actual production of the nature of Christ. 3. The reception of the Holy Spirit in the womb of Mary. According to their ideas the anointing with the Holy Ghost is called a third nature, because thereby his humanity is raised to higher honour. This is the prevailing doctrine in Amhara, and also in Shoa, where it has been adopted on political grounds, and the present king has caused it to be announced by public heralds, that no one, upon pain of confiscation of goods and exile, should dare to oppose the doctrine of the three births of Christ. Thus the king and people of Shoa have declared themselves openly opposed on this difficult theological dogma to the Abuna in Gondar, who maintains the views held by the church in Tigré. A new subject of controversy has arisen, bearing also upon the abstruse dogma as to the person of Christ. Aro, a priest from Gondar, in order to support the opinion that there are three births of Christ, taught that the soul of Christ had self-consciousness even in the womb, yea, that it prayed and fasted in this state.

The doctrine of the three births is maintained by the king with the utmost sternness, in opposition to the clamour of multitudes both of priests and people. The most esteemed divine of the Abyssinian church has adopted the same opinion. The party denying the three births hurl anathemas upon those who hold it, and the quarrel has of late years been in danger of passing into a civil war. There are several other points of a subordinate kind, connected with the doctrine of the three births, which have also given rise to no small controversy. For instance, the question has been discussed whether Christ praises the Father in heaven, or whether he stands equal to Him, and reigns with Him. The former alternative has been adopted by the king and his party. The Virgin Mary has also been the subject of controversy, whether she is the Mother of God, or only the Mother of Jesus, and as a natural corollary from this, whether she is entitled to equal hon-

our with the Son. The party who assert the negative on this last point, have triumphed over their opponents in Ankobar and Debra Libanos, and are called *Walawold Maysat*, the adherers of the Son only, while the other party in Fattyghur are called *Masle Wold*, equal with the Son.

A *third* and intermediate opinion in regard to the person of Christ, and one which has numerous followers in Gojam, is that which views the Holy Spirit as mediator between the divine and human natures in Christ.

Such are the knotty points of controversy which at this moment are threatening to rend in pieces the Abyssinian church. So keen has the controversy waxed between the three disputing parties, that they refuse to sit together at the sacramental table.

On many other theological points besides the person of Christ, we find strange confusion of thought among these Christians who have been so long isolated from the rest of the Christian world. They teach, for instance, a species of purgatory, and, accordingly, they observe fasts, alms, and prayers, for the benefit of those who have been excommunicated on account of great sins, and have died in that state. According to their notions, such souls remain in school until they are fit to enter heaven, having been reconciled. The archangel Michael is invoked as the conductor of souls out of school into heaven. The Abyssinians practise circumcision upon children of both sexes between the third and the eighth day after their birth. Baptism is administered to male children when forty days old, and to females when eighty. The ceremony consists in prayer, exorcisms, immersions, benedictions, turning the baptized towards the four points of the compass, breathing upon him, laying on of hands, and anointing with holy oil. A godfather or godmother must be present as a witness of the baptism. In a case of adult baptism, water is poured over every part of the body. The ceremony commences with hymns and psalms in honour of the Virgin; then follow the Nicene confession of faith, the Lord's prayer, and the reading of the third chapter of John's gospel. The baptismal water is now consecrated by fumigation, with the words, "Praised be the Father, the Son, and the Holy Ghost." An iron cross is moved three times through the water while these words are repeated, "A Holy Father, a Holy Son, and a Holy Spirit." A piece of cotton is then dipped in the holy oil, and with it the sign of the cross is made upon the forehead of the person baptized, after which a cord is bound round the neck. The whole ceremony is closed with the administration of the communion. Every Abyssinian Christian wears a blue silk cord all his life, as a memorial of his baptism, and of his separation from Mohammedanism. The ceremony of baptism takes place before the church door; the celebration of the Lord's Supper within the church. The Lord's Supper is received in both kinds with leavened bread, which is baked by the

priest daily. Confession precedes communion only in the case of adults, who have reached at least the age of twenty-five. Communion is uniformly administered to children after baptism. Private communion is not permitted. Communicants are not allowed to spit till sunset after having received the Lord's Supper. Every person, even the priest, has his father confessor, to whom he resorts as often as his conscience troubles him.

Besides the secular clergy, there are in the Abyssinian church monastic clergy, under the Etschega, who is next in rank to the Abuna himself, and may be considered, in point of theological authority in matters of faith, a kind of Abuna. Under him are not only the numerous monasteries of his own order, but all the others. In every great monastery, under the abbot are ranged the different overseers, among whom is the Alaka, or manager of the property. The business of the Abyssinian monks is the same as it was in Europe during the middle ages; they beg and lounge about idle, while the more conscientious monks perform divine service, read Ethiopian books, or dispute concerning leading theological questions. They are bound by a vow of celibacy. Their dress is mean. A hood, a dirty cloth, an animal's hide, and a leathern girdle mark out the monk. The number of the clergy, both secular and regular, in Abyssinia, is very great. In Shoa alone, they amount to 12,000. In Gondar they are proportionally still more numerous. To a completely furnished church there are attached twenty priests and deacons, one of whom always performs the third part of the service of the week, while the others attend to their penitents, or to the instruction of poor children. The secular clergy are allowed to marry once. The churches, which are very numerous, are generally built on eminences, and shaded by magnificent trees. They are circular in form, low built, with conical thatched roofs, upon which glitters a cross of brass. The walls are badly built, whitewashed outside, and provided with four doors, turned towards the four cardinal points. Inside, the walls are covered with wretched paintings of Mary, the saints, angels, and the devil. Sculptured figures are not allowed. A court runs all round the building, which is set apart for the laity and the daily morning service. It also affords a night's lodging to destitute travellers. The interior of the church is separated into two divisions, one of which is the sanctuary, hung round with relics, and accessible only to the priests and deacons. The Lord's Supper is celebrated in this portion of the church, but the laity are kept behind an outstretched curtain, and females are entirely excluded. In the holy of holies, behind a curtain, stands the tabot, or ark of the covenant, in which lies a parchment with the names of the saints of the church. Within this part of the building only the *alaka*, and those who are consecrated as priests are privileged to enter. The ark is consecrated with holy oil; but none of the laity, deacons, or persons not Christians, dare touch

it, otherwise both it and the church itself must be consecrated anew. Upon the ark depends the sanctity of the church and of the surrounding burying-ground.

Divine service in the Abyssinian church consists of singing psalms, reading passages from the Scriptures, and legends of the saints. Prayers are addressed to the Virgin and to saints, but Mary in particular is honoured with the highest titles, such as Creator of the world. Every beggar utters the name of some one of the numerous saints, in order to excite pity.

The Abyssinian church observes both the Jewish and Christian Sabbaths, the latter of which they term the great Sabbath. They keep no fewer than one hundred and eighty holy days and festivals. One of the most prominent of these is Epiphany, on the occasion of which festival, on the 4th of January, the priesthood go out, carrying the ark of every church in the city or neighbourhood to a stream, where, amid songs and rejoicings, the festival commences, and clothes are given to the poor. At midnight, by torchlight, the priest steps into the water and blesses it. Then suddenly the whole crowd of people strip themselves quite naked, and plunge into the consecrated water to bathe, and, amid shrieks and noises of every kind, the festival terminates. On the occasion of one of the festivals, thousands set out on pilgrimage to Debra Libanos, and fetch dust from the grave of the saint, which they imagine can prevent or cure sickness. The Abyssinian church holds fasting in very high estimation, as a means of salvation. Every Wednesday and Friday, and every day on which the communion is observed, is a fast on which they must taste only nettles and bare bread. To the pious there are properly two hundred fast days in the year, the great proportion of which, however, are not kept; and still fewer would be kept, did not their interment in consecrated ground depend on the strictness of such observances. Much merit is considered as attached to the giving of alms to beggars, pilgrims, monks, and priests, and bestowing presents upon churches and monasteries for their building and embellishment. Pilgrims are much respected, and the man who has made a pilgrimage to Jerusalem is distinguished above all others as being most holy, so that his benediction is viewed by the man who is fortunate enough to receive it, as possessed of peculiar value and efficacy.

Much superstition prevails in this church, and amulets and charms are in frequent use among the people. The ancient Jewish difference between clean and unclean animals is strictly maintained. Marriage may be celebrated without the consecration of the priest, and is therefore easily dissolved. This, however, in the case of any man, is permitted to happen only four times. Those marriages which are ratified by the parties partaking together of the Lord's Supper, are considered indissoluble. Divorce

must be pronounced by the priest. Whoever has four wives, and has divorced them or survived them, is excommunicated, unless he shall enter one of the orders of monks. That, however, is generally done. It often happens that a man, without saying a word, deserts his wife and children and goes into a monastery. Polygamy is forbidden, but, in defiance of the law, instances are not uncommon of priests and nobles having four wives, besides numerous concubines. It is customary for those who are on their death-beds to confess to a priest and receive absolution. The funeral takes place shortly after death amid lamentations such as were customary among the Jews, and also amid numerous attended funeral repasts, at which the priests are present. On these occasions suitable passages are read from the Bible. Crucifixes are carried before the body. The interment takes place either in or near the church.

The Abyssinians explain their adherence to so many Jewish customs, by alleging their descent from the race of Jewish kings. The whole, indeed, of their sacred ritual, as well as civil customs, is a strange combination of Jewish, Christian, and Pagan traditions. The moral and religious behaviour of the people is far from satisfactory. Indifference to religious principle, laxity of morals, and habitual indolence, are the prevailing features of character in the great body of the people. Heathenism has not yet entirely given place to Christianity. In the mountains of Ackerban, near Gondar, a tribe of people are to be found who practise withcraft, and worship the Cactus plant. A Jewish remnant still exist in Abyssinia who expect the Messiah, and pray to the angels for his coming. They live in the most ascetic manner, fasting five times every week, sleeping only upon wooden benches, scourging themselves with thorns, &c. They join outwardly in all Christian observances, but are regarded by the people as Jews and sorcerers.

Amid all the corruption which attaches to the Abyssinian church, the prospects for that country are evidently brightening. The translation of the Bible into Amharic, and of a portion of it into the Tigré dialect, has conferred a great boon upon the people of that interesting country. The Rev. Mr. Jowett has been mainly instrumental in calling the attention of British Christians to the importance of Abyssinia as a missionary field. In 1830, the Rev. Samuel Gobat, who had been educated in the Missionary Institution at Basle, was sent along with the Rev. Mr. Kugler to conduct a mission in that country. The early death of his colleague in Adowa, and the political commotions which prevailed, compelled Mr. Gobat to return to Europe. Another reinforcement was sent out in 1834; but found themselves unable to carry on their missionary labours in the disturbed state of the country. The Romish church despatched a missionary to Abyssinia in 1838, and by means of intrigue and management, the expulsion of the Protestant missionaries was effected. The Papal party

were now in high hopes that they would be able to form a large faction in the Abyssinian church in favour of Rome. Their hopes, however, were speedily disappointed, by the appointment to the office of Abuna of a pupil of the English Protestant mission at Cairo, who lost no time in using all his endeavours to destroy Romish influence in Tigré. A struggle then commenced, which has been carrying on ever since, between the independent Abyssinian church and the Papal emissaries, while Protestant missions have been contending with almost insuperable difficulties which, by prayer and perseverance, may, by the Divine blessing, be yet overcome, and a Christian Church, which has maintained its position since the fourth century, may at length shine forth with a glorious emanation of Christian light and knowledge, scattering the Mohammedan and pagan darkness in which Africa has so long been enshrouded.

ACACIANS, a sect of heretics which arose in the Christian Church in the fourth century, and are usually classed among the Arian sects. (See *ARIANISM*.) They derived their name from Acacius, a bishop of Cæsarea, whom Jerome ranks among the most learned commentators on Scripture, and who held that the Son was like the Father, but only in respect of his will. At first he professed himself a Semi-Arian, and afterwards became the founder of the sect of the *HOMEANS* (which see). At length he became an Anomœan or pure Arian, and ended with signing the Nicene creed.—The name of Acacians was also given to a sect of the Eutychians or *MONOPHYSITES* (which see), in the fifth century. They derived their name from Acacius, bishop of Constantinople. To put an end if possible to the disputes which had so long been carried on in reference to the Person of Christ, and which were disturbing the peace of both church and state, the Emperor Zeno, in A. D. 482, by the advice of Acacius, offered to the contending parties that formula of concord which is usually called the *Henoticon*. This formula, which was subscribed by the leaders of the Monophysite party, was approved by Acacius, as well as the more moderate of both parties. In this famous decree, the emperor recognizes the creed of the Nicene and Constantinopolitan councils as the only established and allowed creed of the church, and declares every person an alien from the true church who would introduce any other. This creed, he says, was received by that council of Ephesus which condemned Nestorius, whom, along with Eutyches, he pronounces to be heretics. He also acknowledges the twelve chapters of Cyril of Alexandria to be sound and orthodox, and declares Mary to be the Mother of God, and Jesus Christ to be possessed of two natures, in the one of which he was *of like substance* with the Father, and in the other, *of like substance* with us. This formula of union was calculated to unite the more considerate of both parties. The Roman pontiff, Felix III.,

however, attacked Acacius, who had favoured, and indeed almost originated the *Henoticon*, as a betrayer of the truth, and excluded him from church communion. To justify this severe conduct towards Acacius, who had now many supporters, Felix and his successors charged Acacius with favouring the Monophysites. Mosheim, however, alleges, that the real ground of this opposition, on the part of the Roman pontiffs, was, that Acacius, by his actions, though not in words, denied the supremacy of the Roman See, and was extremely eager to extend the jurisdiction, and advance the honour of the see of Constantinople. "The Greeks," says Mosheim, "defended the character and memory of their bishop against the aspersions of the Romans. This contest was protracted till the following century, when the pertinacity of the Romans triumphed, and caused the names of Acacius and Peter Fullo, another leader of the party, to be struck out of the sacred registers, and consigned, as it were, to perpetual infamy." Thus the Acacian sect or party, who not only held firmly by the Nicene creed, in opposition to the doctrinal errors which had arisen, but also denied plainly the supremacy of the Roman pontiff, was brought to a violent end.

ACADEMICS, the name usually applied to the followers of Plato, the Greek philosopher. They are generally considered as having derived their name from *Academia*, a grove in the neighbourhood of Athens, favourable to study and philosophic thought. The name *Academics* is commonly given to three different schools of philosophy—the first, the middle, and the new Academy, all of them, however, professing more or less to follow the opinions of Plato; but the first, as being nearest to his own time, being a more correct reflection of his peculiar views. The first and fundamental object in the system of this eminent thinker, is the pursuit of that wisdom which contemplates absolute existence. The material world he regarded as consisting of two principles, ideas, and matter, and our impressions of outward objects are the produce of both. The soul has ideas within itself, copies of the eternal exemplars that reside in the Divine mind, and these it remembers the more it sees of their imperfect copies without. Hence arises a distinction between the world which is perceived by sense, and the world which is discerned by intellect. The senses present us with imperfect objects ever varying, because ever diverging from the central and eternal types. The intellect, on the other hand, possesses the copies of these types, certain and unchanging like the types themselves. The copies reside in the human, the originals or exemplars in the Divine mind. The first existence, according to Plato, is the infinite mind; the second, the *Logos*, or intellectual world of ideas; thirdly, Matter, with its capability, to a certain extent, of receiving the stamp and impression of those ideas; and, lastly, the soul of the world, imparted to that world, after it has been fa-

shioned according to the pattern existing in the Divine intellect. And as the soul of the world is derived from the infinite mind, so are individual souls in their turn derived from the soul of the world, whether they be the intelligences that guide the stars, or of beings superior to man that occupy the higher regions, or lastly, of man himself. Virtue, in the system of Plato, consists in the highest possible conformity to the Deity. It is fourfold in its nature, including wisdom, fortitude, prudence or temperance, and justice. These can only be reached by an escape from the senses, and a return to the Divine life.

Plato's philosophy was a system of lofty idealism, and from the subordination to which it reduced the senses, it naturally led, among thinkers inferior to Plato himself, to a system of scepticism. Hence Arcesilaus, the founder of the new academy, taught, that nothing whatever could be known with certainty, that doubt was the region in which man was destined to live. No such opinion was entertained by Plato. On the contrary, he taught, as the leading principle of his system, that to find an absolute and unconditional ground for all that is relative and conditional, is the true aim of philosophy.

In the early ages of Christianity, the academic philosophy was held in very high esteem, so much so that, while Josephus tries to trace the philosophy of Plato to the Bible as its source, several of the Christian fathers were of opinion, that the phraseology of the inspired writers of the New Testament is, in some cases, borrowed from the philosophy of Plato. This is generally regarded as particularly the case with the Logos or Word of the Apostle John, an expression identical with one which occupies a prominent place in the Platonic system. There can be no doubt that whatever may have been the case with the apostles, the speculations of this profound philosopher affected not a little the current of thought among the early Christian writers. Nor could it fail to be so, for as Goethe remarks, when speaking of Plato, "Every thing he said had a relation with the good, the beautiful, and the immutably true." No philosopher, indeed, whether of ancient or of modern times, has more directly and habitually referred all things in creation to the Almighty Creator, and all things in providence to an All-Wise Disposer, than the illustrious Plato.

ABUBEKER, (Arabic, *The Father of the Virgin*,) the immediate successor of Mohammed, and one of his earliest converts, besides being his father-in-law, the prophet having married his daughter Ayesha. He was the faithful friend and associate of Mohammed, and by his wealth and influence he was one of the main instruments in advancing the new faith. Abubeker was the only companion of Mohammed in his flight from Mecca. Such was the confidence reposed in him by the followers of the prophet, that they elected him his successor, and in this capacity he took the name of Caliph, which has been adopted by

all who succeeded him. His right to the succession was at first disputed by Ali, the son-in law of the prophet, who, however, at length was compelled to acknowledge his authority. The fierce contest, however, which ensued between the two claimants led to a schism which has divided the Mohammedans into two great factions, who entertain towards each other the most implacable hatred to this day. The two opposing sects are named the *Sunnites* and the *Schiites*, the former considering Abubeker, Omar, and Othman as the legitimate successors of Mohammed, and the latter viewing these three caliphs as usurpers and intruders. Among the Sunnites or followers of Abubeker are to be ranked the Turks, Tartars, Arabians, and greater part of the Indian Mohammedans; whereas the Persians and subjects of the Great Mogul are Schiites or followers of Ali. Hence the deep-rooted antipathy which has long subsisted between the Turks and the Persians. See SONNITES—SCHIITES.

ACAFOTH, a peculiar ceremony which is observed by some of the modern Jews on the Continent. When a Jew has died, and the coffin has been nailed down, ten chosen persons of the chief relatives and friends of the deceased, turn seven times round the coffin, offering up, all the while, their prayers to God for his departed soul.

ACATHYSTUS, (Gr. *a*, not, *kathizo*, to sit,) a hymn used by the Greek church in honour of the Virgin Mary. It receives its name from the circumstance, that it is sung while the congregation are *not sitting*, but standing. The occasion of the composition of this hymn is rather curious. In the reign of Heraclius, the city of Constantinople, having been besieged by the Persians, was in danger of falling into the hands of the enemy, when the patriarch Sergius, carrying in his arms an image of the Virgin, and attended by a great crowd of people, offered up prayers to God in behalf of the city; upon which Heraclius obtained a remarkable victory over his enemies. The same thing is also said to have happened in the time of Constantine Pogonatus and Leo Isaurus. Hence a hymn to the Virgin was appointed to be sung on every fifth Sunday in Lent.

ACCA LARENTIA, a mythical woman occurring in the legends of early Roman history. According to some accounts she was the wife of the shepherd Faustulus, and the nurse of Romulus and Remus, after they had been taken from the she-wolf. Others represent her as having lived in the reign of Ancus Martius, who instituted a festival in her honour, called the LARENTALIA (which see), at which sacrifices were offered to the Lares.

ACCENSORII, or LIGHTERS, a name sometimes given to the ACOLYTES (which see), in the early Latin church, because one of the duties of the office to which they were ordained was to light the candles of the church. Accordingly, in the canon of ordination laid down by the fourth council of Carthage, it is expressly provided, that an acolyth

shall, when ordained, receive a candlestick with a taper in it from the archdeacon, that he may understand that he is appointed to light the candles. Bingham very properly thinks, that this refers to nothing more than the lighting of the candles when the church met for service at the *lucernalis oratio*, or time of evening prayer. This office has been exchanged in the modern Latin or Roman Catholic church for that of the *cerofervarii*, or taper-bearers, whose office is only to walk before the deacons, &c. with lighted tapers in their hands.

ACCESSUS, one of the modes which is frequently resorted to in electing the Pope of Rome. When the cardinals have given their votes, a scrutiny is made which consists in collecting and examining the votes given in by printed billets, which the cardinals put into a chalice that stands on the altar of the chapel where they are met together to choose the Pope. If the votes do not rise to a sufficient number, billets are taken in order to choose the Pope by way of *accessus*. According to this mode, which is intended to correct the scrutiny, they give their votes by other billets, on which is written *accedo Domino*, &c., when they join their vote to that of another; or *accedo nemini*, when they adhere to their first vote. The practice of the *accessus* seems to be derived from the ancient method of voting in the Roman senate. When one senator was of another's opinion, he rose up and went over to his colleague with whom he agreed. See CARDINAL—POPE.

ACCURSED. See ANATHEMA, CURSE.

ACDAH, a name given by the idolatrous Arabs to a species of arrows, without iron and feathers, which were used for purposes of divination. Dr. Jamieson, in his valuable edition of 'Paxton's Illustrations of Scripture,' thus describes the process from D'Herbelot: "The ancient idolatrous Arabs used a sort of lots, which were called lots by arrows. These arrows were without heads or feathers; they were three in number; upon one of them was written, 'Command me, Lord;' upon the second, 'Forbid, or prevent, Lord.' The third arrow was blank. When any one wanted to determine on a course of action, he went with a present to the diviner (who was the chief priest of the temple), who drew one of his arrows from his bag, and if the arrow of 'command' appeared, he immediately set about the affair; if that of prohibition appeared, he deferred the execution of his enterprise for a whole year: when the blank arrow came out, he was to draw again. The Arabs consulted these arrows in all their affairs, particularly their warlike expeditions." To these remarks, it may be added, that divination by arrows was used also by the Arabs in the case of marriages, the circumcision of their children, and on setting out on a journey. This kind of divination is expressly prohibited in the Koran. We find an allusion to the same practice in Ezek. xxi. 21: "For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divina-

tion: *he made his arrows bright*, he consulted with images, he looked in the liver." See DIVINATION.

ACEPHALI, a term applied in Ecclesiastical History to those bishops who were exempt from the discipline and jurisdiction of their ordinary bishop or patriarch. It was a name particularly given to a sect of the Eutychians or Monophysites, in the fifth century. When Peter Moggus, bishop of Alexandria, gave in his adherence to the Henoticon or formula of concord proposed by the Emperor Zeno, those who rejected the Henoticon formed themselves into a new party, which was called that of the Acephali, because they were deprived of their head or leader. The date of their appearance is A. D. 482. From the time of the council of Chalcedon the Eutychians gradually departed from the peculiar views of Eutyches, and therefore discarded the name of Eutychians, and assumed the more appropriate one of Monophysites, which indicated their distinguishing tenet, that the two natures of Christ were so united, as to constitute but one nature. The whole party, therefore, having long renounced Eutyches as their leader, when a part of them renounced also Peter Moggus, they were indeed *Acephali*, without a head. The name came at length to be applied to all who refused to admit the decrees of the council of Chalcedon. In the sixth century, the Emperor Justinian was persuaded by Theodorus of Cæsarea to believe that the Acephali would return to the church, provided certain obnoxious writings favourable to the Nestorian heresy were condemned. In A. D. 544, accordingly, the emperor published a decree, which is usually called Justinian's creed, and which professes to define the Catholic faith, as established by the first four general councils, those of Nice, Constantinople, Ephesus, and Chalcedon, and to condemn the opposite errors. Three chapters or subjects were condemned by Justinian: 1st, The person and writings of Theodorus of Mopsuestia, whom the decree pronounced a heretic and a Nestorian; 2d, The writings of Theodoret, bishop of Cyprus, so far as they favoured Nestorianism, or opposed Cyril of Alexandria and his twelve anathemas; 3d, An Epistle said to have been written by Ibas, bishop of Edessa, to one Maris, a Persian, which censured Cyril and the first council of Ephesus, and favoured the cause of Nestorius. Much and violent opposition was raised to this decree; but Justinian was resolved to persevere, and he again condemned the three chapters by a new edict in A. D. 551. The matter was at last referred to a general council, which assembled at Constantinople in A. D. 553, and which is usually called the fifth general council. Here the creed of Justinian was in substance ratified, but few of the Western bishops were present, and many of them dissenting from the decrees of the council, carried their opposition so far as to secede from communion with the Roman pontiff. See MONOPHYSITES.

ACERRA, a censer used by the ancient Romans,

in their sacred rites, for burning incense. It was also called *thuribulum*. See CENSER, SACRIFICE.

ACESIUS, a name given to the Pagan deity Apollo, as being the averter of evil. Under this name he was worshipped in Elis, where he had a splendid temple. See APOLLO.

ACHELOUS, the deity who presided over the river Achelous, which was accounted one of the greatest and most ancient rivers of Greece. This was from the earliest times regarded as a great divinity throughout Greece, and he was invoked in prayers, oaths, and sacrifices. Zeus of Dodona usually added to each oracle he gave, the command to offer sacrifices to Achelous. He was considered to be the source of all nourishment.

ACHERON, one of the rivers alleged in the Pagan theology of the Greeks and Romans to run through the infernal regions. The idea may have arisen from the circumstance, that a river bearing that name was found in Epirus, a country which the earliest Greeks regarded as the end of the world in the west, and thence they considered it as the entrance into the lower world. Homer describes it as a river of Hades, and Virgil as the principal river of Tartarus. Late writers use the word Acheron to denote the lower world in general.

ACHERUSIA, a lake in Epirus, through which the Acheron flowed, and which was considered as belonging to the lower regions of the Pagans. Various other lakes bearing the same name were also regarded as passing through the shades below, and among these was one near Memphis in Egypt, to which the Egyptians used to carry their dead bodies to be deposited in the sepulchres erected for them.

ACHIN, a deity worshipped among the Adighé, a race of modern Circassians. He is regarded as the god of horned cattle, and is so popular among his victims, that the cow offered to him leaves her companions of her own accord, with the calm desire and intention of being so honourably sacrificed.

ACHTARIEL, one of the three ministering angels, alleged by the Rabbinical traditions to be engaged in heaven in weaving or making garlands out of the prayers of the Israelites in the Hebrew tongue.

ACÆMETÆ, an order of monks instituted in the beginning, or as Baronius alleges, towards the middle of the fifth century, by a person of the name of Alexander, under the auspices of Gennadius the patriarch of Constantinople. They were called *Acemetæ*, or sleepless, because they so regulated their worship that it was never interrupted by day or by night, one class of the brethren succeeding another continually. The piety of these watchers caused them to be held in great veneration, and many monasteries were built for their use. One of these was erected by Studius, a wealthy Roman nobleman, and from him the monks who inhabited that building were called *Studites*. This Bingham supposes to be the first instance of monks taking their name from the founder of a monastery. This

order of monks in 484 opposed Acacius, patriarch of Constantinople, in his support of the Henoticon, and in the sixth century they fell themselves into the Nestorian heresy, and were condemned in A. D. 532, by the Emperor Justinian and Pope John II. The practice of praying day and night is supposed to have been founded on a literal adherence to the apostolic admonition, 1st Thess. v. 17, "Pray without ceasing."

ACOLYTES, or ACOLYTHS, an order of office-bearers in the Latin church. Several Romish writers, particularly Baronius and Bellarmine, assert, that this and the other minor orders of their clergy were instituted by the apostles. The greater number, however, both of Roman Catholic and Protestant divines, maintain that they were unknown until the third century. Cyprian, in the middle of that century, and Cornelius, a cotemporary of Cyprian, mention the acolytes expressly by name. They were unknown in the Greek church until the fifth century. The fourth council of Carthage decrees the form of their ordination, and briefly explains the nature of their office. The canon which treats of this subject is as follows: "When any acolyth is ordained, the bishop shall inform him how he is to behave himself in his office; and he shall receive a candlestick with a taper in it from the archdeacon, that he may understand that he is appointed to light the candles of the church. He shall also receive an empty pitcher to furnish wine for the eucharist of the blood of Christ." They were not ordained by imposition of hands, but only by the bishop's appointment. Some think that they had another office—to accompany and attend the bishop wherever he went, and that on this account they were called acolyths or followers. The meaning of the word is simply an attendant, or one who continually waits upon another. Bingham supposes that they may have received the name from their having been obliged to attend at funerals in company of the *canonica* and *ascetice*. They received also the name of *ACCENSORII* (which see), or lighters. In the church of Rome, in the present day, the office of the acolyte is usually held by mere boys, and is properly a menial office. And yet the acolyte has his ordination, in which the bishop, having presented him with an extinguished wax taper and an empty jar or vase, addresses to him the following admonition: "Having undertaken, most dear son, the office of an acolyte, consider what you undertake. It is the part of the acolyte to carry the wax bearer, to kindle the lights of the church, to minister wine and water at the eucharist. Study therefore to fulfil your office worthily. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," &c. The prayers and rubrics for the acolyte occupy together three pages of the *Pontificale Romanum*. In Rome, the acolytes are divided into three classes. 1. The *palatine*, who wait upon the Pope. 2. The *stationarii*, who serve in the

church; and, 3. The *regionarii*, who attend in various parts of the city, a sort of beadies.

ACROB, the superintendent of the angels, according to the religion of the GAURS (which see).

ACROSTIC, a form of poetical composition among the Hebrews, composed of twenty-two lines or stanzas according to the number of letters in the Hebrew alphabet, each line or stanza beginning with each letter in its order. There are twelve hymns of this kind in the Old Testament. The hundred and nineteenth Psalm is the most remarkable specimen of it. Augustine in the fifth century wrote Latin verses of this kind, called ABECEDARI (which see).

ACT OF FAITH. See AUTO DA FE'.

AD, the father, according to Mohammedan tradition, of one of the four tribes or nations of the primitive or ancient Arabians. He is said to have been the son of the scripture Uz, the son of Aram, son of Shem, son of Noah. At the confusion of tongues, AD went to the southern part of Arabia called Hadramaut. When the Arabians speak of any thing as having happened very long ago, they make use of the proverbial expression, "This was in the times of *Ad*."

ADAB, whatever Mohammed has done once or twice, and is on that account lawful to be done by any of his followers.

ADAD, a Pagan deity of the ancient Assyrians representing the sun. The name signified in their language *one*. He was usually painted with beams shooting downwards towards the earth, thus indicating that the earth was indebted for its productiveness to the genial warmth of the sun's rays. Some are of opinion, that the true name of this deity was Hadad, identical with the Benhadad of scripture, the second of the name, who is said by Josephus to have been deified after his death. Others suppose that Isaiah the prophet refers to this worship of the sun, under the name of Achad, which means in Hebrew *one alone*. The wife of Adad was called ADARGYRIS (which see).

ADALBERTINES, a Christian sect which arose in the eighth century, deriving both its origin and name from Adalbert, a Frenchman, who obtained consecration as a bishop against the will of Boniface, who, from his zeal in promoting the Papal cause, has been sometimes termed the apostle of Germany. The chief scene of Adalbert's labours was Franconia, and from his opposition to many of the doctrines, as well as the authority of Rome, he was denounced by Boniface as a public heretic, and blasphemer of God and the Catholic faith. He was condemned accordingly by the Roman pontiff Zacharias, at the instigation of Boniface, in a council convened at Rome, A. D. 748. He appears to have died in prison. His followers held him in great veneration. He was accused, however, of having fabricated an epistle which purported to have been written by our Lord Jesus Christ, and to have fallen down from heaven at Jerusalem, where it was found by the archangel Mi-

chael, near the gate of Ephraim. Semler conjectures, and not without some probability, that this epistle was framed by the enemies of Adalbert, and palmed upon him for the sake of injuring his reputation. Enough may be gathered from the representations which Boniface made concerning this remarkable man, to convince us that his chief offence consisted in resisting Papal rule, leading great multitudes, as was alleged, to despise the bishops and forsake the ancient churches.

ADAMIC DISPENSATION. The primeval form of religion was of course that which existed in the days of Adam, the progenitor of the human family. Created in a state of perfect innocence and purity, he enjoyed direct and immediate fellowship with his God. It is difficult for man in his fallen state to form an adequate conception of the religion or religious worship of an unfallen creature. The mind, the heart, the whole nature were habitually directed towards God. Religion in such a case was strictly spiritual; forms were scarcely necessary. But scripture conveys to us the impression that God dealt with Adam not as an individual, but as the representative and head of that race which was to be descended from him. Perfect obedience to the will of the Divine Being was demanded of him, not as an individual creature merely, responsible for his own acts, but as the federal head of an entire race. Life in the highest and purest sense, the life of the soul as well as of the body, life not limited to a few short years only, but stretching throughout the endless ages of eternity; and what is more, not his own life merely, but the life of the whole human race, hung suspended on his obedience to the divine will, embodied in a single precept, "Do this, and thou shalt live; transgress, and thou shalt die;" such were the terms of the original dispensation or economy under which Adam was originally placed. Even at the very outset of the world's history, man was made to feel his dependence, and to recognise his responsibility. He was under law, and must render an account to the Lawgiver. But the law of the loving Creator was itself an expression of his love. It was accompanied both with promises and penalties; promises in case of obedience, and penalties in case of disobedience. And these, to man, a sentient creature, were exhibited in a sensible form. The tree of life in paradise indicated the promise, and the tree of good and evil indicated the condition on which both the promise and the penalty rested. On this subject, Dr. Candlish makes the following apposite remarks, in his 'Contributions towards the Exposition of Genesis:—' "The tree of life evidently typified and represented that eternal life which was the portion of man at first, and is become in Christ Jesus his portion again. It is found, accordingly, both in the paradise which was lost, and in the paradise which is regained. For, 'saith the Spirit to the churches, To him that overcometh will I give to eat of the tree of life which is in the midst of the gar-

den;—the garden, which is become at last a city, for the multitude of the redeemed to dwell in. (Rev. ii. 7. See also Rev. xxii. 2, 14.) By the use of this tree, man was reminded continually of his dependence. He had no life in himself. He received life at every instant anew from Him in whom alone is life. And of this continual reception of life, his continual participation of the tree of life was a standing symbol. Again he is reminded of what is *his* part in the covenant, of the terms on which he holds the favour of his God, which is his life. The fatal tree is to him, even before his fall, in a certain sense the tree of the knowledge of good and evil. It is a standing memorial of the reality of the distinction. It suggests the possibility of evil—of disobedience,—which otherwise, in the absence of all lust, might not occur. And so it is a test and token of his submission to his Maker's will. Hence the fitness of this expedient, as a trial of his obedience. If he was to be tried at all, it could scarcely, in paradise, be otherwise than by means of a positive precept. And the more insignificant the matter of that precept was, the better was it fitted for being a trial. The less was the temptation beforehand; the greater, consequently, the sin. Such a tree, then, might well serve the purpose intended. It might seal and ratify his compliance with the will of God, and his enjoyment of the life of God; or, on the other hand, it might occasion his sin and his death."

How long Adam continued to yield obedience to the law of God we are not informed; but in an evil hour he lent a too ready ear to the suggestions of the tempter, and having incurred the penalty of disobedience, and fallen under the displeasure of his God, the original Adamic dispensation was brought to a close. This religion and worship of innocence gave place to the religion and worship of a fallen creature, with whom God must deal, if he deal at all, in another and far different way from that which characterized his early intercourse with man.

ADAMITES, a sect of heretics which sprung up in the second century. They derived their name from a distinguishing tenet which they held,—that since the death of Christ, his followers were as innocent as Adam before the fall. Hence they are said by Epiphanius to have worshipped naked in their assemblies. Their church they called *Paradise*, the paradise promised by God to the righteous. They held that clothes are the badges of sin, and therefore ought not to be worn by those that have been delivered from sin by Christ. They maintained that marriages were unlawful among Christians, because, if Adam, they alleged, had not sinned, there would have been no marriages. The accounts of the ancient writers in regard to this sect are very contradictory, and some of the moderns have even gone so far as to deny that such a sect ever existed. Both Epiphanius and Augustine describe this singular sect with great minuteness. They originated from Prodicus, who seems to have belonged to the Carpocra-

tians, one of the Gnostic sects. Dr. Lardner argues very strenuously against the existence of the Adamites, no ancient writer before Epiphanius having even alluded to such a sect. But if the allegation that Adamites existed in the second century be unfounded, it is an undeniable fact that in the twelfth century, a sect of this kind made its appearance, headed by one Taudamus, who propagated his errors at Antwerp, in the reign of the emperor Henry the Fifth. This heretic had a great number of followers. The sect, however, did not last long after his death, but another similar sect appeared under the name of Turlupins, in Savoy and Dauphiny, where they committed the most immoral actions in open day.

About the beginning of the fifteenth century, one Picard, a native of Flanders, taught doctrines allied to those which have been ascribed to the Adamites. Picard pretended that he was sent into the world as a new Adam, to re-establish the law of nature. This sect, which held its religious assemblies during the night, found some partisans in Poland, Holland, and England. It is said that in 1581 some Adamites were discovered in Holland. See BEGHARDS—PICARDS.

ADAM KADMON, the name of a primitive emanation in the cabbalistic philosophy of the Jews, which is regarded as at once the image of God and the type of man, and from which proceed decreasing stages of emanations called SEPHIROTHS (which see). See CABBALA.

ADAR, the twelfth month of the ecclesiastical year, and the sixth of the civil year among the Hebrews. It consists of only twenty-nine days, and corresponds with part of our February and March. On the third day of Adar the building of the second temple at Jerusalem was finished and dedicated with great solemnity. A fast in commemoration of the death of Moses is celebrated by the Jews on the seventh day of this month. On the thirteenth, they celebrate what is called Esther's fast, and on the fourteenth they keep the festival of Purim, in memorial of the deliverance of the Jews from the cruel designs of Haman. A feast is held on the twenty-fifth, in commemoration of Jehoiachim, king of Judah, who was advanced by Evil-Merodach above other kings that were at his court. As the lunar year, which has been followed by the Jews in their calculations, is shorter than the solar by eleven days, and as these days, at the end of three years, amount to a month, an intercalary month is then inserted, which they call Veadar, or a second Adar, and which consists of twenty-nine days.

ADARGYRIS, the wife of the pagan deity ADAM (which see), and usually represented with rays shooting upwards, thus indicating that she who denoted the earth, looked for all her fertility and productiveness to the sun in the heavens.

ADDEPHAGIA, a pagan goddess representing gluttony. She had a temple in Sicily, in which was a statue of Ceres.

ADDIR, *the mighty Father*, a name applied to the true God by the Philistines, because he had visited the Egyptians with plagues.

ADE, an idol of the Hindus represented with four arms.

ADELIAH, the name which the followers of ALI (which see), among the Mohammedans take to themselves. The word denotes properly in Arabic, the sect of the Just; but the other Mohammedans call them Schiiah, the sect of the Revolted. See SCHITES.

ADEONA, a goddess worshipped by the ancient Romans, as one of their inferior deities. Augustine says that she enabled people to walk; hence she was invoked in going abroad, and in returning home.

ADESSENARIANS, from *adesse*, to be present, a term applied at the Reformation to the followers of Luther, who, while they denied the doctrine of transubstantiation, nevertheless held the literal and real presence of Christ in the elements of the eucharist. They received also the name of *impanitiores*. The Adessenarians were far from being agreed in reference to the mode in which the real presence existed; some being persuaded that the body of Christ is *in* the bread; others, that it is *about* the bread; others, that it is *with* the bread; and others still, that it is *under* the bread. See LUTHERANS—SACRAMENTARIANS.

ADHEM, one of the most ancient Mohammedan Quietists, who is said to have obtained in one of his visions the high privilege of having his name written by an angel among those who love God. "Hell," he said, "was preferable with the will of God to heaven without it." "I had rather," was a common expression used by him, "I had rather go to hell doing the will of God than go to heaven disobeying him." Such extravagant statements are not unfrequently made by Mohammedan mystics by way of manifesting their high regard for the Divine Being. See MYSTICS.

ADHHA, a festival among the Mohammedans, celebrated on the tenth day of the sacred month Dhoulhagiat, or the month of Pilgrimage. The Turks call this festival the GREAT BEIRAM, under which article the ceremonies attending its observance will be particularly described.

ADIAPHORISTS, (Gr. *adiaphora*, *indifferent*), a name given to Melancthon and his associates, in the sixteenth century, who adhered to the Leipsic *interim*, in which the principle is laid down that in things indifferent the will of the emperor might be obeyed. This gave rise to the celebrated adiaphoristic controversy in regard to what constituted matters involved in, or connected with, religion, which might be considered indifferent. The circumstances in which this controversy, which agitated the reformed churches for many years, originated, may be briefly stated. Charles V., emperor of Germany, desirous of setting at rest, if possible, the religious dissensions by which his country was disturbed at the time of the Reformation, employed

three divines of acknowledged ability and learning, to prepare a system of doctrine, in which all the churches, both Protestant and Roman Catholic, might concur, until a proper council could be assembled. This document being only intended to serve a temporary purpose, received afterwards the name of the *Interim*. Having been carefully drawn up so as to please both parties, it was presented to the diet, and their approbation being given by at least a tacit acquiescence in its statements, the emperor ordered it to be published in the German as well as Latin language, and was resolved to enforce the observance of it as a decree of the empire. The *Interim*, however, met with violent opposition from both Protestants and Papists. Principal Robertson, in his 'History of Charles V.,' thus describes the feelings of both parties on its publication:—"The Protestants condemned it as a system containing the grossest errors of Popery, disguised with so little art, that it could impose only on the most ignorant, or on those who, by wilfully shutting their eyes, favoured the deception. The Papists inveighed against it, as a work in which some doctrines of the church were impiously given up, others meanly concealed, and all of them delivered in terms calculated rather to deceive the unwary than to instruct the ignorant, or to reclaim such as were enemies to the truth. While the Lutheran divines fiercely attacked it on one hand, the general of the Dominicans with no less vehemence impugned it on the other. But at Rome, as soon as the contents of the *Interim* came to be known, the indignation of the courtiers and ecclesiastics rose to the greatest height. They exclaimed against the emperor's profane encroachment on the sacerdotal function, in presuming, with the concurrence of an assembly of laymen, to define articles of faith, and to regulate modes of worship. They compared this rash deed to that of Uzzah, who with an unhallowed hand touched the ark of God; or to the bold attempts of those emperors who had rendered their memory detestable, by endeavouring to model the Christian church according to their pleasure. They even affected to find out a resemblance between the emperor's conduct and that of Henry VIII., and expressed their fear of his imitating the example of that apostate, by usurping the title as well as jurisdiction belonging to the head of the church. All, therefore, contended with one voice, that as the foundations of ecclesiastical authority were now shaken, and the whole fabric ready to be overturned by a new enemy, some powerful method of defence must be provided, and a vigorous resistance must be made, in the beginning, before he grew too formidable to be opposed."

Maurice, elector of Saxony, who occupied middle ground between those who approved and those who rejected the *Interim*, held several consultations in 1548 with theologians and others, with the view of ascertaining what course it would be right to pursue. Among the advisers of the elector, the re-

former Melancthon held a conspicuous place. This eminent man, influenced probably in part by fear of the emperor, and in part by a desire to please the elector, decided, that, while the Interim of Charles could not be wholly and unreservedly admitted, yet it might be expedient to receive and approve of it, in so far as it concerned matters in religion that were non-essential or indifferent (*in rebus adiaphoris*). The document drawn up at this time, containing the opinion of Melancthon and those divines who agreed with him, is commonly called the Leipsic *interim*, and contains what its authors regard as indifferent liturgical matters, which might be admitted to please the emperor. Among them were the Papal dresses for priests, the apparel used at mass, the surplice, and several customs evidently indicative of worship paid to the host, such as tolling and ringing of bells at the elevation of the host. Besides these, the Adiaphorists included in their *interim* various points which the faithful followers of Luther could not regard as indifferent, such as the vital doctrine of justification by faith alone, the necessity of good works in order to salvation, the number of the sacraments, extreme unction, the observance of certain feast-days appointed by the church, and the supreme authority of the Roman pontiff. From the publication of the Leipsic *interim* dates the commencement of the Adiaphoristic controversy, which was protracted for many years, the party supporting the Interim being headed by Melancthon, and the party opposing it by Matthias Flacius.

The two great principles involved in this controversy were, first, Whether the points alleged by the Adiaphorists as indifferent actually were so; and secondly, Whether it is lawful, in things which are indifferent and not essential to religion, to succumb to the enemies of the truth. The discussion of these two questions was carried on for a long period with considerable vehemence on both sides. In his anxiety to reconcile the great contending parties, Melancthon had endeavoured to present, in a modified form, some even of those very points which Luther and his followers had regarded as forming the very vitals of the controversy between them and the papacy. Doctrinal articles had been altered and interpolated. Against the supremacy of the Pope, Luther had levelled his most violent attacks; Melancthon, in his Interim, allowed the Pope to remain at the head of the church, though without conceding to him a divine right, and without allowing him to be the arbiter of faith. Luther had argued keenly against the seven sacraments; Melancthon allowed them to remain as religious rites, though not under the name of sacraments, nor regarded as efficacious to salvation in the Popish sense. Luther had preached against the mass; Melancthon retained the mass, though representing it as merely a repetition of the Lord's Supper. Justification by faith alone was regarded as the article of a standing or a falling church; Melancthon set forth good works as essential to sal-

vation, though not as the meritorious ground of justification before God, but only as an essential part of the Christian character. With all this, the *Interim* contained a clear and explicit statement of the vital doctrine, that salvation is wholly by grace, through faith in the merits of the Lord Jesus Christ. By such a mode of representing the points in dispute between Protestants and Papists, the Adiaphorists hoped to please the emperor, and prevent the cause of the Reformation from being seriously endangered. The motives of Melancthon and his associates were undoubtedly praiseworthy; but the measure to which they resorted for the accomplishment of their object was of a very questionable character. It is always hazardous to modify our representations of truth with the view of conciliating opponents. And the consequences were precisely what might have been expected. Men of firm unbending principle exposed, with an unsparing hand, the shallow schemes of a short-sighted expediency. Instead of gaining supporters to the *Interim* of Charles, the course which Melancthon and his followers had pursued, only increased the number of its opponents, and the Adiaphoristic controversy, painful and protracted in itself, became the fruitful parent of other and equally pernicious contests. We refer to the *Solifidian*, *Synergistic*, and other disputes, which will be noticed under their proper heads.

Among moral writers, in all ages, the question of *Adiaphora* or indifferent actions, has formed a subject of frequent and earnest discussion. Among the schoolmen particularly, it was a favourite topic. Abelard taught that "all actions abstractly and externally considered are in themselves indifferent; the intention only gives them moral worth. Only when considered in connection with the intention of the agent are they capable of moral adjudication. That is the tree which yields either good fruit or bad." There is no doubt embodied in this saying an important principle, but it requires to its full development the additional idea, that the intention must be pure and clear. "The eye," as our Lord expressed it, "must be single, if the whole body is to be full of light." Thomas Aquinas, also, takes up the subject of indifferent actions, alleging that nothing is indifferent, because every action is either one corresponding or not corresponding to the order of reason, and nothing can be conceived as holding a middle place. "Thus," he says, "eating and sleeping are things in themselves indifferent; yet both are subservient to virtue with those who use the body generally as an organ of reason." But without dwelling on purely abstract questions, as to the indifference of human actions in themselves, we may remark, that the Adiaphoristic controversy, such as it presented itself among the Reformers in Germany in the sixteenth century, has again and again broken forth in different parts of the Church of Christ since that period. Thus, in the end of the seventeenth century, Spener, in his anxiety to recall Christians in Germany to the

importance of cultivating the inner life of the believer, raised a dispute which lasted for several years, on the question, whether dancing, playing at cards, attending theatrical representations, and such things, were to be regarded as sinful, or were merely indifferent. A controversy of the same kind has more than once been carried on in both Britain and America. All discussions on the lawfulness of rites and ceremonies, the use of meats, the propriety of abstinence from the use of alcoholic liquors, the observance of days, whether for fasts or feasts, may be classed under the head of topics connected with the *Adiaphoristic* controversy. See INTERIM.

ADITES, a powerful tribe of the ancient Arabians, mentioned in the Koran. They were said to have been descended from AD (which see), a great-grandson of Noah. After the confusion of tongues, they settled in Arabia Petraea, and, having fallen into idolatry, they set up four idols whom they worshipped: *Sakia*, whom they supposed to send rain; *Hafedha*, who preserved them from all foreign dangers; *Razeka*, who supplied them with food; and *Salema*, who recovered them from sickness to health.

ADITI, in the Hindu mythology, the mother of Indra, and of the other great gods, all solar. Mythically viewed, she seems to be Light abstractly considered in its complete *unity*, in its *goodness*, and in its *salutary action*. These are the three senses of the word *Aditi*. In a special sense, she is the dawn of day, and the sister of darkness, who ushers in the brightness and the beauty of that glorious orb who sheds his refulgent radiance over the whole creation. Every morning this grand goddess appears with majesty, attended by her sons, her generous children, who rise above the horizon, opening the way to immortality, and securing the progress of the travelling star.

ADMONITION, the first step of ecclesiastical discipline as laid down by the Apostle Paul, Tit. iii. 10, "A man that is an heretic, after the first and second admonition, reject." In conformity with this rule, the admonition of the offender, in the early Christian Church, was solemnly repeated once or twice before proceeding to greater severity.

ADMONITIONISTS, a class of Puritans in the reign of Queen Elizabeth, who received this name from the "Admonition to the Parliament," in 1571, in which they lay it down as a great principle on which the Christian Church is bound always to act, that nothing is to be received as an article of faith, or admitted as an ordinance of the Church, which is not laid down in the Word of God.

ADONAI, one of the names of the Divine Being frequently employed in the Sacred Scriptures. According to an ancient idea among the Jews, this word is substituted for the ineffable name JEHOVAH, which they consider it unlawful to pronounce. They assert that all the names of God proceed from that of JEHOVAH, as the branches of a great tree issue from the stem. The Jewish Cabbalists teach that God did not assume the name JEHOVAH until he had

finished the creation of the world. This sentiment they imagine is contained in these words of Moses, "He is a rock, his work is perfect." According to the Cabbalistic writers, the name JEHOVAH forms a bond of union to all the splendours, and constitutes the pillar upon which they all rest. Every letter of which it is composed is fraught with mysteries. They assert that this name includes all things, and that he who pronounces it puts the whole world, and all the creatures and things which comprise the universe, into his mouth. Hence it ought not to be pronounced but with great caution, for God himself says, "Thou shalt not take the name of the Lord thy God in vain." According to the Cabbalists, the prohibition does not apply to the violation of oaths, but the pronouncing of his name, except by the high priest in the Holy of Holies on the great day of atonement. They allege that the name JEHOVAH has a supreme authority over the world, and governs all things; and that all the other names and surnames of God, amounting, according to Jewish reckoning, to seventy, take their station around it like so many officers and soldiers around their general. They attribute to each of the letters of this mysterious name a specific value, and they teach that the highest measure of knowledge and perfection is to know the whole import of the ineffable name of JEHOVAH.

From all these considerations, wherever the name JEHOVAH occurs in the Old Testament Scriptures, the Jews always in reading pronounce Adonai, and hence the letters of which the word JEHOVAH is composed, are usually in the Hebrew Bibles written with the points belonging to ADONAI or Lord. They contend that the true pronunciation of the word, which we render Jehovah, has been lost, and that whosoever possesses it could reveal secrets or mysteries. The practice of writing the ineffable name in the manner referred to, seems to have been peculiar to the later Jews, and to have been unknown until the Babylonish captivity. Hebrew scholars and critics, indeed, have been divided in opinion on the subject, and according as they ranged themselves on one side or the other, have received the name of Adonists or Jehovahists. See JEHOVAH.

ADONIA, the heathen mysteries and sacrifices of Adonis celebrated every year at Byblos in Syria. The Adonia were accompanied with public mourning, when the people beat themselves, and lamented and celebrated his funeral rites as if he had been dead, though the day following was observed in honour of his resurrection. The men shaved their heads as the Egyptians did at the death of their god Apis; but the women, who would not consent to shave their heads, were compelled to prostitute themselves for a day to strangers for hire, and to dedicate their unhallowed gain to Venus. It was absurdly alleged, that a river in Syria, called by the name of Adonis, changed its colour at times, the water be-

coming blood-red, and what was regarded as especially miraculous was, that this change took place during the celebration of the *Adonia*, that is, in the month of Tammuz or July. As soon as the water of the river began to be tinged with blood, the women commenced their weeping, and when the red colour disappeared, the return of Adonis to life was announced, and sorrow was exchanged for joy. This is the festival probably alluded to in Ezekiel, and to which reference is made in the article ADONIS (which see). The *Adonia* were celebrated not only at Byblos in Syria, but also at Alexandria in Egypt, Athens in Greece, and other places. The worship of Adonis, though originating probably in Asia, spread over almost all the countries bordering on the Mediterranean.

ADONIS, in the fabulous mythology of the Greeks, was a beautiful young shepherd with whom the goddess Venus became enamoured. In a fit of jealousy, Mars, who happened to meet him in hunting, killed him. Lucian says that he was killed by a boar. The goddess was deeply grieved at the death of her lover, and obtained from Proserpine permission for him to leave the infernal regions six months in the year. Accordingly, the anniversary of the death of Adonis, which was observed with mourning and sorrow, was followed by a season of joy. Ovid relates, that Venus produced from his blood the flower called *Anemone*. The story of Adonis became connected with that of Osiris in the Egyptian mythology. Osiris was said to have been shut up in a box by Typhon, and thrown into the Nile, and was found by Isis at Byblos in Syria. Typhon, however, obtained possession of the body, cut it into many pieces, and scattered them abroad; but Isis succeeded in collecting them together again, and burying them. We find a reference to Adonis in the Vulgate version of Ezekiel viii. 14, which represents the prophet as having seen women in the temple weeping for *Adonis*, which the Hebrew reads *Tammuz*. The name *Adonis* seems to imply the *sun*, whose departure in autumn gives occasion to no little sorrow.

So strictly connected are the two deities, Adonis and Osiris, the one belonging to Syria, and the other to Egypt, that there seems to have been a combination of the two in the ancient god Adoni-Siris. In the ancient sculptured monuments of Mexico some traces are found of the worship of this twofold deity. "Various characteristics," it has been remarked, "of the worship of Osiris and Adonis are complete in the sculptured tablets of Mexico. A priestess kneels before the Toltec god in the attitude of adoration, and offers him a pot of flowers, not the mint offered to Osiris, but the blood-stained hand-plant or *manitas*, which all the monuments attest was anciently held sacred throughout Mexico. On the sculptured tablet over the head of the divinity, appear, precisely in the Egyptian fashion, the phonetic characters of his name in an oblong square, which in Egypt was devoted to the names of gods. Of the phonetic or

symbolic character, however, nothing as yet is known. The same divinity is represented on one of the walls at Palenque, not in a human, but an animal form. Instead of the hawk of Egypt, however, the Toltecs chose as their sacred bird the rainbow-coloured pheasant of Central America, which is perched on the Toltec cross resembling the Christian, and with its lower extremity terminating in a heart-formed spade. The subject of the sculpture shows the simplicity of the worship. Two Toltec heroes, chiefs or priests, stand beside the sacred bird; one of them supports an infant in his arms, probably for baptism, which was a rite practised by the votaries of Adonis, and at other places there are indications of a similar ceremony." No slight confirmation of the supposition that the principal deity of the Mexicans was the Syrian god Adoni-Siris may be drawn from the circumstance, that the architecture of their temples, as far as they still remain, is decidedly of Syrian origin. See TAMMUZ.

ADOPTIANS, a sect of heretics which arose in Spain towards the close of the eighth century. The circumstances in which it originated were these. Felix, bishop of Catalonia, was consulted by Elipand, archbishop of Toledo, concerning the sense in which Jesus Christ was to be called the Son of God, and whether as a man he ought to be considered as the *adopted*, or as the natural Son of the Father. Felix replied, that Jesus Christ, according to his human nature, could only be considered as the Son of God by *adoption*, and a nominal Son; in the same sense in which believers are called in Scripture, children of God. The title, Son of God, he maintained, was only by way of expressing, in a particular manner, the choice that God had made of Jesus Christ. In proof of this he argued from Acts x. 38, that Jesus Christ wrought miracles because God was with him, and from 2 Cor. v. 19, that "God was in Christ reconciling the world unto himself;" but he added, they do not affirm that Jesus Christ was God. Hence the followers of Felix were called Adoptians or Adoptionists. In the opinion of Pope Hadrian, and most of the Latin bishops, the doctrine taught by Felix amounted to a revival of Nestorianism, as dividing Christ into two persons. Hence Felix was declared guilty of heresy, first in the council of Narbonne, A. D. 788, then at Ratisbon in Germany, A. D. 792; also at Frankfort on the Maine, A. D. 794; afterwards at Rome, A. D. 799; and, lastly, in the council of Aix-la-Chapelle. He was banished by Charlemagne to Lyons, where he died adhering to the last to the heresy which he had originated.

Walch, in his *Historia Adoptionorum*, thus states the heresy: Christ, as a man, and without regard to the personal union of the two natures, was born a servant of God, though without sin. When God at his baptism pronounced him his dear Son, he underwent a transition from the condition of a servant to that of a free person. This transition

was both his adoption and his regeneration. The title of God belongs to him, indeed, as a man, but not properly, for he is God only *nuncupatively*. Neander gives a clear philosophical explanation of the principles which the Adoptionists maintained. "The idea of adoption in his (Felix) mind, was nothing more than that of a sonship grounded not on natural descent, but on the special act of the Father's free-will. To those who objected that the title of *Filius per adoptionem*, son by adoption, is never applied to the Saviour in the Holy Scriptures, he replied, that the fundamental idea was agreeable to Scripture, for that the other corresponding notions of like import had actually their foundation in Scripture. All such opinions are in close connection with each other; and without them it would be impossible to form a conception of the human nature of Christ as not springing from the essence of God, but as created by the will of God. He who denies one of these notions, must, therefore, deny the true humanity of Christ. The term adoption accordingly seemed to him especially appropriate, because it is clear, from a comparison with human relationships, that a person, by natural descent, cannot have two fathers, and yet may have one by natural descent, and another by adoption. And thus Christ in his humanity might be the son of David by descent, and, according to adoption, the Son of God. Felix sought out all those predicates in the Holy Scriptures, which tended to show the dependent relation of Christ, that he might thereby prove the necessity of the distinction which he had introduced as founded on Scripture. If Christ took upon him the form of a servant, the name of a servant belongs to him, not simply on account of the obedience which he freely rendered as man, but from the natural relation in which he stands as man, as a creature, to God, in contrast to that relation in which, as the Son of God, according to his nature and essence, and as the Logos, he stands to the Father. Felix describes this opposition by the terms, *servus conditionalis*, *servus secundum conditionem*. Nowhere, he contends, is it said in the gospel, that the Son of God, but always that the Son of Man, was given for our sins. He appeals to what Christ himself says (Luke xviii. 19), in reference to his humanity, namely, that it was not in itself good, but that God in it, as everywhere, is the source of good. So also he quotes what Peter says of Christ (Acts x. 38), that God was in him; and what Paul states to the same purpose (2 Cor. v. 19), but not as if the godhead of Christ was to be denied, but only that the distinction between the human and the divine natures should be firmly asserted. He contended, that by this manifestation of the pure humanity in Christ, the Son of God was glorified as Redeemer, while, at the same time, he only assumed all this out of mere mercy, and for the salvation of mankind. To represent the doctrine of the Scriptures fully and faithfully, we must endeavour to exhibit that which concerns the humiliation of Christ

as clearly as that which is connected with his glory. But Felix was scarcely prepared to enter, without prejudice, into the whole meaning of the New Testament writers. As his opponents wished to force this doctrine into the form of their theory, by the transferring of the opposed predicates, or, as it was afterwards the fashion to call it, the idiom-communication, so Felix, on the other side, according to the Scriptural view, allowed himself to do violence to his theory of distinction, forced upon the biblical writers, when he says, in the words of Peter: 'Thou art Christ, the Son of the living God,' and refers the predicate *Christ* to the manhood, in which he was anointed, and the predicate *Son of the living God*, to the Godhead of our Saviour."

After the death of Felix, the first promulgator of the Adoptian heresy, his followers gradually disappeared. In the middle ages, however, similar doctrines to those of Felix were taught by Folmar, about A.D. 1160; and Duns Scotus, about A.D. 1300, and Durandus, about 1320, admit the expression *Son of adoption* in a certain sense.

ADOPTION, the admission of a child into all the privileges of a family to which he does not naturally belong. Such a custom anciently prevailed in Oriental countries. Among the earlier Hebrews, however, it seems to have been altogether unknown. Moses, at least, is silent on the subject in his judicial code. There are two different kinds of adoption referred to in the sacred writings; the first being that of a brother marrying the widow of his deceased brother, in case of his having died without issue; and the second being that of a father who had no sons but a daughter only, and adopted her children. The former is alluded to in Deut. xxv. 5, "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her;" and Ruth iv. 5, "Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance;" the latter, in 1 Chron. ii. 21—23, "And afterward Hezron went in to the daughter of Machir, the father of Gilead, whom he married when he was threescore years old, and she bare him Segub. And Segub begat Jair, who had three and twenty cities in the land of Gilead. And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, even threescore cities: all these belonged to the sons of Machir, the father of Gilead."

The ceremony of adoption among the ancient Romans was effected under the authority of a magistrate, before whom, by the legal form called *in jure cessio*, the child was formally surrendered by his natural into the hands of his adoptive father. Originally it could only be accomplished by a vote of the people in public assembly. Under the emperors it re-

quired only an imperial rescript. All the property of an adopted son passed over to the adoptive father, who must, by the Roman law, be a person who had no children, and no reasonable hope of having any. It was not allowed a woman to adopt, for even her own children were not regarded as legally in her own power. In the East the ceremony of adoption is very simple, the parties merely exchanging girdles with one another. Among the Mohammedans, the adopted was made to pass through the shirt of the person adopting him. A custom somewhat analogous is found in ancient times. Thus Aaron invested his son Eleazar with the priestly garments which he himself had worn, in token of his adoption to the office of the high priesthood. Elijah also, when ascending to heaven, threw his mantle over the shoulders of his successor Elisha.

ADORATION. This word, which is now employed to denote worship in general, is derived from a particular mode of expressing homage or worship to the deities among the pagans, by lifting the hand to the mouth (*ad*, to, *os*, *oris*, the mouth), and kissing it. We find an evident allusion to this custom in Job xxxi. 26—28, "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge; for I should have denied the God that is above." This practice of kissing the hand is frequently adopted in the East as a mark of respect and submission, after which the hand is put upon the head. An Oriental kisses the hand of his superior and puts it to his forehead. If the superior be of a condescending disposition, he snatches away his hand as soon as the other has touched it; immediately upon which the inferior puts his own fingers to his lips and afterwards to his forehead. The ancient Hebrews were accustomed to take off the shoes when entering a sacred place to perform an act of adoration. The Egyptians observed the same custom; and the Mohammedans invariably take off the shoes on entering the mosques. Pythagoras enjoined his disciples to worship the gods barefooted. In Roman Catholic processions the people, but particularly some orders of monks, walk barefooted. The same custom is often enjoined by the Romish church, to be observed by penitents.

When engaged in adoration, the Jews used various forms—standing, bowing, kneeling, throwing themselves upon the ground, and kissing the hand. The first Christians were accustomed to adore standing, or kneeling, with their faces towards the east, either because Christ is called the East in the Old Testament, or, perhaps, to show that they expected the coming of Christ from the east. The origin of this custom is traced by some to the worship of the sun. The ancient Jews turned towards the west that they might not copy the idolatry of the heathens. They often prayed with their faces to Jerusalem. The Mohammedans turn

toward the south looking toward Mecca. The standing position was invariably adopted by the early church on Sundays, and on the fifty days between Easter and Pentecost, in memory of our Lord's resurrection. Prostration on the ground has been frequently adopted among the Orientals as an expression of the fervour of their devotion. The ancient Romans likewise used to prostrate themselves before the statues of their gods, and even while yet at a distance from them. The Turks fall down on their faces whenever they hear an Imam pronounce the name of God with a loud voice. The ancient Egyptians were accustomed also to prostrate themselves before Anubis. The different postures assumed by the Turks in their devotions are very peculiar. The most devout of the modern Jews, in some places, wrap the veil they wear on their head round their neck during their divine service in the synagogue.

The arrangement of the hands in the act of adoration has been often considered as of great importance. Thus, when the ancient heathens addressed their infernal deities, they stretched their hands downwards; when to the sea-deities, they stretched out their hands toward the ocean. The Turks cross their hands over their breasts. Christians usually clasp their hands. Roman Catholics generally make the sign of the cross. The Jewish priest, when he confessed the sins of the people, was wont to lay his hands upon the horns of the altar.

In adoration the pagan idolaters often embraced the statues of their gods, weeping and wailing at their feet, tearing their hair, and promising to lead a new life. Sometimes they grasped the knees of their idols, put crowns on their heads, and presented before them the choicest fruits and flowers. The ancient Greeks on some occasions took branches with wool twisted round them, and touched the knees of the gods to whom they applied in times of distress; and when the suppliant was likely to obtain his object, he touched with his branch the right hand, and even the chin and cheeks of the god to whom he was tendering his prayer. The Roman Catholics to this day often express their reverence for the images of saints by touching them with handkerchiefs or linen cloths, and sometimes even kiss them in the ardour of their devotion.

The ancients made it a constant practice in worship to turn themselves round, and the practice seems to have the express sanction of Pythagoras. The precise design of this circular movement is by no means obvious. Some suppose that in doing so the worshipper intended to imitate the circular movement of the earth. Plutarch, who also notices the custom, explains it by alleging, that as all temples were built fronting the east, the people at their entrance turned their backs to the sun, and consequently, in order to face the sun were obliged to make a half-turn to the right; and then, in order to place themselves before the deity, they completed the round in offering up their prayer. Whatever

end was intended to be served by it, the actual existence of the practice is undoubted. The Romans turned to the right and the Gauls to the left. The Hindus turn to the right in walking round the statues of their gods, and at every round are obliged to prostrate themselves with their faces to the ground. The ancient Jews, as we learn from the Mischna, went up on the right side of the altar and came down on the left. In the custom of turning round, the Persians had in view the immensity of God, who comprehends all things in himself. The same ceremony is still observed in the Mass among Roman Catholics.

The custom of salutation has often formed a part of the ceremony of adoration. From both Cicero and Tacitus we learn that it was a not uncommon practice to salute the hands and even the very mouths of the gods. It was usual also to kiss the feet and knees of the images, and to kiss the doors of the temples, the pillars, and posts of the gates. The Mohammedans who go on pilgrimage to Mecca, kiss the black stone and the four corners of the Kaaba. In the sprinkling of holy water, the Romish priest kisses the *aspergillum* with which the ceremony is performed; and at the procession on Palm-Sunday, the deacon kisses the palm, which he presents to the priest. Thus kissing has in all ages been frequently regarded as a token of adoration. It was anciently a mark of idolatrous reverence which was done either by kissing the idol itself, or by kissing one's own hand, and then throwing it out towards the idol. Hence the allusion in Hosea xiii. 2, "And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves;" 1 Kings xix. 18, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

As an act of adoration, dancing has been resorted to, even in very ancient times. David danced before the Lord with holy joy. Idolaters also have been found in all ages to dance round the statues and altars of their gods. Men and women, young and old, bear a part in these dances.

It is admitted on all hands, that whatever may be the form or attitude in which adoration is given, it belongs as an act of worship to God alone. The Roman Catholic divines endeavour to maintain three different degrees of worship, to all of which the term adoration may be applied: 1. *Latria*, Divine worship strictly so called, or that which must be given exclusively to God. 2. *Dulia*, that homage, respect, and reverence which may be given to saints and angels, as faithful servants of God. 3. *Hyperdulia*, that superior homage which is due to the Virgin Mary, as the mother of our Lord. Such distinctions are entirely of human origin, and are altogether unwarranted by any command in the Word of God.

To cover the veneration awarded to mere outward representations, Romish writers have invented another distinction, speaking of *absolute* and *relative* adoration, the first being given to the true object of worship, and the second paid to an object as belonging to, or representative of, another. In this latter sense, the Romanists profess to adore the cross, or crucifix, not simply or immediately, but in respect of Jesus Christ, whom they suppose to be on it. The same excuse, however, is given by the heathen in defence of the grossest idolatry. It is not the image or idol simply and absolutely which he professes to adore, but that great Being whom the image represents. The command of God is explicit against every act of this nature: "Thou shalt not make unto thee any graven image; thou shalt not bow down thyself to them nor serve them, for I the Lord thy God am a jealous God." See IDOLATRY.

ADRAMMELECH, one of the gods worshipped by the inhabitants of Sepharvaim, a people who settled in Samaria, in place of the Israelites who were carried into Assyria. From 2 Kings xvii. 31, we learn, that the worshippers of this idol caused their children to pass through the fire in honour of it, as well as of another god called ANAMMELECH (which see). The Babylonian Talmud alleges, that Adrammelech was represented under the form of a mule, and Kimchi declares it to have been that of a peacock. There is some reason to suppose that this deity was the same with Molech, whom the Ammonites worshipped, for Melec, or Molech, signifies a *king*, and with Adar or Adra prefixed the word Adrammelech denotes a *mighty king*. Dr. Hyde explains the word to mean *the king of the flocks*, and supposes this god to preside over cattle. Some conjecture that this idol represented Saturn, others the sun.

ADRANUS, a Pagan divinity worshipped in the island of Sicily, and particularly at Adranus, situated in the neighbourhood of Mount Ætna. Ælian asserts that a thousand sacred dogs were kept near his temple. Some modern critics are of opinion that this deity is of eastern origin, and has a connection with the Persian Adar or fire, confounding him with Adrammelech the Assyrian god, and representing him as personifying the Sun or Fire.

ADRIANÆA, certain temples built by Adrian, emperor of Rome, in several towns about A. D. 127. As these temples contained no statues, nor any marks of being dedicated to Pagan gods, some have imagined that they were built in honour of Jesus Christ, whom Adrian wished to worship, but was dissuaded from it, lest the whole country should be thereby led to embrace Christianity.

ADVENT, a name given to the four Sundays before Christmas, as being preparatory to the celebration of the advent or coming of Christ in the flesh. These four Sundays, L'Estrange says, "are so many heralds to proclaim the approaching of the Feast." Some writers allege that this observance originated with the apostle Peter, but the earliest record of it

which exists is about the middle of the fifth century, when Maximus Taurinensis wrote a homily upon it. Advent is observed in the Roman Catholic church with great solemnity. It is regarded as representing the time which preceded the incarnation of Christ, and the hopes which the Old Testament saints entertained of his coming to redeem mankind. Hence, it is considered as a season calling for an intermixture of joy with sorrow. For this reason the *Gloria in excelsis* is not said in Advent, nor the *Te Deum* at matins. The priests abstain from using the dalmatica, that being a part of dress suited to joyous occasions only. Formerly it was a custom to fast in Advent. During the whole of this season the Pope goes to chapel on foot. In the Ambrosian Office, Advent has six weeks, and St. Gregory's Sacramentary gives it only five. The Church of England commences the annual course of her services from the time of Advent.

ADVOCATES (POPE'S). These are important officers in the apostolical chamber at Rome, one being the legal, and the other the fiscal advocate. Both are employed to defend the interests of the chamber, in all courts. There are never more than twelve consistorial advocates in Rome. They are nominated by the Pope, and plead in consistories, whether public or private. They supplicate the Pallium for all newly created archbishops in the secret consistory. They have the privilege of creating doctors in the canon as well as civil law, when assembled in their college *Della Sapienza*. They wear a long robe of black wool, of which the tail is purple, lined with red silk, and a cape falling down between the shoulders of the same colour, and lined with ermine. But their ordinary dress is a cassock lined with black serge, and a cloak trailing on the ground. One of these advocates is rector of the college *Della Sapienza*; he is to receive all the rents which are appropriated to it, and to pay the salaries of the public readers or lecturers, whose chairs are filled by a congregation of cardinals, deputed by the Pope for that purpose. The seven senior consistorial advocates have large salaries, twice as large indeed as the five junior advocates, and the fees drawn from those who obtain doctorates are very considerable.

ADVOWSON, the right of patronage to a church or an ecclesiastical benefice in connection with the Church of England. The person possessing the right of advowson is called the patron. Advowsons are of two kinds; advowsons appendant, and advowsons in gross. The first class are those which are annexed to a manor or land, and sold along with it; the last class are separated from the land, and possessed by the owner as a personal right. Advowsons, besides, receive different names. Thus, where the patron has a right to present the person to the bishop or ordinary, if found qualified, the advowson in such a case is termed presentative. An advowson collative is where the bishop is both patron and ordinary.

An advowson donative is where the king, or any one by royal license, founds a church or chapel, and ordains that it shall be merely in the gift or disposal of the patron; subject to his visitation only, and not to that of the ordinary. Where there are different claimants of the right of advowson, and they make different appointments, the ordinary is not bound to admit any one of their presentees; and if the six months elapse within which they have a right to present, he may himself present *jure devoluto*, but in no other case. Where an advowson is mortgaged, the mortgager alone shall present when the church becomes vacant; and the mortgagee can derive no advantage from the presentation in reduction of his debt. If an advowson is sold when the church is vacant, it is decided that the grantee is not entitled to the benefit of the next presentation. If, during the vacancy of a church, the patron die, his executor or personal representative is entitled to that presentation, unless it be a donative benefice, in which case the right of donation descends to the heir. But if the incumbent of a church be also seized in fee of the advowson of the same church and die, his heir, and not his executors, shall present.

ADYTUM, a Greek word signifying, like **ABATA** (which see), *inaccessible*, by which is understood the most retired and secret part of the heathen temples, into which none but the priests were permitted to enter. The *adytum* of the Greeks and Romans, from which oracles were delivered, corresponded to the *Sanctum sanctorum*, or holy of holies of the Jews. In the ancient Christian churches the altar place or sanctuary received also the name of *adytum*, being inaccessible to all but the clergy in the time of divine service. The council of Laodicea has one canon forbidding women to come within the altar part, and another in more general terms allowing only sacred persons to communicate there. The practice on this point seems to have been different at different times. Thus in the third century, Dionysius of Alexandria speaks both of men and women communicating at the altar. And the same privilege was allowed to the people of France in the sixth century; for in the fourth canon of the second council of Tours, A. D. 567, it is decreed, that the holy of holies be open for both men and women to pray and communicate in at the time of the oblation; though at other times, when there was any other service without the communion, they were not permitted to come within the rails of the *adytum*, which now corresponds to the chancel.

ÆACUS, one of the three judges of Hades, according to the Pagan mythology. Plato represents him as chiefly judging the shades of Europeans. He is usually represented in works of art as bearing a sceptre, and the keys of Hades. He was the son of Zeus and Ægina, and from this circumstance the inhabitants of the island of Ægina not only built a temple in his honour, but regarded him as their tutelary deity. The truth seems to have been, that he

was an early king of that island, who had been noted throughout all Greece for his justice and piety. On this account he was deified after his death, and promoted by Pluto to the office of a judge in the infernal regions.

ÆDES, a name given by the Romans to unconsecrated temples.

ÆDICULA, a small temple or chapel among the ancient Romans, called also *sacellum*.

ÆDITUUS, an officer among the Romans who had the charge of the offerings, treasure, and sacred utensils belonging to the temples of the gods. A female officer of the same kind, termed *Æditua*, presided over the temples of the goddesses.

ÆGÆUS, a surname of Poseidon, a heathen god, derived from the town of *Ægæ* in Eubœa, near which he had a magnificent temple upon a hill.

ÆGERIA, or EGERIA, one of the Camenæ, from whom, according to the fabulous early Roman history, Numa received his instructions as to the forms of worship which he introduced. Two places are pointed out in legendary story as sacred to *Ægeria*; the one near Aricia, and the other at the Porta Capena near Rome. She was regarded as a prophetic divinity, and also as the giver of life. Hence she was invoked by pregnant women.

ÆGIDUCHOS, or ÆGIOCHOS, a surname of Zeus, from his bearing the ægis with which he intimidates his enemies.

ÆGINEA, a surname of Artemis, under which she was worshipped at Sparta.

ÆMILIANUS, or *ÆMILIUS*, a martyr of the fifth century, who was put to death in the Arian persecution. His memory is celebrated by the Romish church on the sixth of December, and by the Greek church on the seventh.

ÆNEAS, the founder of the Roman commonwealth, who was honoured among the gods *INDIGETES* (which see).

ÆOLUS, the Pagan god of the winds, which he is said to have kept shut up in a mountain, and let loose at his pleasure. He was the son of Hippotes and Melanippe. Lipara, or Strongyle, one of the *Æolian* islands, is supposed by some to have been his residence, while others place it in Thrace, and others still in the neighbourhood of Rhegium in Italy.

ÆONS (Gr. ages). The word properly signifies an infinite, or at least indefinite duration, as opposed to a finite or temporary duration. Hence it was used to designate immutable beings who exist for ever. And as God is the chief of those immutable beings, the word *Æon* was employed to express his infinite and eternal duration. By an easy transition it came to be attributed to other spiritual and invisible beings; and this was the sense in which it was used by Oriental philosophers at the time of our Lord's appearance upon earth. Gradually the term underwent an important change of meaning. From denoting the duration of a spiritual being, it

was at length employed to signify the being itself. Thus the Divine Being was called *Æon*, and the fathers of the ancient Christian church applied the term to angels, both good and bad. There has been considerable discussion among the learned, as to the true meaning of the word among the Gnostics in the early ages of the church. They entertained the notion of an invisible and spiritual world, composed of entities or virtues proceeding from the Supreme Being, and succeeding each other at certain intervals of time, so as to form an eternal chain of which this world was the terminating link. To the beings who formed this eternal chain, the Gnostics assigned certain terms of duration which they called *Æons*, afterwards distinguishing the beings themselves by this title. Thus Cerinthus, one of the earliest leaders of a Gnostic sect, taught that in order to destroy his corrupted empire, the Supreme Being had commissioned one of his glorious *Æons*, whose name was Christ, to descend upon earth, who entered, at his baptism, into the body of Jesus which was crucified; but that Christ had not suffered, but ascended into heaven. Another Gnostic named Valentinus, a philosopher of the Platonic school, taught that there were thirty gods whom he called *Æons*, from whom proceeded the Saviour of the world. He admitted that Christ was born of the Virgin Mary, but affirmed that he derived nothing from her, having come directly from God, and only passed through a mortal, bearing with him the very flesh which he had brought from heaven. Basilides, an Egyptian Gnostic, maintained that the Supreme Being produced from himself seven most excellent beings or *Æons*. From two of the *Æons*, *Dynamis* and *Sophia*, or Power and Wisdom, proceeded the angels of the highest order, who again produced other angels somewhat inferior. Other generations of angels succeeded, and other heavens were built, until there were three hundred and sixty-five heavens, and as many orders of angels. Over all these heavens and angelic orders there presided a prince or lord called *ABRAXAS* (which see), a word containing letters which in Greek amount to three hundred and sixty-five, the precise number of the heavens. The world was constructed by the inhabitants of the lowest heaven. The angels who created and governed the world gradually became corrupt, and sought to efface from the minds of men all idea of the Supreme God, in order that they themselves might be worshipped. In this state of matters, the Supreme Being looked with compassion upon man, and sent down the prince of the *Æons*, whose name is *Nous*, and *Christ*, that he, joining himself to the man Jesus, might save the world. The God of the Jews perceiving this, ordered his subjects to seize Jesus and put him to death; but over Christ he had no power. See *BASILIDIANS*, *CERINTHIANS*, *GNOSTICS*, *VALENTINIANS*.

AER, a veil used in the Greek church by the officiating priest for covering the paten and the chalice,

during the administration of the holy communion. See MASS.

ÆRA, the point of time from which the computation of a series of years commences. Æras may be considered as of four kinds, Christian, Jewish, Mohammedan, and Pagan. The æra which is in general use among Christians, is that which is computed from the birth of Christ, the precise date of which is a subject of no small dispute among chronologers, some placing it two, others four, and others five years before the vulgar æra, which is calculated to correspond with the year of the world 4,004. Archbishop Usher, whose opinion has been adopted by many modern chronologers, supposes the birth of Christ to have happened in the year of the world 4,000, and of the Julian period 4,714. This æra is that which is in most general use among Christians. The ancient Jews made use of several æras in their computations. In the earliest periods they appear to have reckoned from the lives of the patriarchs and men of note. This seems to be indicated in Gen. vii. 11. and viii. 13. Sometimes they reckoned from the deluge, from the dispersion of mankind, from the departure out of Egypt, from the building of the first temple, and from their return from the Babylonish captivity. Their vulgar æra, however, is computed from the creation of the world, which corresponds, according to their reckoning, with the year 953 of the Julian period. It is not certain when this æra of the creation was first adopted; one Jewish writer representing it as having been introduced subsequent to the completion of the Babylonian Talmud, and another dating it so late as the end of the tenth or the beginning of the eleventh century.

The precise epoch of the creation is one of the most difficult questions connected with ancient history. This difficulty has arisen from the remarkable discrepancies between the received Hebrew text, the Samaritan text, and the Greek version of the Septuagint, in recording the genealogies of the patriarchs, both antediluvian and postdiluvian. The years from the creation to the deluge, and from the deluge to the birth of Abraham, are thus variously stated:

	Heb.	Samar.	Septuag.
To the deluge,	1,656	1,397	2,262
To the birth of Abraham,	352	942	1,182

Archbishop Usher's chronology, which is followed both in this country and among the most distinguished Protestant divines of other countries, is founded on the Hebrew text. This system, however, has been ably controverted by Dr. Hales in his 'Analysis of Chronology,' which agrees generally with the computations of the Septuagint. It may be remarked, that Josephus differs little from the Septuagint, and Dr. Marshman, in his 'Elements of Chinese Grammar,' observes that "The annals of China, taken in their utmost extent, synchronize with the chronology of Josephus, the Samaritan Pentateuch, and the Septuagint, rather than with that

contained in our present copies of the Hebrew text." This curious coincidence refers probably to the post-diluvian chronology.

After the Jews became subject to the Syro-Macedonian kings, they were obliged to use, in all their contracts, the æra of the Seleucidæ, which thus received the name of the æra of contracts. In the books of the Maccabees, the æra of the Seleucidæ is called the æra of the kingdom of the Greeks, and the Alexandrian æra. It began from the year when Seleucus Nicanor, one of the successors of Alexander the Great, attained the sovereign power, that is, about B. C. 312. This æra continued in general use among the Orientals, with the exception of the Mohammedans. The Jews had no other epoch until A. D. 1040, when, on their expulsion from Asia by the Caliphs, they began to compute from the creation of the world, with the occasional use even afterwards of the æra of the Seleucidæ.

The Mohammedans compute from the æra of the flight of Mohammed from Mecca to Medina, which happened on the 16th of July A. D. 622.

The ancient pagans computed from various æras. The first Olympiad began B.C. 776. The taking of Troy happened in the year of the world 2820, and B.C. 1884. The expedition for the carrying away of the Golden Fleece occurred in the year of the world 2760. The foundation of Rome was laid B.C. 753. The æra of Nabonassar was in the year of the world 3257. The æra of Alexander the Great, or his last victory over Darius, was B.C. 330.

ÆRIANS, a sect of heretics which arose in the fourth century, in the reign of Constantine the Great, and during the pontificate of Julius I. It derived its name from Ærius, a native of Pontus, or of the Lesser Armenia, an eloquent man and a friend of the Semi-Arian Eustathius, who was afterwards, to the chagrin of Ærius, raised to the see of Sebaste. The two friends had been fellow-monks, and when Eustathius was promoted to the episcopate, he ordained Ærius a priest, and set him over the hospital of Pontus. This marked kindness, however, failed altogether in subduing the feelings of envy by which Ærius was animated. He quarrelled openly with his bishop, accusing him of avarice and misappropriation of the funds designed for the poor. Such feelings towards his ecclesiastical superior obliged him to resign his office and the charge of the hospital. He now became the leader of a sect, and assembling a number of followers of both sexes, he proclaimed the duty of renouncing all worldly goods, and, being driven from the cities, he and they wandered about the fields, lodging in the open air or in caves, exposed to the inclemency of the seasons. The leading doctrine which he inculcated was that the Scriptures make no distinction between a bishop and a presbyter. In support of this tenet, he adduced 1 Tim. iv. 14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery;" and be-

sides, he adduced the admitted fact that presbyters as well as bishops baptized, and also consecrated the elements of the Lord's Supper. As his followers increased, he became bolder in assailing various corruptions which had crept into the church, and called for a return to primitive simplicity both in doctrine and practice. In particular, he inveighed against the practice of prayers for the dead, and celebrating the eucharist as an offering in their behalf. Although originally a monk, he was opposed to the laws regulating fasts, and to the confining of fasts to set times, as Wednesday, Friday, the Quadrigesima, and Good Friday. He complained of all such practices in the Christian church as an attempt to restore Jewish observances. He objected strongly to the custom then prevalent in these parts of Asia, of celebrating the passover, as being a confounding of Jewish rites with Christian. Both Ærius and his party were exposed to severe persecution; but as Mosheim well observes, "He seems to have reduced religion to its primitive simplicity; a design which, in itself considered, was laudable, though in the motives and in the mode of proceeding, there were perhaps some things censurable."

AEROMANCY, a species of divination practised among the Greeks and Romans, by which future events were foretold from certain appearances or noises in the air. One mode of aeromancy was as follows. The person employing it folded his head in a cloth, and having placed a bowl filled with water in the open air, he proposed his question in a low whispering voice, when, if the water was agitated, they considered that what they had asked was answered in the affirmative. See **AUGURY—DIVINATION**.

ÆRUSCATORES, a name given to the priests of Cybele among the Romans, because they begged alms in the public streets. The word came to be applied to fortune-tellers generally, or vagrants, like the modern gypsies.

ÆSCULAPIUS, among the pagans, the god of medicine. He was worshipped over all Greece, the temples reared to his honour being usually built in healthy places, on hills outside the towns, or near wells which were thought to have healing qualities. These temples were not only frequented for worship, but resorted to by the sick in expectation of being cured. The symbol of Æsculapius is the serpent, and hence the notion that the worship of this deity is of Egyptian origin, Æsculapius being supposed to be identical with the serpent Cnuph, worshipped in Egypt, or with the Phœnician Esmun. The probability is, that though afterwards exalted to the honours of a deity, Æsculapius had been a person eminent for his medical skill. The principal seat of the worship of Æsculapius in Greece was Epidaurus, where he had a temple surrounded with an extensive grove, within which no person was allowed to die, and no woman to give birth to a child. The sick who visited the temples of Æsculapius had usually

to spend one or more nights in his sanctuary, during which certain rules were observed which had been laid down by the priests. The remedies to be employed were generally revealed in a dream. After being healed, it was customary to offer a cock in sacrifice to the god, and a tablet was hung up in the temple, on which were inscribed the name of the patient, the disease of which he had been healed, and other particulars connected with the case. Pausanias says that Æsculapius was the air; that Hygeia, the goddess of health, was his daughter; and that Apollo, or the sun, was his father.

ÆSUS (*Mighty*), a name given in the theology of the ancient Druids to the Supreme Being, who was worshipped under the form of an oak. In their representation of this divinity, the Druids, with the consent of the whole order and neighbourhood, fixed upon the most beautiful tree they could discover, and having cut off its side branches, they joined two of them to the highest part of the trunk, so that they were stretched out like the arms of a man. Near this transverse piece was inscribed the word *Thau* for the name of God; while upon the right arm was written *Æsus*, on the left *Belenus*, and on the centre of the trunk *Theranis*. Towards the decline of Druidism, however, when a belief in the unity of God was lost in polytheism, Æsus is sometimes said to have been identified with Mars, the god of war, though it is also believed that he was adored under another name, in the form of a naked sword. To him were presented all the spoils of battle; and "if," says Cæsar, "they prove victorious, they offer up all the cattle taken, and set apart the rest of the plunder in a place appointed for that purpose; and it is common in many provinces to see these monuments of offerings piled up in consecrated places. Nay, it rarely happens that any one shows so great a disregard of religion, as either to conceal the plunder, or pillage the public oblations; and the severest punishments are inflicted upon such offenders."

ÆSYMNETES, a surname of Dionysius, which signifies a Lord or Ruler. Under this designation he was worshipped at Aroë in Achaia. A festival was instituted in his honour.

ÆTERNALES. See **ETERNALES**.

ÆTHIOPS, *the Black*, a surname of Zeus, under which he was worshipped in the island of Chios.

ÆTIANS, a branch of the Arian heresy, which arose about the year A.D. 336, during the reign of Constantius, and in the pontificate of Liberius. Ætius, the originator of this sect, was a native of Antioch, in Coele-Syria, and has sometimes been surnamed the *Atheist*, from his being supposed to deny the God of revelation. In his early youth, being in great poverty, he became the slave of a vine-dresser's wife, and afterwards he learned the trade of a goldsmith; but quitting that employment, he applied himself to study, and acquired considerable reputation as a theological disputant. On the death of his mother in 331, he began to study under

Paulinus II., Arian bishop of Antioch; but having given offence to some leading persons by his powers of disputation, he was obliged to leave that city for Anazarbus, a city of Cilicia. Here he applied himself to the acquisition of grammar and logic; but having differed with his master on some points of theology, he went to Tarsus, where he studied divinity. From this place he returned to Antioch, his native city, where he studied for a time under Leontius. So daringly impious, however, were his opinions, that he was driven from Antioch, and took refuge in Cilicia, and engaged in the practice of the medical art, until his former master Leontius was promoted to the see of Antioch A.D. 348, when he was ordained a deacon. His ordination was strongly objected to on the ground of his heretical opinions, and Leontius was under the necessity of deposing him. After some time he repaired to Alexandria, and opposed Athanasius openly, declaring his adherence to the Arian party. Besides, however, maintaining, in common with the Arians, that the Son and the Holy Ghost were entirely dissimilar to the Father, he taught various other doctrines along with his disciple Eunomius, which were regarded as entirely heretical. A section of the Arian party, shocked at the irreligion of Ætius, accused him to the emperor Constantius, urging the necessity of calling a general council to decide the theological question. The opponents of Ætius charged him with holding a difference in substance in the three persons of the Trinity. His party were now divided, and he was abandoned by his friends, who, while they agreed with him in regarding the Son as a creature, shrunk from the admission of what might have appeared a plain corollary from this proposition, viz., that he is of unlike substance to the Father. Ætius was now exposed to severe persecution, and banished to Amblada in Pisidia. On the death of Constantius, and the succession of Julian to the throne, Ætius was recalled from exile and invited to court. His ecclesiastical sentence was removed, and he was appointed bishop at Constantinople, where he eagerly embraced the opportunity of spreading his heretical opinions. This unexpected elevation was followed by various reverses of fortune, in the course of which he was twice driven from Constantinople, and at length died in that city A.D. 367, unlamented, save by his friend and disciple Eunomius, by whom he was buried.

In his work *De Fide*, Ætius maintains the doctrine that faith without works is sufficient for salvation, and that sin is not imputed to believers,—both of them doctrines which, if rightly understood, are in complete accordance with the Word of God. He denied the necessity of fasting and self-mortification. The idea which prevailed among some of his contemporaries, that he denied the God of revelation, probably arose from the doctrine which he taught in regard to the illuminating influence of the Holy Spirit, and which was more clearly explained by his disciple Eunomius. See ANOMIANS—ARIANS—EUNOMIANS.

ÆTNÆUS, a name given to many ancient Pagan deities and mythical beings connected with Mount Ætna. This surname was applied to Zeus, to whom there was a festival celebrated, which received the name of Ætnæa; and also to Hephæstus, who had his workshop in the mountain, and a temple near it. The Cyclops also were termed Ætnæus.

ÆTOLE, a surname of Artemis, by which she was worshipped at Naupactus, where a temple was erected to her honour.

AFGHANS, a people inhabiting Afghanistan, a country bordering upon the kingdom of Persia, and situated to the west of China. According to their own traditions, the Afghans are descended from Melic Talut, that is, from King Saul. Sir William Jones, in a very interesting paper which appeared in the second volume of the 'Asiatic Researches,' threw out the conjecture, that this people is a remnant of the ten tribes carried off in the captivity. His words are these: "We learn from Esdras, that the ten tribes, after a wandering journey, came to a country called Arsareth, where we may suppose they settled. Now the best Persian historians affirm that the Afghans are descended from the Jews; and they have among themselves traditions of the same import. It is even asserted that their families are distinguished by the name of Jewish tribes; though, since their conversion to Islamism, they have studiously concealed their origin. The language they use has a manifest resemblance to the Chaldaic; and a considerable district under their dominion is called Hazareth, which might easily have been changed from Arsareth." The Afghans, it must be allowed, still preserve a strong resemblance to the Jews in their customs and ritual observances. Thus they chiefly contract marriages with their own tribes; they adhere to the Levirate law in the brother marrying the widow of his deceased brother, whenever the brother has died without issue; divorces are permitted among them, and a ceremony prevails among one of their tribes bearing a marked resemblance to the Feast of Tabernacles. It is a remarkable circumstance, also, and one which more than any other seems to point out their Jewish origin, that their language, the *Pushtoo*, contains a greater number of Hebrew words than any other in India. Mr. Elphinstone, who doubts, or rather disbelieves, the theory of Sir William Jones, as to the Afghans being of Jewish origin, alleges, after a careful examination of their language, that about half the terms, including all those of an abstract import, are to be traced to foreign sources, chiefly the Persian. Although of late years considerable attention has been directed to the customs and language of this interesting people, a veil of mystery still hangs over the whole subject, and which only the earnest and profound researches of Oriental scholars are likely to remove.

AFFIATUS, a term used by the poets of ancient

Rome to indicate the inspiration of some divinity which prompted their poetic effusions. Not only, however, were poets supposed to be under the influence of a Divine *afflatus*, but all who performed great exploits, or succeeded in any important undertaking.

AFRICUS, the south-west wind, an inferior deity among the ancient Romans, who were wont to regard all the elements as regulated by a superior power.

AGABUS (FESTIVAL OF), observed by the Greek church on the 8th of March, in honour of Agabus the prophet, who, they allege, suffered martyrdom at Antioch. He belonged to the primitive Christian Church, and was one of the seventy disciples of our Lord. While Paul and Barnabas were conducting their ministrations at Antioch, this person visited the city, and foretold that Judea was soon to be the scene of a famine. Luke states, Acts xi. 28, that this dearth took place "in the days of Claudius Cæsar." This famine is mentioned by Josephus, and it seems to have commenced A. D. 44. Tacitus and Suetonius refer to a famine which occurred during the same reign; but it was evidently different from that predicted by Agabus, and was limited to Italy.

AGAPÆ, Love-Feasts, or Feasts of Charity among the primitive Christians, observed in token of brotherly regard. All members of the church, of every rank and condition, were expected to be present at these entertainments. There appears to be an allusion to the *Agapæ* in Jude 12, "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;" and perhaps the same feast is referred to in Acts ii. 46, "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart;" and Acts vi. 2, "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables."

This feast was celebrated at a very early period in the history of the Christian Church. Chrysostom derives it from the practice of the apostles. His words are these, "The first Christians had all things common, as we read in the Acts of the Apostles; but when that equality of possessions ceased, as it did even in the apostles' time, the Agape or love-feast was substituted in its room. On certain days, after partaking of the Lord's Supper, they met at a common feast, the rich bringing provisions, and the poor, who possessed nothing, being invited." This feast was uniformly connected with the Lord's Supper. At first the Agape seems to have been observed before partaking of the Lord's Supper; but, at a later period, it followed upon that sacred ordinance. Though not a strictly religious feast, it was

characterized by the utmost decorum and propriety. The pastor, deacons, and members having taken their seats around a table which was spread in the church, and the guests having washed their hands, public prayer was offered, and during the feast a portion of Scripture was read, and the presiding elder or presbyter having proposed questions arising out of the passage, they were answered by the persons present. Any encouraging accounts from other churches were then reported, and at the close of the feast a collection was made for the benefit of widows and orphans, the poor, prisoners, or any of the brethren who might be in need of pecuniary aid. Tertullian relates, that at the close of the supper, "when all had washed their hands, lights were brought, then each was invited to sing as he was able, either from the Holy Scripture, or from the prompting of his own spirit, a song of praise to God for the common edification." From this remark of Tertullian, the *Agapæ* must have been observed in the night, probably in times of persecution, from necessity rather than choice. Neander alleges, that "so long as the *Agapæ* and the Lord's Supper were united together, the celebration of the latter formed no part of the divine service; but this service was held early in the morning, and not till towards evening did the church re-assemble at the common love-feast and for the celebration of the Supper."

These *Agapæ*, which at first had been marked by Christian simplicity and innocence, and which had tended to foster and encourage brotherly love among the faithful adherents of the cross, became in process of time a mere lifeless form no longer animated by that amiable spirit of benevolence and kindness which they were designed originally both to betoken and to invigorate. Abuses of various kinds crept into them, giving rise to the most unfavourable suspicions on the part of the heathen. At length it was found necessary to abolish the *Agapæ* entirely. Some commentators have supposed that the abuses of which Paul complains in the eleventh chapter of first Corinthians, applied not to the Eucharist, but to the *Agapæ*, with which it was accompanied. This opinion, however, does not appear to be well-founded. And, indeed, the allegations of the enemies of Christianity as to the evil practices connected with the love-feasts, were indignantly repelled by the early Christian writers. Thus Tertullian, in describing them, says, "Prayer again concludes our feast, and we depart not to fight and quarrel or to abuse those we meet, but to pursue the same care of modesty and chastity as men that have fed at a supper of philosophy of discipline rather than a corporeal feast." There can be no doubt, that although, during the first three centuries, the *Agapæ* were observed without scandal, the calumnies which arose led at length to the formal prohibition of them being held in churches, first by the council of Laodicea, and then by the third council of Carthage, A. D. 397. Notwithstanding the successive

decrees thus issued, the Agapæ still continued to be held in churches. In France, we find it prohibited by the second council of Orleans, A. D. 541; and there appears to have been some remains of it in the seventh century, when the council of Trullo was obliged to re-enforce the canon of Laodicea against feasting in the church under pain of excommunication.

A similar feast to that of the Agapæ was observed in the ancient Jewish church. On their great festival days they were accustomed to entertain their family and friends, and also the priests, the poor, and orphans. These feasts were celebrated in the temple; and the law appointed certain sacrifices and first-fruits, which were to be set apart for this purpose, Deut. xiv. 22, 27, 29; xxxvi. 10—12. Esth. ix. 19. In modern times, the practice of feasting together has been adopted by some Christian communities, as, for example, the Wesleyan Methodists, the Moravians, and the Glasites. These entertainments are usually termed LOVE-FEASTS (which see).

AGAPETÆ (*Beloved*), a name given to young women and widows in the early Christian church, who attended on ecclesiastics from motives of piety and charity. To prevent scandal, however, in consequence of such females residing with unmarried clergymen, the council of Nice decreed that none of the unmarried clergy, bishop, presbyter, deacon, or any other, should have any woman that was a stranger, and not one of their kindred, to dwell with them; save only a mother, a sister, or an aunt, or some such persons with whom they might live without suspicion. Canons to the same purport were afterwards passed by other councils, all showing that, from the loose state of morals which, in different ages of the church, prevailed among the clergy, particularly after celibacy was enforced, it was absolutely necessary to exercise the utmost severity of discipline. The second council of Arles decreed, that every clergyman, above the order of deacons, must be excommunicated who retained any woman as a companion, except it be a grandmother, or mother, or sister, or daughter, or niece, or a wife after her conversion. And the council of Lerida ordered them to be suspended from their office till they should amend their fault, after a first or second admonition. It is possible that the Agapetæ may have held the office of Deaconesses in the church, and may have derived their name from the part they took in preparing the Agapæ. See DEACONESSES.

AGATHODÆMON (*the Good God*), a Pagan deity, in honour of whom the Greeks drank a cup of unmixed wine at the close of every repast. Pausanias, with great probability, conjectures that it was a mere epithet of Zeus. A temple was dedicated to the worship of a deity bearing this name, on the road between Megalopolis and Mænalus in Arcadia.

AGDISTIS, a mythical being in the Pagan mythology, which, though in human form, was of both sexes. It was the offspring of Zeus and the Earth.

Pausanias supposes the whole story of Agdistis to have been part of a symbolical worship of the creative powers of nature. Some have supposed this being to have been the same with Cybele, who was worshipped at Pessinus under that name.

AGHORI, a Hindu sect professing complete worldly indifference. The original *Aghori* worship seems to have been that of DEVI (which see), in some of her terrific forms, and to have required even human victims for its performance. On the present condition of the Aghori, Dr. Horace Wilson makes the following remarks: "The regular worship of this sect has long since been suppressed, and the early traces of it now left are presented by a few disgusting wretches, who, whilst they profess to have adopted its tenets, make them a mere plea for extorting alms. In proof of their indifference to worldly objects, they eat and drink whatever is given to them, even ordure and carrion. They smear their body also with excrement, and carry it about with them in a wooden cup, or skull, either to swallow it, if by so doing they can get a few pice; or to throw it upon the persons, or into the houses of those who refuse to comply with their demands. They also, for the same purpose, inflict gashes on their limbs, that the crime of blood may rest upon the head of the recusant; and they have a variety of similar disgusting devices to extort money from the timid and credulous Hindu. They are, fortunately, not numerous, and are universally detested and feared."

AGLAIA, one of the three graces of the heathen mythology, called *Charites* by the Greeks, the daughters of Jupiter and Eurynome. See GRACES.

AGLIBOLUS, a name anciently given to the sun, which was worshipped as a deity by the ancient Syrians. Aglibolus and Melek-Belus were the tutelary gods of that country, and are usually accounted the sun and moon.

AGNES (ST.), FESTIVAL OF, which occurs in the Romish church on the 21st of January. The Breviary under that date contains a foolish legend in reference to this saint. Among the Mingrelians, in connection with the Greek church, the festival of St. Agnes is remarkable for the cure of sore eyes.

AGNI, the mediator of the Arians of the Indus, mentioned in the Rig-Veda. Agni is properly the fire of the sacrifice, but the divinity is regarded as in the fire. It is by Agni that the pure offering ascends to the gods in the smoke of the sacred pile. He is greater than the heavens, and the universe acknowledges him as master; he surpasses all the gods in greatness; he is the universal god, the god of gods, the father of all beings. He is the friend of man, his king, his prophet, his life, and he is also his priest and his intercessor.

AGNETÆ (*the Ignorant*), a sect of Christian heretics which appeared about A. D. 370. They were the followers of Theophrastus, the Cappadocian, who called in question the omniscience of the Supreme Being; alleging that he knew things past only by

memory, and things future only by a precarious uncertain prescience. In this, therefore, the Agnoëtian heresy approached to the idea of the more modern Arminians, holding that the foreknowledge of God is not absolute and certain, but depends, in some measure, on the free-will of rational creatures.—Another sect, bearing the name of Agnoëtæ or Nescients, arose in the sixth century, springing out of the Corrupticolæ, who believed the body of Christ to be corruptible. The originators of the opinions peculiar to this sect, were Themistius, a deacon of Alexandria, and Theodosius, a bishop of that city, who maintained that Christ's divine nature knew all things; but that some things were concealed from his human nature, founding their notion—in which many modern commentators acquiesce—on Mark xiii. 32, "But of that day, and that hour, knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

AGNUS DEI (*the Lamb of God*), a cake of virgin wax, mixed with balsam and holy oil, on which there is stamped the figure of a lamb supporting the banner of the cross. This medal, prepared and specially blessed by the Pope, is supposed by the adherents of the Church of Rome to possess great virtues. It is carried covered with a piece of stuff in the form of a heart, in their solemn processions, and frequently worn about the neck like a charm. The practice of blessing the Agnus Dei arose about the seventh or eighth century. From very early times it had been customary to make the sign of the cross on the forehead in baptism. Gradually special importance began to be attached to the mere outward stamping with the sign of the cross, or anything which indicated the death of Christ. And the heathens being accustomed to wear amulets or charms round their necks, the practice was at length introduced of wearing a piece of wax stamped with the figure of a lamb, Christ being "the Lamb of God who taketh away the sins of the world." No decree of a council has ever recognized the virtue of an Agnus Dei, but the efficacy of this sacred medal is strongly and universally believed in the Church of Rome. Pope Urban V. sent to John Palæologus, emperor of the Greeks, an Agnus Dei folded in fine paper, on which was recorded a detailed description in verse, of its peculiar virtues. These verses state that the Agnus Dei is formed of balm and wax mixed with chrism, and that being consecrated by mystical words, it possesses the power of removing thunder and dispersing storms, of giving to pregnant women an easy delivery, of preventing shipwreck, taking away sin, repelling the devil, increasing riches, securing against fire, and many other wonderful qualities. Romanists attach a high value to the possession of an Agnus, and accordingly these medals are a source of no small gain to those from whom they are purchased. Their importation into England was forbidden by an express act of Parliament in the 13th of Queen Elizabeth.

The baptism and benediction of the Agnus Dei is regarded as a very solemn and important ceremony of the Romish church. It is performed by the Pope himself in the first year of his pontificate, and repeated every seventh year thereafter. The wax from which the cake is made, was formerly provided by one of the gentlemen of his Holiness's chamber, who held his office from the master or chamberlain of the sacred palace. Those who wished to obtain a number of these precious medals, laid a quantity of wax upon St. Peter's altar, and an apostolic sub-deacon conveyed it from the altar to an apartment in the Pope's palace. The sub-deacon and his colleagues, assisted by some of the acolytes, moulded the wax, and with great devotion and the utmost care made it up into the requisite form according to the directions of Roman ceremonial. These sacred cakes were provided entirely at the expense of the apostolic chamber. The wax of which they were formed was melted in a quantity of sacred oil and chrism of the preceding year. When the materials were completely prepared, the Agnuses were presented to the Pope in one or more basins, when he gave them his benediction. The wax of which they are made, in addition to the gifts of wax laid upon St. Peter's altar, is taken from the remains of the preceding year's Easter wax, and in case of more being wanted, it is supplied by the apostolic chamber.

The water in which the Agnus is to be baptized by the Holy Father has been previously thus prepared. The sacristan performs the benediction over it on Easter Tuesday, and the next day, as soon as the pontifical mass is ended, his Holiness, dressed in his amice, his alb, his stole of white damask with silver lace, and having a mitre of cloth of gold upon his head, consecrates the water which was blessed by the sacristan the day before. This water is put into a large silver basin. The consecration consists of the usual blessings, to which the Holy Father adds a prayer to Almighty God, that he would vouchsafe to sanctify such things as wash away the sins of mankind, after which he takes some balm and pours it into the water, adding to it the holy chrism, which he likewise pours into it in the form of a cross. He offers up several prayers to God during the performance of this ceremony; then he turns to the Agnuses, blesses and incenses them, imploring God to shower down upon them all the virtues usually ascribed to them. A second and third prayer follow; after which his Holiness, seated in a chair prepared purposely for him, having a napkin girt about him, and his mitre on his head, takes the Agnuses one after another as they are presented to him by the gentlemen of the chamber, and throws them into the holy water, and immediately the cardinals in their fine linen albs, take them out with a spoon used for no other purpose. The cardinals then lay them on a table covered with a clean white cloth, and wipe them with a napkin, when the assistant prelates range them upon the table, where they are

left till they are thoroughly dry. The baptism of the Agnuses being ended, the Holy Father rises from his seat, and in a prayer addresses himself to the Holy Ghost, beseeching him to bless them, and then to Jesus Christ. The Agnuses are then put into the basins again. The same process is resumed on the Thursday following, and continued till they are all blessed. This ceremony is performed in the presence of multitudes of strangers who assemble from mere idle curiosity to witness the spectacle.

The next ceremony connected with the Agnus Dei is its distribution. This takes place on the following Saturday, when a chapel is held, and mass sung by a cardinal priest, at which his Holiness assists in his pontifical robes. As soon as the Agnus Dei is sung, an apostolic sub-deacon, dressed in his robes, with the cross-bearer, two wax-taper-bearers, and the thuriferary before him, goes to the Pope's sacristan, and takes from him a basin full of these Agnuses which have been recently blessed. The sub-deacon is followed by a clerk of the ceremonies, and two chaplains in their surplices. When these have reached the choir of the church, they all kneel, and the sub-deacon with an audible voice sings these words in Latin, "Holy Father, these are the new Lambs who have sung their hallelujahs to you. They drank not long ago at the fountain of holy water. They are now very much enlightened. Praise the Lord." To which the choir respond, "God be praised. Hallelujah." After this the sub-deacon rises and walks forward. As soon as he reaches the entrance of the railings in the chapel, he repeats the words already mentioned. When he approaches the pontifical throne, he repeats them a third time, and prostrates himself at the feet of his Holiness, who receives him sitting with his mitre on. When the cross enters, however, he and the whole congregation rise; but the holy Father immediately resumes his seat, though the sub-deacon remains kneeling at his feet while he distributes the Agnuses.

The ceremony of distribution is performed with much pomp. Two auditors present two cardinal-deacons' assistants with a fine white napkin, which they lay upon the knees of his Holiness. The members of the sacred college then advance with profound obeisance, and present their mitres with the horns downwards to the Holy Father, who puts into them as many Agnuses as he thinks proper. They then kiss his Holiness's hand and knee, and retire. When the clergy have received the supply destined for them, the ambassadors and other persons of distinction follow, receiving the precious Agnuses from the Pope's hand. At the close of the ceremony of distribution, the Holy Father washes his hands, the sacred college take off their robes, and the officiating priest returns to the altar, when mass concludes with a double Hallelujah, and the Pope blesses his children, giving a great number of indulgences.

The master of the Pope's wardrobe takes charge of the Agnuses which have been blessed, but not dis-

tributed, and he distributes them every day at certain hours to those who apply for them. Pope Gregory XIII., in 1572, forbade all who were not in holy orders to touch the Agnus Dei, unless on very special occasions; and as a still greater precaution, all laymen were directed to have them set in glass, or crystal, or some transparent substance, and those who were able were required to wrap them up in rich embroidery, so that the Agnus might appear on one side as in a reliquary. The same pope prohibited them also being printed, deeming the white colour of the wax a suitable emblem of the spotless purity of the Lamb of God.

AGNYA'-SE'TRA, a class of worlds, according to the Budhist system of religion. The worshippers of Budh reckon that there are innumerable systems of worlds; each system having its own earth, sun, and moon. The space to which the light of one sun or moon extends, is called a *sakwala*, and includes an earth with its continents, islands, and oceans, as well as a series of hells and heavens. The *sakwala* systems are divided into three classes, of which the *Agnýá-sétra* denote those systems which receive the ordinances of Budha, or to which his authority extends. These systems are a hundred thousand *kelas* in number, each *kela* being ten millions. See BUDHISTS.

AGON, one of the inferior ministers employed in the ancient Roman sacrifices, whose office it was to strike the victim. The name is probably derived from the question which he put to the priest, *Agone*, Shall I strike?

AGONALIA, Roman festivals instituted by Numa, in honour of Janus. They are said to have been observed three times every year, in January, June, and December.

AGONISTICI (*Combatants*), a name assumed by a party of Donatists, in North Africa, in the fourth century, as being in their own estimation Christian champions. They are described as having despised all labour, wandering about the country among the huts of the peasants, and supporting themselves by begging. On account of their vagrant habits they were called by their enemies *CIRCUMCELLIONES* (which see).

AGONYCLITÆ (Gr. *a*, not, *gonu*, knee, *klino*, to bend), a class of Christians in the seventh century, who preferred the standing to the kneeling posture in prayer.

AGRATH, one of the four females to whom the Jewish Rabbis attribute the honour of being the mothers of angels. The other three are Lilith, Eve, and Naamah. See ANGELS.

AGRAULUS, or AGRAULE, a daughter of Cecrops, in honour of whom a temple was built on the Acropolis in Athens, and a festival and mysteries were celebrated. Porphyry informs us, that she was worshipped also at Cyprus, where human sacrifices were offered to her down to a late period.

AGRICULTURE (FESTIVAL OF), a solemnity

regularly observed in China. It was instituted by an emperor who flourished about B. C. 180. In every town throughout the whole empire, when the sun is in the middle of Aquarius, one of the chief magistrates, crowned with flowers and surrounded with musicians, marches in procession out of the eastern gate of the city. He is accompanied by a large crowd carrying torches, streamers, and colours. Various images are borne along composed of wood and pasteboard, embellished with silk and gold, all relating to agriculture. The streets are hung with tapestry, and adorned with triumphal arches. The magistrate advances to the East as if going to meet the new season, where there appears a figure in the form of a cow, made of burnt clay, so large that forty men can scarcely carry it; and on the back of the animal sits a beautiful living boy, representing the genius of husbandry, in a careless dress, with one leg bare, and the other covered with a kind of buskin. The boy constantly lashes the cow as the procession moves along. Two peasants, carrying agricultural implements of various kinds, follow immediately after. Father Martini explains the whole details of this festival as being emblematic. The lashes which the boy inflicts upon the cow, he understands to denote the constant application which is required for all rural labours; and having one leg bare, and the other covered, is the symbol of haste and diligence, which scarcely allow time for dressing before the husbandman repairs to his work. As soon as the strange procession reaches the emperor's palace, the monstrous cow is stripped of her ornaments, and her belly having been opened, several small cows of the same materials as the large one are taken out and distributed by the emperor among the ministers of state, to remind them of the care and diligence required in all agricultural matters, that the land may yield abundant produce, and the wants of the people may be supplied. The emperor is said also on this day to afford an encouragement to the practice of industry in agricultural operations, by setting before them a royal example in his own person.

AGRIONIA, a festival in honour of Dionysus or Bacchus, observed yearly by the Boeotians. On this occasion the god was supposed to have fled, and the women pretended to go in quest of him, but speedily gave up their search, alleging that he had fled to the Muses, and was concealed among them. After this they feasted and proposed riddles to one another. The idea involved in this festival probably was, that the Muses restore to reason a person who has been maddened by indulgence in wine. See next article.

AGRIONIUS, a surname of Dionysus the god of wine, under which he was worshipped at Orchomenus in Boeotia. The word means *fierce*, indicating the effect of an intemperate use of wine.

AGROTERA (*the huntress*), a surname of Artemis or Diana, to whom a temple was built at Agræ, on the Ilissus, and also at Algeira. See next article.

AGROTERÆ, a festival at Athens, in honour of

Artemis, observed annually, when five hundred goats were sacrificed. The origin of this solemnity was as follows. On one occasion, when the Athenians were attacked by the Persians, they vowed to Artemis, that if successful they would sacrifice as many goats to her as they should kill of the enemy. The slaughter of the Persians, however, was so great that it was impossible to perform their vow in one sacrifice. Accordingly, an annual sacrifice of five hundred goats was appointed. Xenophon informs us, in his 'Anabasis,' that the festival was celebrated in his time.

AGROTES (*husbandman*), mentioned by Sanchoiatho as having been worshipped in Phœnicia, having a statue erected to him, and a moveable temple carried about by a yoke of oxen.

AGROUERIS, an ancient deity of the Egyptians mentioned by Plutarch. Some suppose him to have been identical with Apollo; but Scaliger thinks that the name must have been applied to ANUBIS (which see). Bishop Cumberland, again, confounds him with AGROTES (see preceding article). When the Egyptians added five intercalary days to each year, they dedicated each of them to a god. The second on these occasions was dedicated to Agroueris.

AGYNIANI (Gr. *a*, not, *gune*, a woman), a sect of Christian heretics, who appeared about A. D. 694, under Pope Sergius I. They renounced the use of animal food, and asserted marriage to have originated not from God, but from the devil. This sect was very small and of brief duration.

AGYRTÆ (Gr. *agureo*, to congregate), a name given to priests of the goddess Cybele, who wandered up and down, attracting crowds of people, by pretending to be suddenly inspired by the goddess, roused into a divine fury, slashing and cutting themselves with knives. These strolling impostors generally carried about with them an image of Cybele, which they placed upon the back of an ass, and deceived the people by fortune-telling, persuading them to give presents to the goddess, in return for the information which by her inspiration had been imparted to them as to their future fate.

AHABABATH OLAM (Heb. *Eternal Love*), one of the blessings which the Jews dispersed over the whole Roman empire in our Saviour's time, daily recited before the reading of the *Shema*. It ran thus: "Thou hast loved us, O Lord our God, with eternal love; thou hast spared us with great and exceeding patience, our Father and our King, for thy great name's sake, and for our fathers' sake, who trusted in thee: to whom thou didst teach the precepts of life, that they might walk after the statutes of thy good pleasure with a perfect heart. So be thou merciful unto us, O our Father, merciful Father, that sheweth mercy. Have mercy upon us, we beseech thee, and put understanding into our hearts that we may understand, be wise, hear, learn, teach, keep, do and perform all the words of the doctrine of thy law in love. And enlighten our eyes

in thy commandments, and cause our hearts to cleave to thy law, and unite them to the love and fear of thy name. We will not be ashamed nor confounded nor stumble for ever and ever; because we have trusted in thy holy, great, mighty, and terrible name, we will rejoice and be glad in thy salvation, and in thy mercies, O Lord our God: and the multitude of thy mercies shall not forsake us for ever. *Selah.* And now make haste and bring upon us a blessing and peace from the four corners of the earth; break thou the yoke of the Gentiles from off our necks, and bring us upright into our land; for thou art a God that workest salvation, and hast chosen us out of every people and language: and thou our King hast caused us to cleave to thy great name in love, to praise thee, and to be united to thee, and to love thy name. Blessed art thou, O Lord, who hast chosen thy people Israel in love." This prayer, from the allusion to "the yoke of the Gentiles," shows the impatience which the Jews felt of the oppression to which they were subjected when under the government of the Romans. The probability is, that a feeling of this kind led to the adoption of the prayer, and more especially to the prominence which was given to it in the devotions of the Jews. See *SHEMA*.

AHAD, or **ACHAD**, a name given to the sun, which the Syrians worshipped, and also the Israelites when they fell into idolatry. There seems to be an allusion to this deity in Isaiah lvi. 17, which is thus rendered by Bishop Lowth: "They who sanctify themselves, and purify themselves in the gardens after the rites of Ahad; in the midst of those who eat swine's flesh, and the abominations, and the field mouse, together shall they perish, saith Jehovah."

AHADITH, the Mohammedan traditions, alleged to amount in number to 5,266.

AHI, or the serpent mentioned in the Rig-Veda, as the chief of the Asouras.

AHMED, a name by which Mohammed is mentioned in the Koran. In the sixty-first chapter it is written, "Jesus, the son of Mary, said, O children of Israel, verily, I am the apostle of God sent unto you, confirming the law, which was delivered before me, and bringing good tidings of an apostle who shall come after me, and whose name shall be *Ahmed*." To this prediction put into the mouth of Jesus, the Mohammedan writers point as proving the Divine authority of their prophet, and they endeavour to confirm it by quoting the words of Jesus as recorded in the New Testament, John xvi. 7, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." This *Paraclete*, as the word is in the original, and which they transform into *Periclete*, the illustrious, they unanimously explain as referring to Mohammed. Nay, some of their doctors go farther back, and find a prediction of the appearance of this great Prophet, and the judgments upon the nations which

he was to bring along with him, in Psal. l. 3, "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." And they think they see him also distinctly announced in Isa. xxviii. 5, "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people;" and Isa. lxii. 3, "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God," where the expression, "crown of glory," is rendered in Syriac *Mahmud*. Another passage, which is also perverted by them to the same purpose, is to be found in Deut. xxxiii. 2, "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran." These three appearances the Mohammedan doctors explain to mean, the Law of Moses, the Gospel of Christ, and the Koran of Mohammed. Thus it is that the claims of the great Prophet of Arabia are supported by his followers. See *MOHAMMED*.

AHRIMAN, the evil principle among the ancient Persians. They represent a perpetual contest as subsisting between Ormuzd, the Prince of Light, and Ahriman, the Prince of Darkness. At length, however, Ahriman shall be defeated, and Good shall triumph over Evil. The Earth shall then resume her native uniformity; mankind shall be immortal, and none but the righteous shall inhabit it. The angels were represented as mediators between Ormuzd and Ahriman, and a peace was concluded between the two, on this condition, that the earth should be given over to Ahriman for 7,000 years, and that afterwards it should be restored to Ormuzd. Those who were inhabitants of this world before the peace was agreed upon were destroyed. Our first parents, as Hyde declares, in his 'Treatise on the Religion of the Ancient Persians,' were created in a supernatural way, and were the first of all living creatures. Mankind were originally no more than embodied spirits; but Ormuzd resolved to make use of them in his contest with Ahriman, and for that purpose clothed them in flesh. At that time the arrangement was, that the light should never forsake them till they had brought Ahriman and his forces under subjection. After this happy conquest there is to be a resurrection of the body, a separation of light from darkness, and a glorious deliverance. Plutarch, in his 'Life of Themistocles,' tells us that the Persians sometimes addressed prayers to Ahriman; but we have no certain information with what particular rites he was worshipped, or where he was supposed to reside. It is certain, however, that the worshippers held him in detestation; and when they had occasion to write his name they always inverted it, intending thereby to denote that they regarded him as a malignant being. See *ABESTA*.

AHZAB, the name given to the sixty equal portions into which the Mohammedans have divided the Koran, probably in imitation of the Jews, who

divided the Mishna into the same number of parts. See KORAN.

AIAM ALMADOULAT (*the reckoned days*), the first ten days of the month Moharram, or the first month of the Arabian year, in the course of which the Koran is believed to have descended from heaven to be communicated to men. See KORAN.

AIAT (*signs or wonders*), the verses, or small portions of unequal length, into which the 114 chapters or large portions of the Koran are divided.

AICHMALOTARCH (*the prince of the captivity*). The Jews assert, but without sufficient evidence, that a governor, called by this title, ruled the people during the captivity at Babylon. But the origin of the princes of the captivity cannot easily be ascertained. One thing appears to be certain, that such an officer did not exist before the end of the second or beginning of the third century. During the existence of the temple of Jerusalem, the Jews dispersed among the eastern nations were accustomed every year either to repair in person, or to send presents to Jerusalem. The calamities of exile tended to destroy that party spirit which had so long separated the Jews, Samaritans, and other sects, and accordingly all agreed in recognizing the high priest at Jerusalem as the head of the nation. As long therefore as any form of government existed in Judea, there was no necessity for a prince of the captivity either in the East or the West. No mention of an Aichmalotarch occurs in the writings of Josephus, who flourished in the reign of Trajan. Some authors allege that after the destruction of Jerusalem and the dispersion of the Jews, the nation was divided into three classes, each of which chose a chief or prince to preside over them. That portion which still remained in Palestine were governed, as formerly, by the president of the sanhedrim. The Jews who settled in Egypt elected a patriarch as their head. Those, again, who took up their residence in Babylon and its neighbourhood, chose a ruler for themselves, to whom they gave the name of Aichmalotarch, or Prince of the Captivity.

The installation of Huna, who was the first elected prince, was conducted with great pomp and ceremony. On that occasion, the heads of the neighbouring academies, with the senators and people, repaired in crowds to Babylon. The assembly being convened, and Huna having taken his seat upon a throne, the head of the academy of Syria approached, and solemnly warned him not to abuse his authority, at the same time reminding him, that in consequence of the wretched and distracted state to which the nation was reduced, he was rather called to a state of slavery than elevated to a throne. The Thursday following, all the heads of the academies attended him to the synagogue, where they solemnly laid their hands upon him, amidst the sound of trumpets and the acclamation of the multitude. From the synagogue he was led in procession to his palace, where the people sent him large presents. On the

Saturday morning, the heads of the academies and the leading Jews repaired to the palace, when the Aichmalotarch, having covered his face with a piece of silk, put himself at their head, and the company walked in procession to the synagogue. As soon as they had arrived, the heads of the academies and the chanters stood around his chair, singing songs of blessing and congratulation. Then the book of the law was put into his hands, of which he read the first line, and addressed the people with his eyes shut, enlarging upon the liberality that ought to be shown to the students, which he enforced not only with arguments, but by a large donation from his own hand. In closing the service, the prince blessed the people, praying for every particular people, that God would defend it from famine, the pestilence, and the sword. On leaving the synagogue, the prince was conducted with great pomp to his palace, where he made a sumptuous entertainment for the chief men of the nation. This was his last public appearance, unless when he went to the academy, and then every one rose at his approach, and stood until he desired them to take their seats.

During the first period of their power, the Aichmalotarchs resided at a place called Mahazia, but their residence was soon removed to Babylon or Bagdad. There the prince presided over ten courts of justice. There was also in that great city twenty-eight synagogues, among which was that of the prince, supported with pillars of all kinds of colours. A tribunal having ten steps was raised before the chest containing the law, upon which was placed a seat for the prince and his family. The jurisdiction of this officer extended over all the Jews who were dispersed in the kingdoms of Assyria, Chaldea, and Parthia. He was invested with the power of conferring ordination, and he also received the contributions necessary to maintain his own dignity, and to pay the tribute exacted by the Persian kings. The office continued till the eleventh century.

AIHALA, or **AL-ASVAD**, a rival prophet to Mohammed in Arabia. He pretended that two angels appeared to him, giving him his commission. His eloquence and bravery drew great crowds after him; but he maintained his position only four months, and was killed a few hours before Mohammed. Aihala and Mosseilama, who also pretended to be a prophet sent from God, were called by the Mohammedans, The two Liars.

AISLE (from *ala*, a wing), the lateral divisions of a church. The Norman churches were built in the form of a cross, with a nave, and two wings or aisles.

AIUS LOCUTIUS, a deity among the ancient Romans, whose admission into the number of the gods arose from a peculiar circumstance. A short time before the invasion of the Gauls, as Livy informs us, a voice was heard at Rome, in the Via Nova, during the silence of night, declaring that the Gauls were at hand. The warning was disregarded,

but no sooner had the Gauls left the city, than the prophetic voice was remembered, and the Romans, in token of their reverence for the unknown speaker, built a temple to his memory in the Via Nova, as near as possible to the spot where the voice had been heard.

AJZAT, the sections into which the Koran is usually divided, each of them twice the AHZAB (which see), and subdivided into four parts. These divisions are for the use of the readers in the royal mosques and the adjoining chapels, where emperors and other great men are buried. See KORAN.

AKALS, a name given among the Druses on Mount Lebanon to ecclesiastics. Three of the Akals preside over and are sheiks among the rest, of whom one dwells in the district Arkub, the second in Tschup el Heite, and the third in Hasbeia. The Akals are distinguished from the seculars by their white dress, and particularly the white turban, which they wear as a symbol of their purity. They have generally good houses on the hills. On Thursday evening, which among the Orientals is called the night of Friday, they assemble in the house of one or other of their fraternity, to perform their worship and pray for the whole nation: the wives of ecclesiastics may be present, but they do not admit seculars, not even a sheik or an emir. They despise all employments of honour in the world, believing that on the return of Hakem, the personification of deity, they shall be kings, viziers, and pachas. They do not marry the daughters of seculars, and they refuse to eat with the sheiks and emirs of their own nation. Akals eat only with Akals, and with the peasants and humble labourers. They superintend divine worship in the chapels, or, as they are called, Khaloue, and they instruct the children in a kind of catechism. They are obliged to abstain from swearing and all abusive language, and dare not wear any article of gold or silk in their dress. There are different degrees of Akals, and women are also admitted into the order; a privilege of which, as Burckhardt informs us, many avail themselves, as they are thus exempted from wearing the expensive head-dress and rich silks fashionable amongst them. It has been calculated that the sacred order of Akals numbers about 10,000.

AKASMUKHIS, a Hindu sect, who hold up their faces to the sky till the muscles of the back of the neck become contracted, and retain it in that position. They wear the *Jata*, and allow the beard and whiskers to grow, smearing the body with ashes. They subsist upon alms.

AKHRAT, a species of adoption permitted among Mohammedans, and very common among the Turks. The ceremony by which this deed is confirmed, consists in the person who is to be adopted putting on and going through the shirt of the person who adopts him. See ADOPTION.

AKIBA, a famous Rabbi, who lived about A.D. 130, and of whom the Jewish writers relate many

wonderful stories. He was president of the sanhedrim when Barchochebas appeared claiming to be the Messiah. Akiba favoured the designs of that remarkable impostor, and alleging himself to be his forerunner, exclaimed to the multitude, "Behold the star that was to come out of Jacob!" These two artful and intriguing men took advantage of the prejudices which prevailed among the Jews, who expected the Messiah to appear as a temporal prince and a mighty conqueror, who should ascend the throne of his father David, and not only deliver them from the tyranny of the Romans, but exalt their nation above all the kingdoms that existed on the earth. The Jews hold Akiba in the highest repute, alleging him to have been descended from Sisera, the general of the army of Jabin, king of Canaan. In such favour with God do they imagine him to have been, that they say a revelation was made to him of many points which were concealed from Moses, and that he was intimately acquainted with the reason of even the minutest details of the law. See BARCHOCHEBAS—MESSIAHS (FALSE).

ALABANDUS, a hero of Caria, whom the inhabitants of Alabanda worshipped after his death as the founder of their town.

ALABARCH, a term used to signify the chief of the Jews in Alexandria, or rather in all Egypt. That country has in all ages been a frequent resort of the Jews. When it was conquered by Alexander the Great, he built a great city, calling it Alexandria, after his own name, and sent a colony of Jews to form a settlement there, bestowing upon them the same privileges as were enjoyed by the Macedonians. It is related that the Egyptians appeared before that conqueror, and requested that he should order the Jews to restore to them the gold, the silver, the precious stones, and other articles which they had borrowed from them when they went out of Egypt. The Jews readily consented to the restitution, on condition that the Egyptians rewarded them for their four hundred years' service. Alexander perceived the reasonableness of this request, and decided in favour of the Jews. In commemoration of this event, the Jews still observe an annual feast in the month of March. When the Jews became numerous in Egypt, not contented with worshipping in synagogues, they were desirous to have a temple which might rival that of Jerusalem. Philometer, thinking that it might induce multitudes of Jews to settle in his dominions, permitted Onias, their high priest, to purify a deserted temple, or rather to erect a new one, in Lower Egypt. The effect was as Philometer hoped and expected; numbers of disaffected Jews left Jerusalem and repaired to Egypt. The Rabbis of the Holy City, naturally jealous of this rival temple, inculcated upon their people that God had prohibited their settling out of Judea, unless constrained by famine or the sword, and in support of this doctrine, they appealed to the words of David, "They have driven me out this day from abiding in

the inheritance of the Lord." All the attempts of the Rabbis, however, to check the emigration of the Jews into Egypt were utterly unsuccessful, and history records the number and the flourishing state of the Jews in that country to have been such, that, besides many stately synagogues, they had a stated magistrate of their own number, an *Alabarch*, to judge them according to their own laws. After the final destruction of Jerusalem by the Romans, A.D. 70, multitudes of Jews sought refuge in Egypt, as well as in other countries. The vengeance, however, which had overtaken them in their own land, pursued them to Egypt. The Roman emperor, afraid that even there they might become a formidable body, ordered the temple of Onias to be levelled to the ground, and although the governor avoided carrying the sentence literally into execution, he shut up the temple, preventing the Jews from worshipping in it. The dignity of *Alabarch* seems to have been common in Egypt, as the poet Juvenal refers to it in one of his satires.

AL-AIB, the rump-bone. Mohammed teaches in the Koran that a man's body is entirely consumed by the earth, excepting only the *al-aib*, which is destined to form the basis of the future edifice of a new body. The renewal of the whole human frame is to be effected, according to the prophet's doctrine, by a forty days' rain, which will cover the earth to the height of twelve cubits, and cause the bodies to spring up like plants. The time of the resurrection they allow to be a perfect secret, known to God only; the angel Gabriel himself acknowledging his ignorance on this point when Mohammed asked him about it. This notion of Mohammed in reference to the *al-aib* is in all probability borrowed from the Jews, whose Rabbis entertain similar views as to the mode of the resurrection of the body. See RESURRECTION.

ALALCOMENIA, in Pagan mythology, one of the daughters of Ogyges, who, along with her two sisters, were regarded as supernatural beings who watched over oaths, and took care that they were not taken improperly, or without due consideration. The representations of these goddesses consisted of mere heads, and only the heads of animals were offered in sacrifice to them.

ALASCANI, a name given to the followers of John Lisco or Alasco, a Polish Catholic bishop, uncle to the king of Poland. Having embraced the principles of the Reformation, Lisco came to England in the reign of Edward VI., and became superintendent of the first Dutch church in Austin Friars, London, with four assistant ministers. In only one point does he seem to have differed from the Reformed churches in England, and that was in applying the words of our blessed Lord, "This is my body," not to the bread only, but to both the elements, alleging that the expression covered the whole action or celebration of the Supper. Lisco is charged also with having denied the necessity of baptism; but it is

doubtful whether he held a tenet so plainly in opposition to the command of Christ. It is possible that he may have entertained some scruples as to the propriety of, or scriptural warrant for, infant baptism. The peculiar opinions of Lisco must have died with him, as no trace of the sect is to be found after that period.

ALASTOR, a surname applied to Zeus, as the avenger of wicked actions. The name is likewise employed, especially by tragic writers, to indicate any deity or supernatural spirit who avenges the wicked actions which men commit.

AL-ASVAD. See *AIHALA*.

ALAWAKA, a fierce demon, in the religion of the Budhists, who dwelt under a banyan-tree, and was accustomed to slay all who approached the tree. So powerful is this demon regarded, that they have a current saying among them, "Were Alawaka to throw his weapon into the air, there would be no rain for twelve years; if to the earth, no herbage could grow for twelve months; if to the sea, it would be dried up." No one, they imagine, can withstand the weapon of Alawaka. It is accounted one of the greatest miracles which Budha performed, that he conquered by kindness this previously uncontrollable demon, and so changed his heart, that he entered the path *Sewán*, one of the four paths that lead to the cessation of existence (see *ANNIHILATION*), saying that from that time he would go from city to city and from house to house, proclaiming everywhere the wisdom of Budha and the excellence of his doctrines. See *BUDHA—BUDHISTS*.

ALB, a white linen garment with sleeves, worn by the clergy over the cassock and amice, in the Romish church, and also in Episcopal churches generally. Some Popish writers attempt to prove, but most unsuccessfully, that the apostles wore a peculiar dress when engaged in divine worship. Baronius and Bona are very confident in this matter, and the latter is bold enough to allege that the cloak which Paul left at Troas was a priestly robe. But it is not until the fourth century that we find official vestments used by the clergy. Constantine the emperor is said to have given a rich vestment to Macarius, bishop of Jerusalem, to be worn by him when he celebrated the ordinance of baptism; and the Arians afterwards accused Cyril of having sold it. Not long after this, we find the enemies of Athanasius charging him with having laid a tax upon the Egyptians to raise a fund for the linen vestments of the church. The first time the *alb*, or surplice, is mentioned, is in the forty-first canon of the fourth council of Carthage, which enacts that the deacon is to wear the *alba* when the oblation is made, or the lessons are read. At first the *alb* was loose and flowing, but afterwards it was bound with a zone or girdle. The notion of such a garment is probably borrowed from the white linen ephod of the ancient Jewish priests. In the Romish churches on the Continent, the *alb* differs somewhat from the primi-

tive form. In the Greek churches it is almost identical with that which is used in the Church of England.

ALBANENSES, or ALBANOIS, a sect of Christian heretics, who arose about the year A.D. 796, in the reign of the emperor Constantine VI., and the pontificate of Leo III. Their opinions were some of them of Gnostic and others of Manichean origin. They believed in two great principles, the one good, the other evil, the Old Testament being ascribed to the latter, and the New Testament to the former. They believed in the Pythagorean doctrine of the transmigration of souls. Not only did they deny the divinity of the Lord Jesus Christ, but they even disbelieved his humanity, asserting that he was not really and truly man. They denied the resurrection of the body, asserted the general judgment to be already past, and that the torments of hell were endured in this life. They taught that not a single good man existed in the world before Jesus Christ. They held that there was no virtue or efficacy in baptism, and that the immoral conduct of the clergy prevented the sacraments from being attended with benefit. The doctrine of a community of goods was also maintained by them, and they asserted that the church did not possess the power of excommunication or of making constitutions. They rejected the sacrament of the altar and extreme unction; they held only baptism of adults, and denied the doctrine of original sin. They denied free will, and held the eternity of the world. They prohibited marriage; they said that usury was lawful, and that no one was obliged to make restitution. They held that man gives the Holy Spirit of himself, and that it is unlawful for a Christian to take an oath. See CATHARI—MANICHEANS.

ALBATI, a kind of Christian hermits, who came down from the Alps into several provinces of Italy in the year 1399, in the pontificate of Boniface IX. They received the name of Albat from the white linen garments which they wore; and besides, they were headed by a priest clothed in white, and carrying a crucifix in his hand. The followers of this priest, who professed a great zeal in the cause of religion, increased in numbers so rapidly, that Boniface became alarmed lest their leader aimed at the popedom; accordingly, he sent out against them a body of armed men, who apprehended the priest and put him to death. Upon this the whole multitude fled, being dispersed in all directions. Some writers class the Albat among heretics, but they seem rather to have been animated by strong feelings of piety, lamenting their own sins, and those of the times in which they lived. Popish writers speak of them as having lived together promiscuously like beasts; but such calumnies are often raised without the slightest foundation, against the most ardent friends of truth and righteousness.

ALBIGENSES, dissenters from the Church of Rome in the twelfth century. They appear to have

derived their name from Albi, a town in Languedoc, where their supposed errors were first condemned in a council held A. D. 1176. For several centuries before there had existed a number of faithful and devoted adherents of Bible truth, who had preserved the light of the gospel amid the darkness and ignorance of the Middle Ages. A goodly chain of Reformers, indeed, can be proved to have lived long before the Reformation, and although it has ever been the policy of Rome to persecute, even to the death, all who should dare to differ from her, or to resist her power, yet there were witnesses for the truth of God ever and anon springing up, in various parts of Europe, who counted not their lives dear unto themselves in defending "the faith once delivered to the saints." The Albigenes have been traced back by Mr. Elliot, in his '*Horæ Apocalyptice*,' to the Paulicians, who had preached the pure gospel of Christ, in the south of France, three hundred years before the days of Luther. Nay, Dr. Allix, in an able monograph on the '*Ecclesiastical History of the Ancient Churches of the Albigenes*,' has brought forward a powerful mass of evidence to prove that, in the dioceses of Narbonne and Aquitaine, there had been, even from very early times, a systematic hostility to the growing errors of Rome. In that favourite district the light continued to shine amid the surrounding darkness. Onward even until the beginning of the twelfth century, the Papal authority, which had received implicit submission from every other part of Christendom, was utterly disowned in the country of the Albigenes. It was not likely that Rome would continue to endure with calmness this resistance to her sway. Two legates, Guy and Reinier, were despatched from the Papal see, armed with full authority to extirpate these heretics; and in fulfilment of their commission, the ruthless Papal emissaries committed multitudes of these unoffending people to the flames. Still the heresy grew and gathered strength, and Innocent III. found it necessary to adopt more vigorous measures. He proclaimed a crusade against these heretical rebels, sending hosts of priests through all Europe to summon the faithful to a holy war against the enemies of the church. In prosecuting their embassy from country to country, the priests roused the people everywhere by the most inflammatory harangues. Archbishop Usher informs us, that they had one favourite text from which they preached, viz. Psal. xciv. 16, "Who will rise up for me against the evil-doers? or who will stand up for me against the workers of iniquity?" From this passage they called upon their hearers, if they had any zeal for the faith; if they were touched with any concern for the glory of God; if they would reap the benefit of the Papal indulgence, to come and receive the sign of the cross, and join themselves to the army of the crucified Saviour.

The reigning Count of Toulouse, Raymond VI., was still an independent sovereign, and knowing the blameless character and unoffending dispositions of

the Albigenses, who were his own subjects, he was most unwilling to join in the war which Rome had proclaimed against them. The Pope was naturally anxious, however, to enlist his services in exterminating the obstinate heretics of Languedoc. In A. D. 1207, Peter of Castelnau was despatched from Rome to demand of Raymond that he should join the neighbouring princes in a treaty to destroy the Albigenses. The prince gave to the Pope's request a prompt and decided refusal, which, of course, was followed by his immediate excommunication by the Papal legate, and the subjection of his country to a solemn interdict. The Holy Father no sooner heard what had happened than he wrote with his own hand a letter to Count Raymond, confirming the excommunication which his legate had pronounced, and appealing to him in language full of indignation, "Pestilential man! What pride has seized your heart, and what is your folly to refuse peace with your neighbours, and to brave the Divine laws by protecting the enemies of the faith? If you do not fear eternal flames, ought you not to dread the temporal chastisements which you have merited by so many crimes?" The fierce fulminations of the Vatican frightened Raymond into submission, and, although with the utmost reluctance, he signed the treaty for the extermination of the heretics from his dominions. His adherence to the engagement, however, was rather nominal than real, and the Papal legate perceiving his unwillingness to proceed with activity and zeal in the work of persecution, could not conceal his rage; but, breaking out into the most reproachful language against the prince, again excommunicated him. Raymond was indignant at the insolence of Castelnau, and so enraged were his friends also, that the next day, one of them, after an angry altercation in words, drew his poniard, and struck the legate in the side and killed him.

On hearing of this murder, the Pope was roused to the most uncontrollable anger. He instantly published a bull, addressed to all the counts, and barons, and knights of the four southern provinces of France, in which he imputed the conduct of the Count of Toulouse to the influence of the Evil One, and demanded that he should be publicly anathematized in all the churches, discharging, at the same time, all his subjects from allegiance or fidelity, and permitting every Catholic to pursue his person, and to occupy and retain his territories, especially for the purpose of exterminating heresy.

This bull was immediately followed by others to the same effect, and, in particular, the Pope addressed a letter to the King of France, Philip Augustus, calling upon him personally to aid in destroying the wicked heresy of the Albigenses, "to persecute them with a strong hand; deprive them of their possessions, banish them, and put Roman Catholics in their room." That the people might be excited to join this crusade against the heretics, the same extent of indulgence was promised as had been

formerly granted to those who laboured for the deliverance of the Holy Land. Multitudes from all parts of Europe hastened to enrol themselves in this new army, persuaded by the priests and monks to believe, that, by engaging in this sacred enterprise, they would atone for the vices and crimes of a whole life. And in conducting the warfare not the slightest restraint was put upon the soldiers, who were permitted to pillage and massacre at will. One of the most active and enthusiastic among the monks, in rousing the people to go forth on this crusade, was Arnold Amalric, abbot of Cîteaux, who, along with numerous ghostly friars, chiefly of the Bernardine order, summoned a large army into the field, encouraging them with the assurance, that all who should die in this holy expedition would receive a plenary absolution of all the sins they had committed from the day of their birth to that of their death. The success of the Papal emissaries alarmed Raymond not a little, and anxious if possible to prevent what he saw, if carried out, would be a war of extermination, he, accompanied by his nephew Roger, Count of Beziers, waited upon Arnold, the leader of the crusade, who received them with an air of haughty disdain, declaring that he could do nothing for them, and that their only resource, if they would avert the threatened evils, was to appeal to the Pope. The young Count of Beziers, seeing that negotiations were utterly fruitless, resolved on prosecuting the war, and preparing themselves for a valiant defence. Raymond, however, knowing the power and influence of Rome, was struck with terror and alarm, and declared himself ready to make the most humiliating concessions rather than see the war carried into his states. This was what Rome desired. Raymond's ambassadors were received by the Pope with the utmost condescension and kindness; his offer of assistance in the war against the heretics was gladly welcomed, and to prove his sincerity, he was required to surrender seven of his principal castles. If this were agreed to, his Holiness engaged to grant Raymond not only a full absolution, but a complete restoration to favour.

No sooner had the timorous Count of Toulouse become the dupe of the crafty and deceitful Innocent, than he found himself encompassed with difficulties. A very large army, amounting, some say, to 300,000, and others to 500,000 men, poured into the rebellious provinces. Learning that this immense mass of soldiers was about to attack his states, he was panic-struck, and more especially as he felt that he had consented to purchase his absolution from the Papal see on the most degrading conditions. He was ordered to repair to the church that he might receive the promised absolution from the hands of the Pope's legate. Before this was granted, however, he was compelled to swear upon the consecrated host, and the relics of the saints, that he would obey the Pope and the holy Roman church as long as he lived, that he would pursue the Albigenses with fire

and sword, till they were either entirely rooted out or brought into subjection to the Roman see. Having taken this oath at the door of the church, he was ordered by the Legate to strip himself naked, and submit to penance for the murder of Castelneau. In vain did the Count protest his entire innocence of the murder of the monk. The Legate was inexorable; it was necessary that the discipline of the church should be inflicted. On the 18th of June accordingly, A. D. 1209, the humiliating spectacle was presented of Count Raymond doing penance in the most humiliating form. "Having stripped himself naked from head to foot," says Bower in his *Lives of the Popes*, "with only a linen cloth around his waist for decency's sake, the Legate threw a priest's stole around his neck, and leading him by it into the church, nine times around the pretended martyr's grave, he inflicted chastisement upon the naked shoulders of the prince, with the bundle of rods that he held in his hand." Having thus performed the required penance, Raymond was obliged to renew his oath of obedience to the Pope, and his engagement to extirpate heretics, after which he received a plenary absolution.

Roger, Count of Beziers, following his uncle's example, applied to the Pope, offering submission, but being repelled, he made vigorous preparations for his defence. The two places on which he chiefly calculated as his strongholds were, Beziers and Carcassone. The former was attacked by the crusading army in three divisions. Overpowered by numbers, the citizens yielded, and the crusaders entered the city without opposition or resistance of any kind. An indiscriminate slaughter followed, and out of sixty thousand inhabitants, not one person was spared alive. The houses were then pillaged of all that was valuable, and the whole city set on fire and reduced to ashes. Meanwhile Roger, who had shut himself up in Carcassone, which was much better fortified than Beziers, prepared to defend that city against the assaults of the crusaders. By treachery, however, he was betrayed into the hands of the Legate, who threw him into prison, where he soon after died, not without strong suspicions of being poisoned. On hearing of the imprisonment of the Count, the inhabitants of Carcassone lost courage, and though closely besieged, they contrived in a body to escape from the city by a subterraneous passage, and dispersed themselves through different parts of the surrounding country. The crusaders were amazed on entering the city, the following day, to find it utterly deserted and solitary. At first they suspected that there was a stratagem to draw them into an ambuscade, but finding that in reality the city was without an inhabitant, they exclaimed with joy, "The Albigenes have fled!"

Thus the two principal strongholds of the Albigenes, Beziers and Carcassone, were in the power of the enemy. The government of the captured territory was offered to several noblemen in succession,

but refused. At length Simon de Montfort accepted the lordships of Beziers and Carcassone, to hold them for behalf of the church, and for the extirpation of heresy. In the year 1210, Montfort caused Raymond to be once more excommunicated, and the unfortunate prince, quailing under the papal thunders, was deeply distressed. The war proceeded with unabated activity, but Raymond was reluctant to take any share in the persecution of his subjects and friends. And yet he still strictly adhered to the observances of the Romish religion, so that while the sentence of excommunication was resting upon him, he continued for a long time in prayer at the doors of the churches which he durst not enter. At length on the 10th of November, while still under the ban of the church, this unhappy Count was suddenly cut off in a tower of the palace of Carcassone. It was generally reported that he had died from the effects of poison, and Innocent III. himself acknowledged that the Count had perished by a violent death.

Simon de Montfort had now become the feudal lord of the two fortified towns, the reduction of which cost the crusaders so much trouble. He was bound by his ecclesiastical tenure to extirpate the heretics. He therefore continued the campaign, and took several towns, though not without considerable loss. The greater part of the Albigeois, which was the chief seat of the obnoxious doctrines, was in the possession of the Count de Foix, whose name was also Raymond Roger. He resisted the progress of the crusaders under Montfort with considerable bravery and skill, but at length, after losing several castles, he was obliged to submit. The war was conducted by Montfort with the most savage cruelty. Attacking the castle of the Lauragnais and Menerbois, he caused those of the inhabitants who fell into his hands to be hanged on gibbets. After assaulting another town successfully, he selected more than a hundred of the inhabitants, whose eyes he tore out, and cut off their noses. In the course of this campaign, he attacked the castle of Menerbe, situated on a steep rock, surrounded by precipices, not far from Narbonne. This place was accounted the strongest in the south of France, and Guiard its possessor was distinguished for his bravery. In the month of June 1210, the crusaders laid siege to the town, and after a brave defence of seven weeks, the inhabitants were compelled to capitulate from want of water. The crusaders took possession of the castle on the 22d of July; they entered singing *Te Deum*, and preceded by the crucifix and the standards of Montfort. The Albigenes were meanwhile assembled, the men in one house, the women in another, and there on their knees, with hearts resigned to their fate, they prepared themselves by prayer for the worst that could befall them. The abbot of Vaux-Cernay began to preach to them the doctrines of Popery, but with one voice they interrupted him, exclaiming, "We will have none of your faith; we

have renounced the church of Rome; your labour is in vain, for neither death nor life shall make us renounce the opinions we have embraced." The abbot then passed to the apartment where the women were assembled, but he found them equally determined. Montfort also visited both the women and the men; he met with a similar reception to that of the monk. He had previously caused a prodigious pile of dry wood to be made. "Be converted to the Catholic faith," said he, "or mount this pile." Not one of the assembled Albigenses wavered for a moment. The fire was lighted, and the pile was soon one mass of flames. The undaunted adherents of the truth, committing their souls into the hands of Jesus, threw themselves voluntarily into the flames, to the number of more than one hundred and forty.

The next place which the crusaders attacked, was a strong castle called Termes. This garrison held out for four months, but at length, in consequence of drought and disease, here also the brave Albigenses were overcome. Endeavouring to escape by night, many of them were detected, pursued, and put to death. Some were taken prisoners, and by the orders of cruel Montfort were burnt alive. Raymond de Termes, the commander of the fortress, was thrown into a dungeon, where he endured a wretched captivity for many years. These multiplied successes on the part of the crusaders proved very discouraging to the Albigenses, who were driven from their native plains, and compelled to seek refuge among the woods and mountains. Multitudes of them were discovered and put to death by the sword, and not a few were committed to the flames.

Not contented with the lordships he had already obtained, Montfort's eye was now turned upon the county of Toulouse, which he hoped to add to his present possessions, and thus to raise himself to a level with sovereign princes. Prompted by ambition accordingly, and encouraged by the number and enthusiasm of his forces, as well as by the success which had already attended his arms, he commenced another campaign in the spring of 1211, by a siege of the castle of Cabaret, which was soon taken. Other castles also yielded in rapid succession. The crusaders continued their march until they reached Lavaur, a strongly fortified place about five leagues from the city of Toulouse. After a hard siege they succeeded in taking it. Eighty knights, among whom was Aimery lord of Montreal, were dragged out of the castle and ordered to be hanged. But as soon as Aimery, the stoutest among them, was hanged, the gallows fell. To prevent delay, Montfort caused the rest to be immediately massacred. The lady of the castle was thrown into a pit, which was then filled up with stones. Afterwards all the heretics who could be found in the place, were collected and burned amid the joyful acclamations of the crusaders. The monkish historian, Petrus Valensis, in speaking of the cruel tortures to which the Albigenses were subjected, describes the feelings of

the ruthless crusaders in witnessing such spectacles as being those of boundless joy.

Intoxicated with the success which had everywhere attended his progress, Montfort advanced upon the city of Toulouse, in the confident expectation that like many other places it would surrender itself into his hands. The Count of Toulouse, however, having formed a coalition with several of the Counts of France, who had been suspected of heresy, resolved to make a vigorous resistance, and at last, after several unsuccessful attempts to take the city, de Montfort was compelled to raise the siege. The state of matters was now completely changed. Raymond, instead of acting on the defensive, became the active and energetic assailant; and before a few months had elapsed, he recovered the places which had been seized by the crusaders, and once more became possessor of the greater part of the Albigeois. De Montfort, on the other hand, had so declined in power and influence, that he was scarcely able to defend himself, notwithstanding the numbers which, at the instigation of the priests, were every day flocking to his standard. In a short time, however, Montfort regained the ascendancy which he had lost for a time, and the Albigenses, driven from the open country, were compelled to take refuge in the cities of Toulouse and Montauban. Raymond, feeling his own weakness, sought the protection of his friend Don Pedro, the King of Arragon, on whom he had strong claims, as both he and his son had married two sisters of that sovereign. Don Pedro lost no time in appealing to Innocent III. in favour of Raymond, and the Pontiff, unwilling to disregard an application coming from a monarch who was the chief support of the Christian cause in Spain, adopted an entirely altered line of policy. He issued an imperative command, that Arnold the legate and Simon de Montfort should henceforth stay proceedings in the war against the Albigenses. Raymond was now declared to be a true son of the church, and taken under the powerful protection of the Pope. But this favourable movement of the Holy Father was merely temporary. In a few short months, on the 21st May 1213, he revoked every concession he had made in favour of Raymond of Toulouse, and confirmed his sentence of excommunication. The war was of course resumed with greater fierceness than ever, the King of Arragon having sent Spanish troops across the Pyrenees to aid his brother-in-law in repelling de Montfort, and thus compelling the Pope to agree to favourable terms. On reaching the seat of war, Don Pedro with a large army laid siege to the town of Muret, about nine miles distant from Toulouse, but de Montfort, with forces greatly inferior in number, obtained a complete victory over Don Pedro, who, after resisting gallantly to the last, was overpowered and slain, while the army of Raymond was put to flight.

The cause of the Albigenses, in consequence of the battle of Muret, had now become desperate. Ray-

mond was stripped of his territories, which were conferred upon his enemy de Montfort; the heretics were reduced to a very small number, and the few who survived retired into concealments. For a time, therefore, the bloody warfare, which had all but exterminated these daring rebels against Rome's authority, was brought to an end. In 1215, indeed, an attempt was made to revive the crusade against the unhappy Albigenses. Louis, the son of Philip Augustus, King of France, led a large army into Languedoc, resolved to earn renown by his zeal in the destruction of the heretics. The campaign, however, was most inglorious. In his march he met with not the slightest resistance, but the peaceful inhabitants were plundered and pillaged by the merciless soldiers. The conquerors now began to quarrel among themselves. Arnold the legate had assumed the rich archbishopric of Narbonne, to which he pretended the rights of temporal sovereignty were attached; but Simon de Montfort, who took to himself the title of Duke of Narbonne, felt indignant that a priest should lay claim to that temporal authority which he proudly asserted was all his own. A hot contention ensued. The people of Narbonne favoured the archbishop, and de Montfort, therefore, branding them as heretics, entered the city, and took possession of it by force of arms. Arnold, exercising his spiritual authority, laid all the churches of the city under an interdict, as long as his rival should remain there; but Simon made light of the sentence.

The state of affairs was now such that Raymond VI. was encouraged to appear once more upon the field, and recover if possible the possessions which had been wrested from him. The spirit of disunion, which had turned the arms of the conqueror against one another, and the decree of the council of Lateran, in 1215, which had prohibited the further preaching up of the crusades, rendered it all the more likely that, if conducted vigorously, a war, in present circumstances, might restore the fortunes of the oppressed inhabitants of Languedoc. Inspired by such hopes as these, Raymond VII., son of the Count of Toulouse, resolved to raise an army, and make a heroic effort to regain the conquered dominions of his father. Advancing accordingly against Beaucaire, the gates were immediately thrown open before him; and the castle itself, which was defended by a French garrison, yielded to his power. And while the son was thus victorious on one side of the province, the father, who had raised forces in Catalonia and Arragon, rushed down upon the other, and made for Toulouse, which was ready to receive him. De Montfort was now beset with two antagonists at once; but, after making a truce with the young Raymond, he hastened to defend his new capital. Raymond VI., feeling that he was unable to encounter de Montfort in the open field, retreated to the mountains. The Toulousians were now at the mercy of the cruel conqueror, and being betrayed by Fouquet, their own bishop, who breathed only slaughter and

bloodshed against the heretics, multitudes of them perished by famine or execution, while the rest were compelled to pay an enormous ransom to save themselves from massacre, and their city from the flames. Even such treatment as this did not destroy the attachment of the Toulousians to the cause which they had espoused, and in September of the following year, while de Montfort was making war in Valentinois, Raymond VI. entered his capital, and was received with open arms. Delighted with the enthusiasm of his affectionate subjects, he attacked Guy de Montfort, brother of Simon, at Montolieu, and obtained a victory over him. Simon, learning what had happened, returned with all haste to Languedoc, and being joined by Guy his brother, he resolved to carry Toulouse by storm. Raymond defended the place gallantly, aided by the surrounding knights and counts who had joined his standard. De Montfort's brother and nephew fell dangerously wounded, and finding the attempt hopeless, he called off his forces. After the lapse of a few weeks he renewed the assault, dividing his troops so as to attack the city on both sides of the river at once; but while engaged in the attempt, he was routed by the Count de Foix, and pursued as far as Muret, where he narrowly escaped being drowned in the Garonne. The siege was protracted for nine months, during which the Toulousians held out against the enemy with undaunted bravery. In a luckless moment while de Montfort was standing before a wooden tower, which he had taken from the enemy, he was struck down and killed by a large fragment of rock which had been discharged from the city wall. No sooner had the usurper fallen than a shout of triumph was heard from the city, and the Albigensian army, rushing from the gates, routed the besiegers, capturing or destroying their tents and baggage. In vain did Amaury de Montfort, son of Simon, try to rally the remnant of the army and lead them back to the siege. The death of their leader had deprived them of courage, and after a month of desultory efforts, in which they were utterly unsuccessful, the siege was abandoned on the 25th of July, and the besieging army, in a shattered state, retired to Carcassone.

The death of Simon de Montfort, far from being favourable to the cause of the Albigenses, led to still deeper calamities than those to which they had hitherto been exposed. Raymond VI. resigned his government into the hands of his son Raymond VII., a man of a bolder and more energetic temperament: but Amaury de Montfort, the successor of Simon, was not only a determined foe of the heretics, but he was powerfully seconded by the power of France, with Louis the Dauphin at its head. The French prince was eager to enter upon a crusade against the Albigenses, and having made application to Pope Honorius III., the successor of Innocent III., he obtained the subsidy of a twentieth upon the clergy of France for the expenses of the war. The

Dauphin, accordingly, joined by Amaury, took the field against Raymond Roger, Count of Foix, who had proved the constant friend of the persecuted Albigenses. Raymond VII. marched to the support of his ally, and obtained a signal victory at Baziège over two of Amaury's lieutenants. Louis and Amaury were meanwhile engaged in besieging Marmaude, and so successfully, that the place was obliged to capitulate. The garrison offered to surrender on condition of being allowed to depart with their lives and baggage; but Louis would consent to leave them nothing but their bodies. The soldiers having accepted this hard condition, came forth to the tent of the Dauphin, who, contrary to the earnest exhortation of the Bishop of Saintes, permitted them to depart uninjured. While this surrender was going forward, Amaury de Montfort entered the town, and massacred five thousand men, women, and children.

The crusaders, flushed with victory, proceeded to Toulouse, which had been a stronghold of the persecuted, and of which the cardinal-legate had declared that not a man, woman, or child should be spared from the slaughter, or one stone left upon another. Raymond VII. commanded the town, reinforced by a thousand knights with their armed attendants. The siege of this important town commenced on the 16th June, 1219. Operations were conducted with great skill and energy on both sides, but the besieged were beaten off at all points, and at length Louis abandoned the siege and precipitately retreated. Encouraged by success, Raymond VII. followed up this victory by attacking one stronghold after another, until, in March 1221, nothing remained to Amaury de Montfort of all his father's acquisitions, except the city of Carcassone. That place also was repeatedly attacked and driven to extremities; the persecuting usurper was obliged to submit on the 14th January, 1224. Stripped of the territories which both he and his father had unjustly held, he threw himself upon the protection of his ally, now Louis VIII., king of France, to whom he conveyed the territorial rights which his house had acquired by the crusades; while Trevençal, son of the late Raymond Roger, was reinstated by the Counts of Toulouse and Foix into all the possessions of which his father had been unjustly deprived.

Louis having now received a nominal right to the Albigensis territories, determined to signalize his reign by the destruction of the heretics. For this purpose he applied for the Papal sanction, which was readily granted, and a new holy war commenced. No sooner had the Pope, however, given his formal permission, than he was obliged to recall it, in consequence of the remonstrances of Frederic II., who was desirous of entering upon a crusade to the Holy Land. Louis was greatly disappointed by the revocation of the Papal sanction, but nothing remained save submission to the will of the Holy See. The expedition to the Holy Land which Frederic had

contemplated, was, however, from some cause or other postponed. Meanwhile Raymond VII. was applying to the Papal court to make his peace with the church. The Pope delayed answering his application from time to time; and when a favourable opportunity offered, Raymond was informed that the only condition on which it could be granted was, that he should renounce his heritage for himself and his heirs for ever. It was not likely that such a proposal would be acceded to. Advantage was taken accordingly of his refusal to recommence hostilities against the Albigensis. A crusade was preached anew for the suppression of heresy; large subsidies were assigned to Louis from the ecclesiastical revenues to enable him to carry on the war; and on 30th January, 1226, a formal excommunication was issued against Raymond VII. of Toulouse, and all his adherents, the publication of such a sentence being a signal for the commencement of another holy war.

The Albigenses at this critical period were in a very helpless condition. The kings of Arragon and England, from whom they might otherwise have expected assistance, were themselves afraid to encounter the displeasure of the See of Rome. Raymond, therefore, was likely to stand very much alone, while his enemies were numerous, powerful, and united. Louis, on setting out on this enterprise met with almost no opposition. Cities, towns, and castles offered unconditional submission. He then advanced with his powerful army to Avignon, which he besieged for three months, during which—a pestilence having broken out—twenty thousand soldiers are said to have fallen by disease and the sword. After a gallant defence, the city capitulated on the 12th September, but on condition that only the legate and the chief lords of the crusaders should be admitted within the walls. The enemy, however, proceeding on the well-known and universally admitted principle in the church of Rome, that no faith is to be kept with heretics, took possession of the gates, put to sword the French and Flemish soldiers of the garrison, demolished parts of the walls and battlements, and levied a contribution upon the citizens. Louis, leaving Avignon, proceeded onwards in his victorious march, carrying devastation and massacre and ruin wherever he went. The pestilence had thinned the ranks of his army, and as he retreated towards Auvergne, the roads were strewn with the dead and the dying. On arriving at Montpensier, he himself was seized with the disease, and fell a victim to it on the 3d November, 1226.

At the death of Louis VIII., his son, who was but a child, succeeded to the throne of France; and the reins of government, meanwhile, fell into the hands of Blanche, the mother of the young sovereign. Under her administration, the war against the Albigenses was continued, though in the course of fifteen years' harassing persecution, the heretics themselves had been almost completely exterminated. In the

beginning of the year 1228, Raymond of Toulouse was successful in almost every battle which he fought with the enemy. The glory of these victories, however, was much sullied by the cruelty with which he treated the vanquished who fell into his hands. Matters were now approaching a crisis. The crusaders advanced upon Toulouse, and perceiving that the siege was likely, as on former occasions, to be protracted and difficult, they resorted to a plan, suggested by Fouquet, the bishop of the place, whereby its ultimate surrender would be secured. All the vines, the corn, and the fruit-trees were destroyed; all the houses burned for miles round the city, and at the end of three months, the inhabitants of the town were so discouraged, and the spirit of Raymond their leader so completely broken, that peace was sought and obtained on the most humiliating conditions. A treaty, which put a final end to the war, was signed at Paris on the 12th April, 1229. The Counts of Toulouse laid aside their authority, and the southern provinces of France passed into the hands of the enemy. The great mass of the Albigenses had already been destroyed by persecution and the ravages of war, and the few who survived fled into other lands, to Piedmont, Austria, Bohemia, England, and other countries.

The Papal power having now succeeded in eradicating the Albigensian heresy from the provinces where it had prevailed for more than three centuries, took immediate steps to prevent its reappearance in that quarter in all time coming. The Inquisition was permanently established there in November 1229. The bishops were to depute a priest and two or three laymen, who were to be sworn to search after all heretics and their abettors. The Bible was regarded by the Inquisition as the principal source of heresy, and, to prevent its perusal by the people, the council of Toulouse passed the following decree:—"We prohibit the books of the Old and New Testament to the laity; unless, perhaps, they may desire to have the Psalter or some Breviary for divine service, or the Hours of the blessed Virgin Mary for devotion; but we expressly forbid their having the other parts of the Bible translated into the vulgar tongue."

The Albigenses having shown themselves for so long a period sworn enemies to the usurped tyranny of the Popes, have been branded by Romish writers as heretics of the deepest dye, holding opinions, not only at variance with those of the church, but subversive of sound morality and social order. They have been misrepresented to an almost incredible extent, ranked with the ancient Manichees, charged with rejecting the Old Testament, and even denying the divinity of the Redeemer. The most flagrant of all their offences, however, and that which brought upon them more than anything else the charge of heresy, was the fact of their having called the church of Rome *A den of thieves, The mother of harlots, The whore of Babylon*, and assert-

ing these terms to be applicable in their full intensity of meaning to the Papal system. This in reality was "the head and front of their offending." But on examining the evidence adduced in proof of the charges which have been laid against them of teaching false or immoral doctrines, we have no hesitation in stamping all such charges as utterly groundless. The Albigenses, indeed, seem to have been nearly identical in doctrines with sects of a much earlier date, who protested loudly against the corruptions, both in doctrine and practice, which had crept into the church. We refer to the Cathari, the Petrobrusians, the Poor Men of Lyons, the Lombard Waldenses, and others, all of whom held the great doctrines of the Bible in their original purity. The testimony of Evervinus, a zealous adherent of the Roman church, in a letter to the celebrated Bernard, abbot of Clairvaux, written in the beginning of the twelfth century, is sufficient of itself to refute the calumnies which have been so liberally retailed in Popish works in reference to the Albigenses. "There have lately been," says he, "some heretics discovered among us, near Cologne, of whom some have, with satisfaction, returned again to the church. One that was a bishop among them, and his companions, openly opposed us, in the assembly of the clergy and laity, the lord archbishop himself being present, with many of the nobility, maintaining their heresy from the words of Christ and his apostles. But, finding that they made no impression, they desired that a day might be fixed, upon which they might bring along with them men skilful in their faith, promising to return to the church, provided their teachers were unable to answer their opponents; but that otherwise, they would rather die than depart from their judgment. Upon this declaration, having been admonished to repent, and three days allowed them for that purpose, they were *seized by the people*, in their excess of zeal, and *committed to the flames!* And, what is most astonishing, they came to the stake and endured the torment not only with patience, but even with joy. In this case, O holy father, were I present with you, I should be glad to ask you, How these members of Satan could persist in their heresy with such constancy and courage as is rarely to be found among the most religious in the faith of Christ?" He then proceeds, "Their heresy is this: they say that the church (of Christ) is only among themselves, because they alone follow the ways of Christ, and imitate the apostles,—not seeking secular gains, possessing no property, following the example of Christ, who was himself poor, nor permitted his disciples to possess anything. Whereas, say they to us, 'ye join house to house, and field to field, seeking the things of this world—yea, even your monks and regular canons possess all these things.' They represent themselves as the poor of Christ's flock, who have no certain abode, fleeing from one city to another, like sheep in the midst of wolves enduring persecution with the apostles and martyrs:

though strict in their manner of life—abstemious, laborious, devout, and holy, and seeking only what is needful for bodily subsistence, living as men who are not of the world. But you, they say, lovers of the world, have peace with the world, because ye are in it. False apostles, who adulterate the word of God, seeking their own things, have misled you and your ancestors. Whereas, we and our fathers, having been born and brought up in the apostolic doctrine, have continued in the grace of Christ, and shall continue so to the end. 'By their fruits ye shall know them,' saith Christ; 'and our fruits are, walking in the footsteps of Christ.' They affirm *that the apostolic dignity is corrupted by engaging itself in secular affairs while it sits in St. Peter's chair.* They do not hold with the baptism of infants, alleging that passage of the gospel—'He that believeth, and is baptized, shall be saved.' They place no confidence in the intercession of saints; and all things observed in the church which have not been established by Christ himself, or his apostles, they pronounce to be superstitious. They do not admit of any purgatory fire after death, contending, that the souls of men, as soon as they depart out of the bodies, do enter into rest or punishment; proving it from the words of Solomon, 'Which way soever the tree falls, whether to the south or to the north, there it lies;' by which means they make void all the prayers and oblations of the faithful for the deceased.

"We therefore beseech you, holy father, to employ your care and watchfulness against these manifold mischiefs; and that you would be pleased to direct your pen against those wild beasts of the roads; not thinking it sufficient to answer us, that the tower of David, to which we may betake ourselves for refuge, is sufficiently fortified with bulwarks—that a thousand bucklers hang on the walls of it, all shields of mighty men. For we desire, father, for the sake of us simple ones, and who are slow of understanding, that you would be pleased, by your study, to gather all these arms into one place, that they might be the more readily found, and more powerful to resist these monsters. I must inform you also that those of them who have returned to our church, tell us that they had great numbers of their persuasion scattered almost everywhere; and that amongst them were many of our clergy and monks. And, as for those who were burnt, they, in the defence they made of themselves told us that this heresy had been concealed from the time of the martyrs; and that it had existed in Greece and other countries."

In regard to the moral character of the Albigenses, Bernard, though he deemed it his duty to oppose them as being enemies of the Pope, candidly admits, "If you ask them of their faith, nothing can be more Christian like; if you observe their conversation, nothing can be more blameless, and what they speak they make good by their actions. You may see a

man, for the testimony of his faith, frequent the church, honour the elders, offer his gift, make his confession, receive the sacrament. What more like a Christian? As to life and manners he circumvents no man, overreaches no man, does violence to no man. He fasts much, and eats not the bread of idleness; but works with his hands for his support."

Such testimony from contemporaries, who were themselves acquainted with the men of whom they speak, and who, being devoted Romanists, were not likely to have any strong prepossessions in favour of heretics, affords incontestable evidence of the high character, both for purity of doctrine and morals, which they maintained in the age and country in which they lived. "In their lives," says Claude, Romish archbishop of Turin, "they are perfect, irreproachable, and without reproach among men, addicting themselves with all their might to the service of God." These are the words of one who, with all his admiration of their character, nevertheless, because of their resistance to Rome, joined in persecuting and hunting them to the death. See CATHARI—PAULICIANS—WALDENSES.

ALBORAC, the name of the white horse on which Mohammed rode in his journey from Mecca to Jerusalem. In the twelfth year of his mission, as the prophet informs us in his Koran, he made this journey, and was carried from Jerusalem to the highest heavens in one night. He was accompanied by the angel Gabriel, holding the bridle of Alborac, on which Mohammed was mounted. The Arabian authors are not agreed whether this journey was performed by Mohammed in his body or in his spirit. The horse Alborac is held in great repute by the Mohammedan doctors, some of whom teach that Abraham, Ishmael, and several of the prophets made use of this horse; that having been unemployed from the time of Jesus Christ to that of Mohammed, he had become restive, and would allow no one to mount him unless Gabriel sat behind the rider. Others, again, affirm that Mohammed had the sole privilege of training this horse at first, and that he intends to mount him again at the general resurrection. See MOHAMMED.

ALBUNEA, a prophetic nymph or sybil worshipped in the neighbourhood of Tibur, where a grove was consecrated to her, with a well and a temple. Lactantius regards her evidently as identical with the tenth Sybil. Her sortes or oracles were deposited in the Capitol. A small square temple, dedicated to Albunea, still exists at Tivoli. See SYBILS.

ALBUS, a name given by Sidonius Apollinaris to the catalogue or roll in which the names of all the clergy were enrolled at an early period in the history of the Christian church. See CANON—CANONICI.

ALCIS (Gr. *Alkis*, The strong), a deity among the Naharvali, an ancient German tribe. A surname also of Athena, under which she was worshipped in Macedonia.

ALCORAN (Arab. *The Koran.*) See KORAN.

ALDEBARAN, a star in the constellation Taurus, being that which is known as the Bull's Eye, and which, according to Pococke, was one of the heavenly bodies which had its worshippers and a temple among the ancient Arabians.

ALDER-TREE, sacred to Pan, the god of the woods, in heathen mythology.

ALDUS, or ALDEMIUS, the great god of Gaza among the ancient Philistines. It signifies a god of time without end.

ALEA, a surname of Athena, under which she was worshipped at Alea, Mantinea, and Tegea. The temple at the last mentioned place was often resorted to as an asylum, or place of refuge. The priestess was always a maiden, who held office only until she had reached the age of puberty.

ALECTO. See EUMENIDES.

ALECTRYOMANCY (Gr. *alector*, a cock, and *manteia*, divination), a species of divination by means of a cock, which was practised among the ancient Greeks. The manner in which it was conducted was as follows: The twenty-four letters of the Greek alphabet having been written in the dust, a grain of wheat or barley was laid upon each of them, and a cock magically prepared was let loose among them. By putting together the letters out of which the cock picked the grains, the secret sought for was discovered. To give the proceeding a more mysterious and magical air, the letters were carefully arranged in a circle. See DIVINATION.

ALEMDAR, an officer of some distinction amongst the Emirs or descendants of Mohammed. He may be called the standard-bearer, as when the Sultan appears in public on any solemn occasion, the Alemdar carries Mohammed's green standard, on which is inscribed, *Nazrum-min-Allah, Help from God.* See EMIRS.

ALETIDES (Gr. *Alao*, to wander), ancient sacrifices offered by the Athenians to Icarus and Erigone his daughter, who went in search of her father. Icarus had been slain by the shepherds of Attica, on a false suspicion of having poisoned them. Erigone, seeing her father's dead body, hanged herself for grief, and several Athenian maidens who loved her followed her example. In consequence of this melancholy event, the oracle of Apollo was consulted, and solemn sacrifices, called Aletides, were ordered to be offered to the shades of Icarus and Erigone.

ALEUROMANCY, divination by means of meal or flour, used by the Greeks in ancient times. It was also called *Alphitomancy* and *Crithomancy*. See ALECTRYOMANCY, DIVINATION.

ALEXANDER, a saint and martyr whose memory is celebrated by the Church of Rome on the 2d of June, along with the other martyrs of Lyons and Vienne, he having suffered martyrdom on that day, A. D. 177, under Marcus Aurelius, being devoured by wild beasts in the amphitheatre.—ALEXANDER, sur-

named the Great, king of Macedonia, prompted by excessive vanity, aspired to a place among the heathen deities. When in Egypt he bribed the priests of the Egyptian god AMMON (which see), to declare him the son of Jupiter-Ammon. With the view of obtaining this honour he marched at the head of his army through the sandy desert till he arrived at the temple, where the most ancient of the priests declared him the son of Jupiter, assuring him that his celestial father had destined him for the empire of the world; and from this time, in all his letters and orders, he assumed the title of Alexander, the King, son of Jupiter-Ammon. After his conquest of Persia he demanded to have his statue received among the number of the Olympian gods, and placed upon the same altar with them. This arrogant demand the Athenians, in a spirit of servility and flattery, readily complied with.

ALEXANDRIAN SCHOOL. This expression is usually employed to designate that succession of philosophers who, from the third down to the end of the fifth century of the Christian era, endeavoured to unite the Oriental philosophy to the Grecian. Attempts of a similar kind had been already made by Jewish philosophers of Alexandria, more especially by Philo, in the first century, who, having embraced the doctrines of Plato, sought to blend them with Oriental ideas, especially those of Persia and Egypt. These two systems of philosophical thinking he sought to harmonise by means of the doctrines of the Old Testament, which he was disposed to interpret in the allegorical rather than the literal sense. It was chiefly, however, from the Alexandrian School, founded in the third century by Plotinus, that a union was effected between Orientalism and Hellenism. The peculiar mode of thinking introduced by this school was of great importance, from its connection with the early introduction of the Christian faith, and the reciprocal influence which philosophy and religion exercised upon each other. At the period when this philosophical sect, which has often been termed the Eclectic and Neo-Platonic, arose, the world was distracted by two opposing and mutually repulsive forces,—the Grecian systems of philosophy and the polytheistic worship of Paganism. These two it was necessary to unite into one harmonious whole. But Grecian philosophy was divided into hostile systems; polytheistic ritualism into hostile worships. Ammonius Saccas, who lived about the end of the second century, and who appears to have been an apostate from the Christian faith, had opened an eclectic school, of which the principal object was to blend together Platonism and Aristotelianism. The founder, properly speaking, of the Neo-Platonic school, was Plotinus, the disciple of Ammonius Saccas. The principal representatives of this school after him were Porphyry, Jamblichus, Hierocles, and Proclus.

The two leading doctrines of the Alexandrian School, and those which more especially modified

the views of Christian writers of that period, were the doctrine of the Alexandrian Trinity and that of the Emanations. The metaphysical doctrine of the Trinity, as taught by this school, is as follows: God is of a threefold nature, and at the same time but one. His essence contains three distinct elements, substances, or persons, and these three constitute One Being. These three distinct persons or substances have also distinct and individual attributes. The first is Unity; the second, Intelligence; and the third, the Universal Soul, or the vivifying principle of life and motion. Plotinus opposed this triad to the Christian Trinity. Some of the Alexandrians, and Proclus in particular, modified this doctrine to harmonize more nearly with the Christian doctrine, of which they felt the superiority. They maintained the primeval unity to have developed itself in three decreasing emanations: Being, which produced Intelligence; Intelligence, which produced the Soul; and the Soul, which produced all other beings.

The doctrine of Emanations was intimately connected in the Alexandrian system with their notions as to the doctrine of the Trinity. The human soul is identified in this philosophy with the Infinite; and the world and every thing in it is an emanation from this great First Cause. The world is, therefore, only a great soul giving form to matter, by the ideas or souls which it produces. All souls born of the supreme soul, have descended from the intellectual to the lower world. Souls in the intellectual world have no bodies: they are clothed with bodies only at their entrance into the intellectual world. The Alexandrians admitted two souls: the one derived from the intellectual world is independent of nature; the other is produced in man by the circular motion of the celestial world; it is dependent in its actions upon the revolutions of the stars. Souls, which are emanations from the great soul, are like it, indivisible, indestructible, imperishable. Their tendency is to ascend to their primitive state, to be absorbed in the Divine essence. Those who have degraded themselves below even the sensitive life, will after death be born again to the vegetative life of plants. Those who have lived only a sensitive life will be born again under the form of animals. Those who have lived a merely human life will take again a human body. Those only who have developed in themselves the divine life will return to God. Virtue consists in simplification by more or less perfect union with the Divine nature.

The grand error of the Alexandrian school consisted in mistaking the abstraction of the mind for the reality of existence. Abstract or absolute existence was the highest point to which their thoughts could reach. Next they blended their own consciousness with the abstraction they had formed, and then they regarded their own thoughts as equivalent to actual being. These are the very errors to be found at this day pervading the philosophy of Ger-

many, and this confounding of consciousness with reality, has given rise to the absurdities and blasphemies which mark the philosophical systems of Fichté and Schelling. It is curious to observe how closely in its first principles this system approaches to that of Hinduism. The first being of the Alexandrians seems to coincide almost entirely with the first being of the Hindus; and the Triad of the one corresponds very closely with the Triad of the other.

The pernicious consequences of the introduction of this strange blending of light with darkness were soon apparent, in so far as Christianity was concerned. Many, deceived by the plausibilities of this human system of thought and opinion, were alienated from the divine religion of Christ, and even among Christians and Christian teachers there were rapidly apparent, both in their writings and oral instructions, in place of the pure and sublime doctrines of the gospel, an unseemly mixture of Platonism and Christianity.

ALEXANOR, a son of Machaon, and grandson of Æsculapius, who built a temple in honour of his sire at Titane, in the territory of Sicyon. He himself, also, was worshipped there, and sacrifices were offered to him after sunset only.

ALEXIANS. See CELLITES.

ALEXICACUS (Gr. *avertor of evil*), a surname given by the Greeks to Zeus, as warding off from mortals many calamities. The Athenians also worshipped Apollo under this name, because he was believed to have stopped the plague which raged at Athens during the Peloponnesian war. This surname was applied besides to Heracles and Neptune.

ALFADIR (*All-Father*) one of the names given to Odin, the Supreme Deity of the Scandinavians, in their poetical Edda. See ODIN.

ALFAQUES, or ALFAQUNS, the term generally used among the Moors to signify their clergy, or those who give instruction in the Mohammedan religion.

ALFORCAN (Arab. *distinction*), a name given by the Mohammedans to the Koran, because, as they imagine, it distinguishes truth from falsehood, and what is just from what is unjust. Perhaps this name has been applied to the Koran as being a book distinct or separate, in their estimation, from every other book. See KORAN.

ALI, the son-in-law, and, in a certain sense, the successor of Mohammed. At an early age he embraced the doctrines of the Prophet, who invested him in the tenth year of the Hegira with the dignity of a missionary, and giving him a standard and putting a turban on his head, sent him forth to Yemen or Arabia Felix. Ali went at the head of three hundred men, defeated the idolaters, and converted them by the sword. From that time he continued to aid Mohammed in the conquest of the infidels, and to propagate, both by his eloquence and valorous achievements, the doctrines of the Koran. So successful, indeed, was he in his exploits

that he received the surname of the "Lion of God, always victorious." So high was the esteem in which the Prophet held Ali, that he gave him his daughter, Fatima, in marriage. Thus Ali was raised to high honour. He succeeded to the chief dignity of the house of Hashem, and was hereditary guardian of the city and temple of Mecca. He was present at the death of Mohammed, and, according to his previous instructions, embalmed his body. While the attendants were performing upon the dead body the ablution called WODHU (which see), Ali dipped some cloths in the water with which the body had been washed; and these cloths, which had imbibed the virtue of the water, he kept and wore, thus receiving, as he endeavoured to persuade the people, those remarkable qualities which characterized his father-in-law. It was, no doubt, the intention of Mohammed that Ali should succeed him in the government; but this wish was not immediately fulfilled, as Abubeker, Omar, and Othman reigned before him. At length, however, he was proclaimed caliph, by the chiefs of the tribes and the companions of the Prophet, in the year of the Hegira 35, corresponding to A. D. 657.

The succession of Ali to the caliphate was opposed by Ayesha, the widow of Mohammed, who instigated Telha and Zobeir, two influential chiefs, to raise the standard of rebellion against the new caliph. Ali, however, obtained a complete conquest over the rebel chiefs, and having taken Ayesha prisoner, treated her with the utmost forbearance, and sent her back to the tomb of the Prophet.

Although this first outburst of the rebellious spirit had been effectually quelled, the right of Ali to the caliphate was still disputed, and chiefly in consequence of his own imprudence. He had unhappily signalized the commencement of his reign by the removal of all governors from their offices. As might have been anticipated, a large and powerful faction arose, who pretended summarily to set aside the claims of Ali, and proclaimed Moawiyah caliph in his room. A war between the two opposing factions commenced without delay, and when the armies entered the field together, Ali proposed that the point in dispute should be settled by single combat; but Moawiyah declined the proposal. Several skirmishes took place, in which the loss on both sides was considerable. The contest for a long time raged between the two Mohammedan sects or factions, and although both the rival caliphs were assassinated A. D. 660, the two sects are to this day bitterly opposed to each other. The one called the Schiites in Persia, and the Metawilah in Syria, hold the imamsip or pontificate of Ali as the heir and rightful successor of Mohammed; and the other, called the Sonnites, including the Turks and Arabs of Syria, maintain the legitimacy of the first three caliphs, Abubeker, Omar, and Othman. Some of the followers of Ali believe that he is still alive, and that he will come at the end of the world in the clouds, and fill the earth with

righteousness; others hold him in such veneration, that they may be said to deify him. The more moderate among them say, that though he is not a divine being, he is the most exalted of human beings. The family of Ali was cursed by a long series of the Omniades, who held the caliphate down to Omar, the son of Abdalig, who suppressed the malediction. Multitudes of the Mussulmans belong to the sect of Ali wherever Mohammedanism prevails; but particularly in Persia, and among the Persian portion of the Usbec Tartars. Some of the Indian sovereigns are of the sect of Ali. The descendants of Ali still continue to be distinguished by a green turban. See METAWILAH, MOHAMMEDANS, SCHIITES, SONNITES.

ALIENATION. Among the Jews it was understood, that whatever was dedicated to the service of God could not be alienated from that to any other purpose, except in cases of absolute necessity (See CORBAN). The same principle was adhered to in the early Christian church. The goods or revenues which were once given to the church, were always esteemed devoted to God, and, therefore, were only to be employed in his service, and not to be alienated to any other use, unless some extraordinary case of charity required it. Ambrose melted down the communion-plate of the church of Milan to redeem some captives, who would have otherwise been doomed to perpetual slavery, and when the Arians charged him with having alienated sacred things to other than sacred purposes, he wrote a most conclusive defence of his conduct. Acacius, bishop of Amida, did the same for the redemption of seven thousand Persian slaves from the hands of the Roman soldiers. Deogratius, also, bishop of Carthage, sold the communion-plate to redeem the Roman soldiers who had been taken prisoners in war with the Vandals. This was so far from being regarded as sacrilege or unjust alienation, that the laws against sacrilege excepted this case alone. Thus the laws of Justinian forbid the selling or pawning the church plate, or vestments, or any other gifts, except in case of captivity or famine, to redeem slaves or relieve the poor, because in such cases the lives or souls of men were to be preferred before any vessels or vestments whatsoever. The poverty of the clergy was also a case in which the goods of the church might be alienated; so that if the annual income of the church would not maintain them, and there was no other source of provision whatever, in that case the council of Carthage allowed the bishop to alienate or sell certain goods of the church, that a present maintenance for the clergy might be raised. The alienation of lands for the use of convents is called MORTMAIN (which see).

ALILAT (Arab. *Habilah*, the night). Herodotus informs us, that the Arabians anciently worshipped the moon by this name, as being the queen of night. It has sometimes been alleged, and not without some probability, that the Mohammedans adopted the crescent as their favourite sign from the ancient re-

ligion of the Arabians, who worshipped the moon, and not from the circumstance that Mohammed fled from Medina to Mecca during the new moon.

ALITTA, a goddess worshipped among the ancient Arabians, and identical with Mithra, the principal fire-goddess among the ancient Persians.

AL-JAHEDH, the founder of a sect among the Mohammedans, which maintained the Koran to be an animated being, sometimes a man, sometimes a beast. This opinion has been sometimes supposed to be an allegory, signifying that the Koran becomes good or bad according to the true or false exposition of it, and in this sense the most orthodox Mussulmans often say, that the Koran has two faces, that of a man, and that of a beast, meaning thereby the literal and spiritual sense.

AL-KADHA, a term used by the Mohammedans to denote the visit of consummation or accomplishment, and pilgrimage to Mecca, which Mohammed and his followers performed in the seventh year of the Hegira. At the distance of six miles from the town, they all took an oath to perform religiously all the ceremonies and rites prescribed in that visit. Leaving their arms and baggage outside, they entered the holy city in triumph, devoutly kissed the black stone or the Ka'aba, and went seven times round the temple. The three first rounds they made running, jumping, and shaking their shoulders, to show that they were still vigorous notwithstanding the fatigue of their journey. The other four rounds they walked sedately, not to exhaust themselves. This custom is kept up to this day. Having finished their seven rounds, prayer was proclaimed, and the Prophet, mounted on a camel, rode seven times between two hills, in which were to be seen at that time two idols of the Koraishites. The Mussulmans were shocked at the sight, but they were reconciled to it by a passage of the Koran, sent from heaven, in which God declared that these two hills were a memorial of him, and that the pilgrims who should visit them, should not be looked upon as guilty of any sin. The whole concluded with a sacrifice of seventy camels, and the Mussulmans shaved themselves. The custom of performing a pilgrimage to Mecca is still in use amongst the Arabs, who allege it to be as ancient as their ancestor Ishmael, and look upon it as a part of the religious worship practised by Abraham. See PILGRIMAGES.

AL-KELAM (Arab. *the knowledge of the word*), the scholastic and metaphysical theology of the Mohammedans. It treats of speculative points, such as the attributes of God, and is full of subtleties in reference to abstract notions and terms. This kind of theology was not much esteemed in the early history of Mohammedanism, till an Arabian began to teach that any doctor who should neglect the Koran or the Sonna, that is tradition, to apply himself to scholastic divinity or controversial wranglings, deserved to be impaled and carried about the town as a terror to others.

The Mohammedan scholastic theology is divided into four heads. The first treats of the nature and attributes of God. The second discusses predestination, free will, and other kindred subjects. The third contains the questions about faith and its efficacy, repentance, and other doctrines. The fourth inquires into the evidence of history and reason, the nature and force of religious belief, the office and mission of prophets, the duty of the Imams, the beauty of virtue, the turpitude of vice, and other kindred topics. The various disputes which have from time to time arisen on all the different points of their scholastic theology, have given rise to a large number of different sects and parties, all of whom adhere to the Koran as the standard of their faith. Among these may be enumerated the Ascharians, the Keramians, the Mota-zales, the Cadharians, the Nadhamians, the Giabarians, and the Morgians, all of which will be explained under separate articles. There are five principal sects of Mohammedans, which will also be described, viz., the Hanafees, the Shafees, the Malikees, the Hambalees, and the Wahabees. There are also two orthodox subdivisions, the Sonnites and the Shiites. See MOHAMMEDANS.

AL-KITAB (Arab. *the book*), a name given to the Koran, as the book, by way of eminence, superior to all other books. In the same way we speak of the sacred scriptures, as the Bible or Book.

ALLAH (Arab. *God*), the name of the Divine Being, corresponding to the Elohim and Adonai of the Hebrews, and derived from the Arabic verb *alah*, to adore. Mohammed, when asked by the Jews, idolaters, and Christians, what was the God he worshipped and preached to others, answered: "Allah, the one only God, self-existent, from whom all other creatures derive their being, who begets not, nor is begotten, and whom nothing resembles in the whole extent of beings."

ALLAT, an idol of the ancient Arabians, before the time of Mohammed. It was destroyed by order of the Prophet, in the ninth year of the Hegira, notwithstanding the earnest entreaties of the inhabitants of Tayef, by whom it was worshipped, that it might be spared for a time. See MOHAMMED.

ALLEGORISTS, a class of interpreters of sacred scripture, who attach more importance to the spiritual than to the literal sense. There can be no doubt that within certain limits the allegorical sense is to be admitted. Thus, in Gal. iv. 24. we are expressly told of particular historical facts to which the apostle refers, that they are an allegory, that is, under the veil of the literal sense they farther contain a spiritual or mystical sense. We must not for a moment suppose, however, that Paul made the facts in question allegorical, but that he found them so. The distinction is important, and on this subject Bishop Marsh makes the following judicious remarks. "There are two different modes, in which Scripture history has been thus allegorized. According

to one mode, facts and circumstances, especially those recorded in the Old Testament, have been applied to other facts and circumstances, of which they have been described as *representative*. According to the other mode, those facts and circumstances have been described as *mere emblems*. The former mode is warranted by the practice of the sacred writers themselves; for when facts and circumstances are so applied, they are applied as *types* of those things, to which the application is made. But the latter mode of allegorical interpretation has no such authority in its favour, though attempts have been made to procure such authority. For the same things are *then* described, not as types, or as real facts, but as mere *ideal* representations, like the immediate representation in allegory. By this mode, therefore, history is not only *treated* as allegory, but *converted* into allegory; or, in other words, history is thus converted into *fable*." The Bishop goes on to vindicate the apostle Paul from having in this sense allegorized Scripture, referring to what he says in Galatians of Sarah and Hagar, and showing that in the use made of it by the apostle the historical verity of the Old Testament narrative was not destroyed, but preserved. "In short," he concludes, "when St. Paul allegorized the history of the two sons of Abraham, and compared them with the two covenants, he did nothing more than represent the first as *types*, the latter as *antitypes*. Though he *treated* that portion of the Mosaic history in the same manner as we treat an allegory, he did not thereby *convert* it into allegory. In the interpretation, therefore, of the Scriptures, it is essentially necessary that we observe the exact boundaries between the notion of an allegory, and the notion of a type. And it is the more necessary, that some of our own commentators, and among others even Macknight, misled by the use of the term *allegory* in our authorized version, have considered it as synonymous with *type*. An allegory, as already observed, is a *fictitious* narrative; a type is something *real*. An allegory is a picture of the *imagination*; a type is a *historical fact*. It is true, that typical interpretation may, in *one* sense, be considered as a species of allegorical interpretation; that they are so far alike, as being equally an interpretation of *things*; that they are equally founded on resemblance; that the type corresponds to its antitype, as the *immediate* representation in an allegory corresponds to its *ultimate* representation. Yet the *quality* of the things compared, as well as the *purpose* of the comparison, is very different in the two cases. And though a type in reference to its antitype is called a *shadow*, while the latter is called the *substance*, yet the use of these terms does not imply that the former has less historical verity than the latter."

In the early history of the Christian Church, both the Greek and Latin Fathers, but especially the Greek, were much given to allegorical interpretation of the Old Testament Scriptures. They no doubt

admitted the reality of the historical facts, but they attached little importance to the plain literal narrative, and chiefly dwelt upon the spiritual or allegorical meaning. Origen, however, was the first of the true allegorists. He went far beyond all who had preceded him in the principles of Scripture interpretation which he adopted, denying expressly that many of the incidents recorded in the Old Testament had any foundation in reality. In many cases, to use his own language, there was "not a relation of histories, but a concoction of mysteries." Nor did he confine this fallacious and absurd mode of interpretation to the Old Testament, but he applied it also to Scripture generally. The Latin Fathers were many of them comparatively free from the allegorizing tendency; and yet Augustine, the most eminent theologian by far of the Western Church, is occasionally chargeable with the same vicious mode of interpretation. In the ninth century, we find Rabanus Maurus, in a work expressly devoted to the Allegories of Scripture, laying down principles which decidedly favoured the allegorists. This writer was followed by Smaragdus, Haynes, Scotus, Paschasius, Radbert, and many others of the same class. These expositors all of them agreed, that besides the literal import, there are other meanings of the Sacred books; but as to the number of these meanings they are not agreed; for some of them hold three senses, others four or five; and one writer, who is not the worst Latin interpreter of the age, in the view of Mosheim at least, by name Angelome, a monk of Lisieux, maintains that there are seven senses of the Sacred books.

Amid the darkness of the middle ages, the theology of the schoolmen was strongly imbued with the allegorical spirit; but when the Reformation dawned upon the world, the ascription to the Sacred Scriptures of manifold meanings was discarded. Luther declared all such interpretations to be "trifling and foolish fables," while Calvin had no hesitation in stamping the "licentious system," as he termed the allegorical, as "undoubtedly a contrivance of Satan to undermine the authority of Scripture, and to take away from the reading of it the true advantage." The COCCEIAN SCHOOL (which see), in the seventeenth century introduced a mode of explaining Scripture somewhat allied to the allegorical, and which was adopted also by Witsius and Vitringa, and in Britain by Mather, Keach, and Guild. Many German theologians of late years have pushed the allegorizing tendency so far, that even the plainest historical narratives of Scripture have been treated as myths or fables. This has been particularly the case with Strauss and the other writers of the rationalist school. Olshausen, however, has founded a far more satisfactory system, "recognizing no sense besides the literal one, but only a deeper-lying sense, bound up with the literal meaning, by an internal and essential connection given in and with this; which, therefore, must needs present itself whenever the

subject is considered in a higher point of view, and which is capable of being ascertained by fixed rules." This statement, though scarcely expressed with sufficient caution, holds out the prospect of a more correct interpretation of the Divine Word than has for a long time prevailed in that country.

ALLELUIA, or HALLELUJAH (*Praise the Lord*), a Hebrew term which occurs at the beginning and end of a number of the Psalms. It was always sung by the Jews on days of rejoicing. It is represented by the apostle John as being employed by the inhabitants of heaven, Rev. xix. There are some Psalms which have been called Alleluiatic Psalms, from having the word Alleluia prefixed to them. This is the case with the cxlth Psalm, and the Psalms which follow it to the end. At one period, as we are informed by Augustine, the Hallelujah was used only at Easter, and during the fifty days of Pentecost. It has been forbidden to be used in the time of Lent since the eleventh century, and the fourth council of Toledo prohibited it also on all days of fasting. Jerome says, it was used at funerals in his time, and also in private devotion, and that the ploughmen while engaged in the fields sung their Hallelujahs. In the second council of Tours, it was appointed to be sung after the Psalms both at matins and vespers. The monks of Palestine were awoke at their midnight watchings by the singing of Hallelujahs.

ALLENITES, a small sect which arose in Nova Scotia last century. They were the disciples of Henry Allen, who began to propagate his singular sentiments about 1778, and at his death in 1783, left a large party who adhered to his doctrines, but having lost their leader they speedily declined. The peculiar tenets which Allen and his followers held, were that the souls of the whole human race are emanations or rather parts of the one great Spirit; that they were all present in Eden, and were actually engaged in the first transgression; that our first parents while in a state of innocence were pure spirits, and that the material world was not then created; but in consequence of the fall, that mankind might not sink into utter destruction, this world was produced and men clothed with material bodies; and that all the human race will in their turn be invested with such bodies, and enjoy in them a state of probation for immortal happiness.

ALL FOOLS' DAY. On the first day of April a custom prevails, not only in Britain, but on the Continent, of imposing upon and ridiculing people in a variety of ways. It is very doubtful what is the precise origin of this absurd custom. In France, the person imposed upon on All Fools' Day is called *Poisson d'Avril*, an April Fish, which Bellinghen, in his 'Etymology of French Proverbs,' published in 1656, thus explains. The word *Poisson*, he contends, is corrupted through the ignorance of the people from *Passion*, and length of time has almost totally defaced the original intention, which was as follows: that as the passion of our Saviour took place about

this time of the year, and as the Jews sent Christ backwards and forwards to mock and torment him, that is, from Annas to Caiaphas, from Caiaphas to Pilate, from Pilate to Herod, and from Herod back again to Pilate; this ridiculous custom took its rise from thence, by which we send about from one place to another such persons as we think proper objects of our ridicule. In the same train of thinking, a writer in the 'Gentleman's Magazine,' for July 1783, conjectures that this custom may have an allusion to the mockery of the Saviour of the world by the Jews. Another attempt to explain it has been made by referring to the fact that the year formerly began in Britain on the 25th of March, which was supposed to be the Incarnation of our Lord, and the commencement of a new year was always, both among the ancient heathens and among modern Christians, held as a great festival. It is to be noted, then, that the 1st of April is the octave of the 25th of March, and the close, consequently, of that feast which was both the festival of the Annunciation and of the New Year. Hence it may have become a day of extraordinary mirth and festivity.

Another curious explanation of this peculiar custom, giving it a Jewish origin, has also been suggested. It is said to have begun from the mistake of Noah sending the dove out of the ark before the water had abated on the first day of the Hebrew month, answering to our month of April; and to perpetuate the memory of this deliverance, it was thought proper, whoever forgot so remarkable a circumstance, to punish them by sending them upon some sleeveless errand similar to that ineffectual message upon which the bird was sent by the patriarch.

Colonel Pearce, in the second volume of the 'Asiatic Researches,' shows that the general practice of making April-fools, on the first day of that month, has been an immemorial custom among the Hindus, at a celebrated festival held about the same period in India, which is called the *Huli festival*. Maurice, in his 'Indian Antiquities,' says, that the custom prevailing, both in England and India, had its origin in the ancient practice of celebrating with festival rites the period of the vernal equinox, or the day when the new year of Persia anciently began.

ALL-HALLOW EVEN, the vigil of All Saints' Day, which is the first of November. Young people are accustomed both in England and Scotland to celebrate various superstitious ceremonies on this evening, and to amuse themselves by diving for apples and burning nuts. It is often found that festivals, which are now held on some alleged Christian ground, had their origin in some heathen observance. Thus it has been alleged that the 1st of November, which is now celebrated in Romish countries, more especially as All Saints' Day, was once a festival to Pomona, when the stores of summer and harvest were opened for the winter. Such practices among the heathen were usually accompanied with

divinations and consulting of omens. In Sir John Sinclair's Statistical Account of Scotland, the following statement occurs in reference to Callender in Perthshire. "On All Saints' Eve they set up bonfires in every village. When the bonfire is consumed, the ashes are carefully collected into the form of a circle. There is a stone put in near the circumference for every person of the several families in the bonfire; and whatever stone is removed out of its place or injured before the next morning, the person represented by that stone is devoted or *fey*, and is supposed not to live twelve months from that day; the people received the consecrated fire from the Druid priests next morning, the virtues of which were supposed to continue for a year." The All-Hallow Even fire seems to have been a relic of Druidism. Among Roman Catholics the lighting of fires on All Saints' Night has been suggested as indicating the ascent of the soul to heaven, or perhaps the lighting of souls out of purgatory. It was customary also in Papal times to ring bells all the night long. See DRUIDS.

ALLOCUTIONS, the name applied by Tertulian to sermons in the early Christian church. He divides the whole service into these four parts, reading the scriptures, singing the psalms, making allocutions, and offering up prayers. Gregory the Great, in his writings, calls the sermon *Locutio*. See SERMON.

ALL SAINTS' DAY, a festival observed by the Church of Rome on the first of November. In the Eastern churches it had been observed from the fourth century, on the eighth day after Whitsunday, and was called the Feast of all the Martyrs. But in the Western churches it had the following origin. Pope Boniface IV. who ascended the throne in the year 610, obtained by gift from the Greek Emperor Phocas the Pantheon at Rome, and consecrated it to the honour of the Virgin Mary and all the martyrs; as it had before been sacred to all the gods, and particularly to Cybele. On this occasion he ordered the feast of all the Apostles to be kept on the first of May, which was afterwards assigned only to Philip and James; and the feast of all the Martyrs on the 12th of May. But this last feast being frequented by a large concourse of people, Pope Gregory IV. in the year 834, transferred it to a season of the year when provisions were more easily obtained, that is, to the first day of November; and also consecrated it to *All Saints*. The Church of England celebrates this festival as a day on which it becomes the church militant on earth to hold communion and fellowship with the church triumphant in heaven.

ALL SOULS' DAY, a festival of the Romish church, on which prayers are specially offered for the benefit of souls departed. It was established in the year 993. Before that time it had been usual on certain days, in many places to pray for souls shut up in purgatory; but those prayers were offered by each religious society only for its own members,

friends, and patrons. The circumstances which led to the establishment of this religious festival may be thus briefly stated. Odilo, abbot of Clugny, had been informed by a Sicilian monk, that when walking near Mount Etna, he had seen flames issuing from the open door of hell, in which lost souls were suffering torment for their sins, and that he heard the devils uttering loud shrieks and lamentations, because the souls of the condemned had been snatched from their grasp by the prayers of the monks of Clugny, who had been incessantly supplicating in behalf of the dead. In consequence of this fabulous story, Odilo appointed the festival of All Souls to be observed. At its first institution, it seems to have been limited to the monks of Clugny, but afterwards, by orders of the Pope, All Souls' Day was enjoined to be observed throughout all the Latin Churches on the 2d of November, as a day of prayer for all souls departed. Various ceremonies belong to this day. In behalf of the dead, persons dressed in black marched through the cities and towns, each carrying a loud and dismal-toned bell, which they rung in the public thoroughfares, on purpose to exhort the people to remember souls in purgatory, and pray for their deliverance. Both in France and Italy the people are often found on this day clothed in mourning, and visiting the graves of their deceased friends. The observance of this day, called on the Continent *Jour des Morts*, is limited entirely to Roman Catholic countries.

ALMARICIANS. See AMALRICIANS.

ALMIGHTY, or ALL-SUFFICIENT (Heb. *Shaddai*), an epithet of the Divine Being, and one which is peculiar to Him who created all things out of nothing; who by his power and grace supports what he has created; and whenever he pleases can put an end to their being. It is never applied to angels, or men, or false gods in any manner. Their power and sufficiency, if they have any, are wholly derived; nor could they subsist from moment to moment but by that divine and inexhaustible fullness which produced them from nothing, and can with equal ease reduce them to nothing. See GOD.

ALMO, the god of a river in the neighbourhood of Rome, to whom the augurs prayed. It was in the water of the Almo that the statue of the mother of the gods was washed.

ALMONER, one employed by another party to distribute alms or charity at his expense. In primitive times it was applied to an officer in religious houses to whom were committed the management and distribution of the alms of the house. This office in the Christian church was performed by the deacons. See ALMS.

ALMONRY, a room where alms were distributed, generally near to the church or forming a part of it.

ALMOSHAF (Arab. *the volume*), one of the names of the Koran. See KORAN.

ALMS, what is given gratuitously for the relief of the poor. Almsgiving is a duty which is frequent-

ly inculcated throughout both the Old and New Testaments. Thus Deut. xv. 7—11, "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Lev. xxv. 35—37, "And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury nor lend him thy victuals for increase." In beautiful accordance with the spirit of such injunctions as these, the Israelites were commanded to leave the "forgotten sheafs in the field in the time of harvest;" not to "go over the boughs of the olive tree a second time;" nor "twice glean the grapes of their vineyard;" but that what remained after the first gathering should be left for the "stranger, the fatherless, and the widow." David declares, Psalm xli. 1, "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble;" and Solomon to the same purpose says, Prov. xix. 17, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." And passing to the New Testament, we find our blessed Redeemer testing the religion of the amiable young man, who came to him, by the trying command, "Go and sell all that thou hast, and give to the poor." The result showed that the living principle of Christianity was wanting: "He went away sorrowful, for he was very rich." In the same spirit John the Baptist commanded the multitudes who followed him, professing a wish to be baptized by him, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Such is the generous spirit of the religion of Christ; and, accordingly, an apostle expressly teaches, 1 John iii. 17, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" The Pharisees are not blamed by our Lord as having ne-

glected this important Christian duty. They appear, on the contrary, to have abounded in it; but from no other, no higher motive than to be seen of men. They were wont to give their alms in the most public and ostentatious way; and in exhorting them in these words, "Do not sound a trumpet before thee," Jesus probably alludes to a custom which prevailed among men of wealth in eastern countries, of summoning the poor by sound of trumpet to receive alms on a certain day. From a similar spirit of ostentation, the hypocritical Pharisees selected the synagogues and the streets as the most public places for the distribution of their alms; and in doing so their prevailing desire was to "have glory of men." Nor did they lose their reward; men saw, admired, and applauded. The spirit which Christ inculcates, however, is of a very different kind: "When thou doest alms, let not thy left hand know what thy right hand doeth." So strong, so all-absorbing ought to be the Christian's anxiety to glorify his heavenly Father, and render all subordinate to this great end, that, far from seeking the praise of men in almsgiving, he should strive to hide the deed of charity even from himself, lest, "being puffed up, he should fall into the condemnation of the devil." This almost total unconsciousness of his own good deeds is one of the highest attainments of the Christian.

One of the chief characteristics of the apostolic church, considered in itself, was the kindness and charity which prevailed among its members. Many of the Jews of Palestine, and therefore many of the earliest Christian converts, were extremely poor. Some, in consequence of embracing the new doctrine, were deprived of their usual means of support, and thus thrown upon the charity of their fellow-Christians. In the very first days of the Church, accordingly, we find its wealthier members placing their entire possessions at the disposal of the Apostles. Not that there was any abolition of the rights of property, as the words of Peter to Ananias very clearly show, Acts v. 4, "Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God." But those who were rich gave up what God had given them in the spirit of generous self-sacrifice, according to the true principle of Christian communism, which regards property as intrusted to the possessor, not for himself, but for the good of the whole community—to be distributed according to such methods as his charitable feeling and conscientious judgment may approve. On this subject Dr. Jamieson, in his admirable volume, entitled 'The Manners and Trials of the Primitive Christians,' thus remarks: "One very remarkable way in which this love manifested itself, was in the care they took of their poorer brethren. Among them, as in every association of men, the needy and destitute were found. The duty of providing for these was not left to the gratuities of private indivi-

duals, whose situation gave them opportunities of ascertaining, and whose benevolence prompted them to relieve, their necessities. It devolved on the whole community of believers, who regarded it not as a burden, but a privilege, to minister to the wants of those who bore the image of Christ; and by their unwearied attentions to the discharge of this labour of love, they made the light of their liberality and benevolence so shine, as to command the admiration even of the cold and selfish heathens around them. As duly as the Sabbath returned, and as soon as they had brought their sacred duties to a close, the lists of the poor, the aged, the widow, and the orphans, were produced for consideration; and, as if each had been hastening to bring forth the fruits of faith, and to prove the sincerity of that love they had just professed to their Saviour by the abundance of their liberality to his people, they set themselves to the grateful task, with a zeal and enthusiasm, whose fresh and unabated vigour betrayed no symptoms of their having already been engaged in a lengthened service. The custom was for every one in turn to bring under public notice the case of a brother or sister, of whose necessitous circumstances he had any knowledge, and forthwith a donation was ordered out of the funds of the church, which the voluntary contributions of the faithful supplied. No strong or heart-stirring appeals were necessary to reach the hidden source of their sympathies, no cold calculations of prudence regulated the distribution of their public alms; no fears of doubtful propriety suggested delay for the consideration of the claim; no petty jealousies as to the preference of one recommendation to another were allowed to freeze the genial current of their charity. By whomsoever the case was recommended, or in whatever circumstances the claim was made, the hand of benevolence had answered the call almost before the heart found words to express its sympathy, and with a unanimity surpassed only by their boundless love, they dealt out their supplies from the treasury of the church, whenever there was an object to receive, or a known necessity to require it. Where the poor in one place were numerous, and the brethren were unable from their limited means to afford them adequate support, they applied to some richer church in the neighbourhood, and never was it known in those days of active benevolence, that the appeal was fruitlessly made, or coldly received. Though they had poor of their own to maintain, neighbouring and foreign churches were always ready to transmit contributions in aid of the Christians in distant parts, and many and splendid are the instances on record of ministers and people, on intelligence of any pressing emergency, hastening with their treasures for the relief of those whom they had never seen, but with whom they were united by the strong ties of the same faith and hopes. Thus when a multitude of Christian men and women in Numidia had been taken captive by a horde of neighbouring barbarians, and when the churches to which

they belonged were unable to raise the sum demanded for their ransom, they sent deputies to the church that was planted in the metropolis of North Africa, and no sooner had Cyprian, who was then at the head of it, heard a statement of the distressing case, than he commenced a subscription in behalf of the unfortunate slaves, and never relaxed his indefatigable efforts, till he had collected a sum equal to eight hundred pounds sterling, which he forwarded to the Numidian churches, together with a letter full of Christian sympathy and tenderness."

Almsgiving was accounted, in the early Christian Church, so paramount a duty, that, in cases of great or public calamity, fasts were sometimes made that, out of the savings from their daily expenditure, provision might be made for the poor; and, in cases of emergency, the pastors sold or melted the gold and silver plate which had been given to their churches for sacred purposes. Many were in the habit of observing weekly, monthly, or quarterly fasts, that they might save money for charitable uses, and others set aside a tenth part of their income for the poor. "The Christians," as Dr. Jamieson observes, "were never without objects, in every form of human wretchedness, towards whom their benevolence was required. Indeed it is almost incredible to what offices the ardour of their Christian spirit led them to condescend. The females, though all of them were women moving amid the comforts of domestic life, and some of them ladies of the highest rank never inured to any kind of labour, scrupled not to perform the meanest and most servile offices, that usually devolved on the lowest menial. Not only did they sit by the bedside of the sick, conversing with and comforting them, but with their own hands prepared their victuals, and fed them—administered cordials and medicine—brought them changes of clothing—made their beds—dressed the most repulsive and putrefying ulcers—exposed themselves to the contagion of malignant distempers—swaddled the bodies of the dead, and, in short, acted in the character at once of the physician, the nurse, and the ambassador of God. Their purse and their experience were always ready, and the most exhausting and dangerous services were freely rendered by these Christian women. In process of time, however, as the Christian society extended its limits, and the victims of poverty and sickness became proportionally more numerous, the voluntary services of the matrons were found inadequate to overtake the immense field, and hence, besides the deacons and deaconesses who, at a very early period of the Church, were appointed to superintend the interests of the poor, a new class of office-bearers arose, under the name of Parabolani, whose province it was to visit and wait on the sick in malignant and pestilential diseases. These, whose number became afterwards very great—Alexandria alone, in the time of Theodosius, boasting of six hundred,—took charge of the sick and the dying, under circumstances in which.

while it was most desirable they should have every attention paid to them, prudence forbade mothers and mistresses of families to repair to them, and thus, while the heathen allowed their poor and their sick to pine in wretchedness and to die before their eyes unpitied and uncared for, there was not in the first ages a solitary individual of the Christian poor, who did not enjoy all the comforts of a temporal and spiritual nature that his situation required."

The apostolic plan of collecting every Lord's day is still followed in all Christian churches, the contribution being made in different modes. In Presbyterian churches the collection is made by voluntary contributions at the church-door on entering the church. The order in the English Episcopal church is, that the alms should be collected at that part of the Communion Service which is called the Offertory, while the sentences are reading which follow the place appointed for the sermon. In early times the poor ranged themselves at the doors of the churches, and were supplied with alms by the people as they entered. Chrysostom refers to the custom, expressing his warm approval of it. Alms were also more liberally distributed during the season of Lent: "For the nearer," says Bingham, "they approached to the passion and resurrection of Christ, by which all the blessings in the world were poured forth among men, the more they thought themselves obliged to show all manner of acts of mercy and kindness toward their brethren."

Among the Mohammedans, very great importance is attached to the duty of almsgiving. In some cases alms are entirely voluntary; but in other cases, the mode of giving is prescribed by the law. In the latter cases, six conditions are required in the giver: 1. He must be a Mussulman, that is, a true believer. 2. A freeman. 3. Lawful possessor of what he is to give away. 4. His patrimony must be increased. As riches increase, it is alleged alms should increase at two and a half per cent. Those who have not twenty pieces of gold, or two hundred in silver, or five camels, or thirty oxen, or thirty sheep, are not obliged to give alms. 5. He must have been in possession about a year, or more minutely still, at least eleven months, without pawning it. 6. He must not give as alms his working cattle, but one of those which are at grass, because alms are to be out of what is not necessary. The Mohammedans call alms *Zakat*, which signifies *increase*, because it draws down God's blessing; and *Sadakāt*, because they are a proof of a man's sincerity in the worship of God. Almsgiving is regarded by them as so pleasing to God, that caliph Omar Ebn Abdalaziz used to say, "Prayer carries us half-way to God; fasting brings us to the door of his palace; but alms procure us admission."

Of all the modes of acquiring merit in the system of Buddhism, that of almsgiving is the principal; it is the chief of the virtues that are requisite for the attainment of the Buddhship; it is the first of the four

great virtues, viz., almsgiving, affability, promoting the prosperity of others, and loving others as ourselves; it is superior to the observance of the precepts, the path that all the Budhas have trod, a lineage to which they have all belonged. When the gift, the giver, and the receiver are all pure, the reward is regarded as proportionately great. The giver must have purity of intention. When he presents the gift he must think, May it be to me as a hidden treasure, that I may find again greatly increased in a future birth. And he must think both before and after the gift is presented, that he gives to one who is possessed of merit. When any one gives that which has been procured by his own labour, he will have wealth as his reward, but no retinue or attendants. When he gives that which he has received from others, he will have attendants but no wealth. When he gives both kinds, he will have both rewards; but when he gives neither, he will have neither of the rewards. The reward for the giving of alms, according to this ancient system of religion, is not merely a benefit that is to be received at some future period; it promotes length of days, personal beauty, agreeable sensations, strength and knowledge; and if the giver be born as a man, he will have all these advantages in an eminent degree. It was expressly declared by Gótama Budha, that "there is no reward, either in this world or the next, that may not be received through almsgiving." Thus almsgiving has been converted into a mercenary act, whereby a man earns a reward both here and hereafter. The same views are promulgated in connection with the Brahmanism of the Hindus.

To ask alms and live on the charity of their fellowmen, is reckoned in many systems of religion a merit of a peculiar kind. Thus the fakirs and dervishes of Mohammedan, and the begging friars of Popish countries are restricted to a life of poverty, relying for their support on the charity of the faithful. Christianity recognizes no such practices. It teaches in plain language that if a man will not work neither should he eat, and that it is the duty of every Christian man to labour, working with his own hands, that he may have to give to him that needeth.

ALMS-BOWL, a vessel used by the priests of Budha, for the purpose of receiving the food presented in alms by the faithful. It is laid down as a strict rule that they must eat no food which is not given in alms, unless it be water, or some substance used for the purpose of cleaning the teeth; and, when in health, the food that a priest eats must be procured by his own exertions in carrying the alms-bowl from house to house in the village or city near which he resides. When going to receive alms, his bowl is slung across his shoulder, and is usually covered by the outer robe. It may be made of either iron or clay, but of no other material. It must first be received by a chapter, and then be officially delivered to the priest whose bowl is found on examination to be in the worst condition. No priest is allowed to

procure a new bowl so long as his old one has not been bound with five ligatures to prevent it from falling to pieces; and he is not allowed to use an extra bowl more than ten days, without permission from a chapter.

When a priest approaches a house with the alms-bowl, he must remain as though unseen; he may not hem, nor make any other sign that he is present; and he is not allowed to approach too near the dwelling. He must not stretch out his neck like a peacock, or in any way bend his head that he may attract the attention of those who give alms; he is not allowed even to move the jaw, or lift up the finger for the same purpose. The proper mode is for the priest to take the alms-bowl in a becoming manner; if anything is given he remains to receive it; if not, he passes on. Budha has said, "The wise priest never asks for anything; he disdains to beg; it is a proper object for which he carries the alms-bowl; and this is his only mode of solicitation." The priest is forbidden to pass by any house when going with the bowl to receive alms, on account of its meanness or inferiority; but he must pass by the house if near it there be any danger, as from dogs. When he visits a village, street, or house, three successive days without receiving anything, he is not required to go to the same place again; but if he receives only the least particle, it must be regularly visited. When he has gone out with the bowl and not received anything, should he meet a person in the road who is carrying food intended for the priesthood, he may receive it; but if anything has previously been given him, this is forbidden. As he goes his begging rounds, he is prohibited from uttering a single word; and when the bowl is sufficiently filled, the priest is to return to his dwelling, and eat the food he has received, of whatever kind it may be.

Some of the regulations in regard to the use of the alms-bowl, as observed by the Buddhist priests in Ceylon, are too curious to be omitted. We quote from a very interesting work on Eastern Monachism by Mr. Hardy, a Wesleyan missionary, who spent many years in Ceylon, and acquired an intimate acquaintance with both the doctrines and practices of the Buddhists. "The food," says Mr. Hardy, "given in alms to the priest is to be received by him meditatively; it is not to be received carelessly, so that in the act of being poured into the alms-bowl some may fall over the sides; the liquor and the solid food are to be received together, without being separated; and the alms-bowl is not to be piled up above the mouth. The food is also to be eaten meditatively, with care, so that it is not scattered about; without picking and choosing, the particles that come first to hand being first to be eaten; the liquor and the solid food are to be eaten together, not beginning in the centre and heaping the food up, nor covering the liquor with rice. The priest, unless when sick, may not ask for rice or curry to eat; he may not look with envy into the bowl of another; nor eat mouth-

fuls larger than a pigeon's egg, but in small round balls; he may not fill the mouth, nor put the hand into the mouth when taking food; nor talk when his mouth is full; nor allow particles to drop from his mouth; nor swallow his food without being properly masticated; and one mouthful must be swallowed before another is taken. He may not shake his hand to free it from the particles that may be attached to it, nor may the food be scattered about nor the tongue put out, nor the lips smacked, nor the food sucked up with a noise. He may not lick his hands, nor the bowl, nor his lips, when he eats. A vessel of water may not be taken up when the hand is soiled from eating, and the rinsing of the bowl is not to be carelessly thrown away. No priest can partake of food unless he be seated."

From the Thibetan works on Buddhism, we learn, according to Mr. Hardy, that the priests of Gotama were accustomed to put under ban, or interdict, any person or family in the following mode. In a public assembly, after the facts had been investigated, an alms-bowl was turned with its mouth downwards, it being declared by this act that from that time no one was to hold communication with the individual against whom the fact had been proved. No one was to enter his house, or to sit down there, or to take alms from him, or to give him religious instruction. After a reconciliation had taken place, the ban was taken off by the alms-bowl being placed in its usual position. This act was as significant as the bell, book, and candle; but much less repulsive in its aspect and associations.

Not only was the alms-bowl carried by the priests, it was carried also by the priestesses, or chief female recluses, who went from door to door in the same manner as the priests, receiving the contributions of the faithful. The figure of a priest of Budha, as he is to be seen in all the villages and towns of Ceylon that are inhabited by the Singhalese or Kandians, is curious and picturesque. He usually walks along the road at a measured pace, without taking much notice of what passes around. He has no covering for the head, and is generally barefooted. In his right hand he carries a fan, not much unlike the hand-screens that are seen on the mantel-piece of an English fireplace, which he holds up before his face when in the presence of women, that the entrance of evil thoughts into his mind may be prevented. The alms-bowl is slung from his neck, and is covered by his robe, except when he is receiving alms. When not carrying the bowl, he is usually followed by an attendant with a book or small bundle. See BUDHISTS.

ALMS-CHEST. By the 84th canon of the Church of England, it is appointed that a chest be provided and placed in the church to receive the offerings for the poor of such persons as might be disposed to contribute on entering or leaving the church, at evening service, and on days when there is no communion.

ALOA, a holy day observed by the heathen labourers of Athens, after they had received the fruits of the earth in honour of Dionysus and Demeter.

ALOGIANS (Gr. *a*, not, and *logos*, the Word), a Christian sect which arose towards the end of the second century, according to Epiphanius and Augustine, who represent them as holding that Jesus Christ was not God the Logos, but mere man. They are also said to have rejected the Gospel and Revelation of John. Dr. Lardner confidently asserts that this is a fictitious heresy, and there never were any Christians who rejected John's Gospel and Revelation, and yet received the other Gospels, and the other books of the New Testament. It is no doubt somewhat suspicious, that no notice is taken of the Alogians in Irenæus, Eusebius, or any other ancient writer before Philaster and Epiphanius. Still the authors who do speak of them are so respectable and trustworthy, that we cannot deny a heresy to have existed which attracted such notice that it spread through Asia Minor. The Alogians appear to have been keen antagonists of the MONTANISTS (which see), and to have either denied the continuance of the miraculous gifts which distinguished the Apostolic Church, the *charismata* which in their form discovered something of a supernatural character; or were not ready to acknowledge the prophetic gift as a thing that pertained to the Christian economy, but considered it as belonging exclusively to the Old Testament; and hence they could not admit any prophetic book into the canon of the New Testament. Hence their rejection of the Apocalypse, and in this point they agreed with some of the earlier Millenarians, who ascribed the authorship of that book to Cerinthus.

ALPHABETICAL POEMS. These poems, several of which are to be found in the Old Testament, are characterized by the general peculiarity, that each of them consists of twenty-two lines or twenty-two stanzas, corresponding to the number of the letters of the Hebrew alphabet. When the hymn or poem consists of twenty-two lines, each line begins with a letter of the alphabet in its order; or if it consists of twenty-two verses or parts, then each verse or part commences with a letter of the alphabet, the letters being in regular succession. This metrical arrangement is found in Psalms xxv. xxxiv. xxxvii. cxi. cxix. cxlv. Prov. xxxi. Lam. i, ii, iii, iv.

There is a curious peculiarity in the construction of Psal. cxix. It is divided into twenty-two sections, each of which begins with a letter of the alphabet like the other alphabetical poems with which it is usually classed. But each section consists of eight stanzas of two lines each; and each of these eight stanzas begins with the same letter which characterizes the section to which it belongs. Thus for example, the first section begins with *aleph*, the first letter of the Hebrew alphabet, and consists of eight stanzas, each of which begins also with *aleph*; and every successive section and stanza begins in the

same manner, till all the letters of the alphabet have been gone over.

The artificial mode of writing resorted to in alphabetical poems, as has been remarked by Bishop Lowth, "was intended for the assistance of the memory, and was chiefly employed in subjects of common use, as maxims of morality and forms of devotion, which were expressed in detached sentences or aphorisms—the forms in which the sages of ancient times delivered their instructions, and which required this more artificial form to unite them, and so to assist the mind in remembering them."

AL SAMERI, the name of the person who, the Mohammedans allege, framed the golden calf for the worship of the Israelites in the wilderness. They represent him as a chief among the Israelites, and they believe that some of his descendants inhabit an island bearing his name in the Arabian Gulf. The fable which they have constructed on the Bible narrative of the worship of the golden calf is curious. Aaron, they say, ordered 'Al Sameri to collect all the golden ornaments of the people, and to preserve them till the return of Moses; but Al Sameri being acquainted with the art of melting metals, threw them into a furnace to melt them down into one mass, and there came out an image of a calf. Al Sameri then took some dust from the footsteps of the horse which the angel Gabriel rode, as he led the Israelites through the wilderness, and throwing it into the mouth of the calf, the image immediately became animated and began to low. According to Abulfeda, all the Israelites worshipped this idol, with the exception of twelve thousand, who refused to involve themselves in this guilty act. See CALF (GOLDEN).

ALSCHEERA, Sirius or the Dog-star, worshipped by the Arabians in ancient times.

AL SIRAT, the sharp-bridge which the Mohammedans believe to be laid over the middle of hell, and which must be crossed by all, at the close of the solemn judgment, whether destined for paradise or the place of torment. The eleventh article of the Mohammedan profession of faith wholly concerns Al Sirat, and is as follows: "We must heartily believe, and hold it for certain that all mankind must go over the sharp bridge, which is as long as the earth, no broader than a thread of a spider's web, and of a height proportioned to its length. The just shall pass it like lightning, but the wicked, for want of good works, will be an age in performing that task. They will fall and precipitate themselves into hell-fire, with blasphemers and infidels, with men of little faith and bad conscience, with those who have not had virtue enough to give alms. Yet some just persons will go over it quicker than others, who will now and then be tried upon the commands which they shall not have duly observed in this life! How dreadful will this bridge appear to us! What virtue, what inward grace of the Most High will be required to get over it! How earnestly shall we look for that

favour! What deserts, what venomous creatures shall we not find on our road! What hunger, drought, and weariness shall we endure! What anxiety, grief, and pain shall attend those who do not think of this dangerous passage! Let us beg of God to grant us, with bodily health, the grace not to go out of this life loaded with debts; for the Arabians often say, and with good reason, that no obstacle is so hidden as that which we cannot overcome by any expedient or artificial contrivance whatever." The Profession of Faith from which this quotation is made, though by no means an authoritative document, has evidently been written by one thoroughly acquainted with the Mohammedan religion as set forth in the Koran, and exhibits a very distinct view of the creed of a Mussulman.

ALTAR (Lat. *altare* or *altarium*, from *altus*, high), a place or pile on which sacrifices were offered. From the derivation of the word, it is plain that elevated places were originally selected as altars. Natural heights, hills and mountains, were the most common places of sacrifices, in early ages, as being raised above the earth and nearer to the heavens. On this principle the ancient Greeks and Romans erected higher altars, generally of stone, dedicated to the superior gods, but inferior altars, not of stone, to the inferior gods, to heroes, and to demi-gods. The former were called *altaria*, the latter *ara*, while altars dedicated to the infernal gods were only holes dug in the ground, called *scrobiculi*. Altars seem to have been originally constructed in places surrounded with groves and trees, which rendered the situation shady and cool. Although Cain and Abel must have erected an altar when they offered a sacrifice after the fall, the first altar to which we find reference made in the Old Testament is that which was built by Noah after the deluge, Gen. viii. 20, "And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar." When Abraham dwelt at Beersheba in the plains of Mamre, we are informed, Gen. xxi. 33, that "he planted a grove there, and called on the name of the Lord, the everlasting God." At the giving of the law we find altars ordered to be made by heaping up a quantity of earth, and covering it with green turf: Exod. xx. 24. "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee." Such temporary altars were termed by the ancient heathens *are subite*, *cespitie vel graminee*. The ashes which remained after the sacrifice was offered were often allowed to lie, and such places as were already consecrated by a previous offering were readily chosen again, a natural altar formed of ashes being already formed for the sacrifice. On these altars in the open air heathen idolaters were most frequently accustomed to offer up human sacrifices,

and to cause their children to pass through the fire to Moloch. On these accounts the Israelites were commanded by God to destroy all such high places of the heathen idolaters.

The altars built by the patriarchs were of stone, rudely built; thus the altar which Jacob reared at Bethel was simply the stone which had served him for a pillow. And the earliest stone altars which Moses was commanded to raise were to be of unhewn stones: Exod. xx. 25. "And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it."

Among the heathen, altars were at first formed of turf, then of stone, marble, wood, and even sometimes of horn, as that of Apollo at Delos. They differed in shape also as well as materials. Some were round, some square, and others triangular. All their altars turned towards the East, and stood lower than the statue of the god. They were adorned with sculptures, representing the deity to whom they were erected, or the appropriate symbols. Most of the ancient Greek altars were of a cubical form. The great Roman temples generally contained three altars: the first in the sanctuary at the foot of the statue for incense and libations; the second before the gate of the temple for the sacrifice of victims; and the third was a portable one for the offerings and sacred vestments, and vessels to lie upon. When the altars were prepared for sacrifice, they were generally decorated with garlands or festoons. Those erected to the manes or shades of the dead, were adorned with dark blue fillets and branches of cypress. On the sides of altars among the ancient heathens were often sculptured various symbolical or ornamental devices, representing the animals offered to the respective deities, or the different attributes or emblems of these deities; also the gods to whom, and the persons by whom, they were erected. Sometimes the same altar was dedicated to more than one divinity, and at other times two or even more altars were consecrated on the same spot to the same deity. When hecatombs were offered, the number of the altars required to correspond to the number of the victims.

It was customary among the ancients to swear upon the altars on solemn occasions, confirming alliances and treaties of peace. They were also regarded as places of refuge, and served as an asylum and sanctuary for criminals of any kind.

In the Church of Rome, and some also of the Reformed churches, the communion table is called an altar, because on it are placed the appointed memorials of Christ's body and blood. The altars in Christian churches were originally constructed of wood. But in the course of the third or fourth century stone altars came to be in use, and it was decreed by the council of Paris in 509, that no altar should be built of any other material than stone. The Eastern or Greek churches uniformly adhered to the wooden al-

tars, while the Western churches built them of stone, alleging in vindication of the practice that such altars represented Christ the foundation-stone of that spiritual building, the church. At first there was but one altar in each church, but the number gradually increased, until in the same church were sometimes found in the sixth century twelve or thirteen. The altar in Romish churches has several steps leading to it, which are often covered with carpet, and adorned with many costly ornaments, according to the season of the year. The consecration of the altar is a regular part of the ceremony as laid down in the Pontificale Romanum, to be observed in the consecration of a church. During the Antiphon and Psalm xlii. the pontiff in mitre dips the thumb of his right hand in the water which he has blessed, and with that thumb and the said water makes a cross on the centre of the altar-slab, saying, "Be this altar hallowed to the honour of Almighty God, and the glorious Virgin Mary, and all saints, and to the memory of St. N. In the name of the Father," &c.

Then with the same water and the same thumb, the priest makes four crosses on the four corners of the altar, repeating at each cross the same words as he had already spoken when making a cross in the centre of the altar-slab. The first cross he makes in the back corner of the right side; the second in the front corner of the left side, transverse to the first; the third in the front corner of the right; and the fourth in the left back corner, transverse to the third. The crossing having been completed, then follows the first prayer over the altar, after which the Pontiff begins Psal. l. in Latin, "Miserere mei Deus," and during the chant he goes round the altar-slab seven times with a pause between each circuit, and sprinkles both it and the trunk of the altar with the holy water, coming round to where he began, there pausing, then starting round again, and so on till he has done so seven times.

This, however, is only the commencement of the ceremony, in so far as the altar is concerned. After the consecration and depositing of the sacred relics in the tomb appointed for them, the Pontiff twelve different times makes five crosses with the Catechumenal oil, and afterwards with the chrism, namely, in the centre and four corners of the altar in the same places and same way and order as he had done before with the holy water, repeating at each cross the same words. Thus there are sixty additional crossings. But, in addition to this, the Pontiff hallows the incense to be burned on the altar, during which he makes five incense-crosses, each cross consisting of five grains; and over each cross of incense he lays a cruciform fine candle of the same size with the incense-cross: then the top of each candle cross is so lighted, that both the candles and the incense may be consumed together. As soon as all the crosses are lighted, the Pontiff, putting off his mitre, and falling on his knees before the altar, begins "Alleluia. Come, Holy Ghost; fill the hearts of

thy faithful ones, and kindle in them the fire of thy love." Then follows a long series of prayers, and crossings, and incensings, more especially crossing the front of the altar, which is made with the chrism, and attended with a prayer, when the sub-deacons rub it with towels used for that and no other purpose; after which the altar-cloths, and vessels, and ornaments being hallowed and sprinkled with holy water, the altar is decked while several Antiphons and Responsories are chanted. Three times during the chanting does the Pontiff cense the altar atop in the form of a cross. Then either he, or a priest by his orders, celebrates mass upon the now consecrated altar; and closes the long protracted service with the benediction, and declaring of indulgences for one year to every one who has visited the church on that solemn occasion, and forty days' indulgence to every one visiting it on the anniversary of its consecration.

The Rubric strictly enjoins, that, if more altars than one are to be consecrated in the same church, "the Pontiff must take care to perform the acts and ceremonies, and in the same words on each altar successively, as he does on the first altar." There are frequently in Romish churches various altars, the one at which High Mass is said being larger and more highly ornamented than the rest.

A singular ceremony is performed on the Thursday of Holy Week in St. Peter's at Rome. It is the washing of the high altar with wine. It is thus described by an eye-witness: "A table is prepared beside the high altar, on which are placed six glass cups, and one of silver, filled with wine, also a bason containing seven towels, and another containing seven sponges. Service is performed in the chapel of the choir, and after it Aspergilli, or sprinkling brushes, are distributed to all who are to take part in the ceremony. They walk in procession to the high altar, having a crucifix, and two candles *snuffed out*, carried before them, another emblem of the darkness which covered the earth at the crucifixion.

"On arriving at the altar, a cup is given to each of seven of the canons of St. Peter's, who pour the contents upon the table of the altar, and then wash it with their sprinkling brushes. These seven are followed by a great many other priests of various ranks, chaplains, musicians, &c., who all go through the same process of rubbing the altar with the sprinkling brushes which had been delivered to them. When this is concluded, the bason with seven sponges is presented to the seven canons who officiated first, and with them they clean the altar; the bason with seven towels is presented last of all, and with them they dry it. The procession then adore the three great relics adored in the ceremonial of Good Friday, and after their departure, the assistants complete the cleansing and drying of the altar.

"The sprinkling brushes used on this occasion are done up in the form of a diadem, in memory of

the crown of thorns, and are much sought after by the people.

"After the mass of this day, the altars of the churches are all despoiled of their ornaments; the altar-pieces and crucifixes are covered, and no bells are used in the churches until noon of Saturday. In place of bells, they return, during this period, to the ancient practice of using a wooden mallet, to summon the faithful to church."

The service of the *Tenebræ* is performed on Wednesday, Thursday, and Friday in Holy Week, at which time neither flowers nor images are allowed to be placed upon the altar; the host is taken away and carried to some private place, along with all the lights and ornaments belonging to it. The uncovering of the altar, which takes place on Holy Thursday, is performed with great solemnity, being designed to represent the ignominious manner in which our Saviour was stripped of his garments. The officiating priest, who is to perform this ceremony, must be dressed in purple. He begins with uncovering the high altar, removing its coverings, its Pallia, and other ornaments; but leaves the cross and its lights still standing. They even take away the little table where the church-plate stands, and also the carpets and flowers, and likewise uncover the pulpit and the church walls; all of which the sacristan carries into the vestry. The cross is covered with a black or purple-coloured veil; the Tabernacle is veiled in the same manner, and is left open as being the house of the living God, who has absented himself from it for some time. The cross being thus covered with a purple or black veil must be placed before the Tabernacle. When the altars have been uncovered, in order to solemnize the Passion of our Lord, a black canopy is set over the high altar, and the walls of the church are also hung with black. The whole of this ceremony is ushered in with solemn anthems.

It is to be observed, that while the communion tables in the Christian churches were originally of wood, and such are still used in the Greek church and in the Church of England, the Romish ritual regards a stone slab, consecrated by a bishop, as an essential part of an altar; so essential, indeed, that no altar was consecrated with the holy chrism unless it was of stone, and that even a portable altar was deemed, by some at least, to lose its consecration when the stone was removed. The ancient stone altars were marked with five crosses in allusion to the five wounds of our blessed Lord. The following probably accurate explanation of the origin of stone altars is given by Dr. Hook, in his 'Church Dictionary':

"In the earliest ages of the Church, Christians were obliged to retire to the catacombs, to solemnize the rites of the faith. In these were buried many of the martyrs; and their tombs presented themselves as the most commodious, and what was infinitely more valued, the most sacred spots, on which to consecrate

the blessed Eucharist. The affections of Christian people clung to these most solemn assemblies and most sacred altars; and after they might choose the place and manner of their service, they erected altars as much as might be resembling those at which they had worshipped in the days of persecution. They chose, therefore, very often, the place on which some martyr had received his crown; and his tomb being erected on the spot furnished the altar of a Christian Church. Afterwards, perhaps, a more magnificent edifice was erected over the same spot, and the tomb of the martyr remained in the crypt, while the altar was raised immediately over it; access to the crypt and its sepulchral monument being still permitted to the steps of the faithful. But churches soon multiplied beyond the number of martyrs, or at least beyond the number of places at which martyrs had suffered; and still a stone altar was raised, and by and bye it became customary even to transport the relics of saints, and bury them under the altars of new churches. Hence arose the custom, at last almost universal, and eventually enjoined by the Church of Rome, of having none but stone altars, enclosing relics of the saints. The connexion in the minds of the common people between stone altars and the Popish doctrine of an actual, carnal, expiatory sacrifice of the VERY PERSON of our blessed Lord in the Eucharist, forced our Reformers to substitute a wooden for a stone altar: we cannot, however, look with indifference on those few examples of the original stone altars still remaining, which witness to us of an almost universal custom for several centuries; and it would be indeed sad to see any of them, few as they now are, removed."

These conjectures of Dr. Hook derive some countenance from an observation of Augustine, in his eulogy upon Cyprian of Carthage. "A table," he says, "was erected to God on the spot where his body was buried, which was called Cyprian's table, that Christians there might bring their offerings in prayer where he himself was made an offering to God, and drink the blood of Christ with solemn interest where the sainted martyr so freely shed his own blood." From this and other passages from the Fathers, it appears plain that they were accustomed to celebrate the Lord's Supper over the graves of martyrs. In the Greek church there is only one altar, occupying a fixed position, and consecrated to one religious use. In Popish churches, there are many altars, occupying the east end of so many chapels dedicated to as many saints. At the Reformation, all the altars except the high altar were justly ordered to be removed.

On a Popish altar may be seen the tabernacle of the holy sacrament, and on each side of it tapers of *white* wax, excepting at all offices of the dead, and during the three last days of Passion week, when they are of *yellow* wax, that being regarded as the mourning colour for wax lights. A crucifix also stands on the altar, and a large copy of the *Te igitur*,

or canon, a prayer addressed only to the First Person of the Holy Trinity. A small bell stands upon the altar, which, besides being rung twice at each sanctus, is rung thrice when the priest kneels down, thrice when he elevates the host, and thrice when he sets it down. They have besides a portable altar, or consecrated stone, with a small cavity in it, in which are placed the relics of saints and martyrs, and sealed up by the bishop: should the seal break, the altar loses its consecration. The furniture of the altar consists further of a chalice and paten for the bread and wine; a pyx for holding the holy sacrament; a veil in form of a pavilion of rich white stuff to cover the pyx; a thurible of silver or pewter for the incense; a holy water pot of silver, pewter, or tin; and many other utensils, as corporals, palls, purificatories, &c. The dust must be swept off the altar every day, and the carpets must be well dusted by the clerk, at least once a week. When the clerk, whose business it is to sweep the pavement of the presbyterium, approaches the holy sacrament, he must be uncovered. There must be a balustrade either of iron, marble, or wood, before every altar to keep the people from touching it.

During the three first centuries, the communion table appears to have been a plain moveable table, covered with a white cloth, and standing, not close to the wall of the church, but at such a distance from it as to be surrounded by the guests. No doubt, at an early period, the term *altar* came to be used to designate the communion table. Ignatius, Irenæus, Origen, and Tertullian use the word in this application; though it must be admitted that these and the other early writers employ the words *table* and *altar* indiscriminately. Anciently there appears never to have been more than one altar in a church. Thus one bishop and one altar in a church is the well-known aphorism of Ignatius. To this custom the Greek church have uniformly adhered. But to such an extent has the Latin church departed from the simplicity of early times, that in St. Peter's church at Rome, there are no fewer than twenty-five altars, besides the great or high altar, which is no less than twenty-five feet square, with a cross twenty-five inches long upon it.

ALTAR OF BURNT-OFFERING. From the time of Moses till the days of Solomon this altar was situated in the centre of the outer court of the tabernacle: Exod. xl. 29, "And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering and the meat-offering; as the Lord commanded Moses." It was a kind of coffer, three cubits high, five long, and five broad, made of shittim-wood, generally supposed to be either the acacia or the cedar, and the same wood from which the mummy cases have been formed. The lower part of the altar rested on four feet, and on their sides grates of brass through which the blood of the victim flowed out. The sides of the upper

part of the altar were of wood covered with brass, and the interior space was filled with earth upon which the fire was kindled. The four corners of the altar resembled horns, projecting upwards; and hence we often find in Old Testament Scripture the expression *horns of the altar*. At the four corners were rings, through which staves were passed for the purpose of carrying it from place to place. It was reached on the south side by ascending a mound of earth. The uses of the altar of burnt-offering are thus described in the law of Moses, Lev. vi. 8—13, "And the Lord spake unto Moses, saying, Command Aaron and his sons, saying, This is the law of the burnt-offering: It is the burnt-offering, because of the burning upon the altar all night until the morning, and the fire of the altar shall be burning in it. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar. And he shall put off his garments and put on other garments, and carry forth the ashes without the camp unto a clean place. And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings. The fire shall ever be burning upon the altar, it shall never go out." The furniture belonging to the altar consisted of urns for carrying away the ashes, shovels for collecting them, skins for receiving and sprinkling the blood of the victims, tongs for turning the parts of the victims in the fire; censers for burning incense, and other instruments of brass. The fire on the altar of burnt-offering was considered sacred, and was therefore to be kept constantly burning. On the altar of burnt-offering the sacrifices of lambs and bullocks were burnt, especially a lamb every morning at the third hour, answering to nine o'clock of our time, and a lamb every afternoon, at the ninth hour, answering to three o'clock. It is thought that the altar of burnt-offering, both in the tabernacle and the temple, had the lower part of the hollow filled up either with earth or stones, in compliance with the injunction, Exod. xx. 24, 25. Josephus says that the altar used in his time at the temple was of unhewn stone, and that no iron tool had been employed in its construction.

This altar was regarded as an asylum, or place of protection, to which criminals who were pursued were accustomed to resort. On this subject Professor Bush remarks, in his valuable 'Notes on Exodus:—' "This use of the altar as a place of refuge seems to be intimately connected with the *horns* by which it was distinguished. The culprit who fled to it seized hold of its horns, and it was from thence that Joab was dragged and slain. Now the horn was one of the most indubitable symbols of power, as we learn from the frequent employment of it in this sense by the sacred writers. In Hab. iii. 4, for instance, it is

said, 'He had horns coming out of his hand, and there was the hiding of his power.' The 'horn of David' is the power and dominion of David; and Christ is called a 'horn of salvation,' from his being a mighty Saviour, invested with royal dignity, and able to put down with triumph and ease all his enemies. It is probably in real, through latent allusion to the horned altar and its pacifying character that God says through the prophet, Isa. xxvii. 5, 'let him take hold of my strength, that he may make peace with me; and he shall make peace with me;' let him fly to the horns of the mystic Altar, and find security and peace in that reconciled omnipotence of which it was the sign. As the altar, then, is primarily an adumbration of Christ in his mediatorial office, the horns may very suitably denote those attributes of his character which as symbols they are adapted and designed to shadow forth. As the strength of all horned animals, that strength by which they defend themselves and their young, is concentrated mainly in their horns, so, in the ascription of horns to Christ, we recognise the symbol of that divine potency by which he is able to subdue all things to himself, and to afford complete protection to his people. In accordance with this, the visions of the Apocalypse represent him as 'a lamb having seven horns,' as the mystic insignia of that irresistible power with which he effects the discomfiture of his adversaries, and pushes his spiritual conquests over the world. This view of the typical import of the altar and its appendages might doubtless be much enlarged, but sufficient has been said to show, that the same rich significance, and the same happy adaptation, pervades this, as reigns through every other part of the Mosaic ritual."

The altar of burnt-offering, like the other parts of the tabernacle and temple, was consecrated with holy oil, which being wanting in the second temple, was considered as detracting from its holiness. But besides being anointed in common with the rest of the holy places and vessels, this altar was sanctified by a peculiar rite, being sprinkled seven times with the oil, in order to impart a greater sanctity to it; and it received an additional holiness by an expiatory sacrifice, by which it became a peculiarly holy place. No sacrifices offered upon the altar could be accepted by God unless the altar itself was made holy. This expiation was performed by Moses sacrificing a bullock, and putting some of the blood upon the horns of the altar with his finger. When thus consecrated, the altar sanctified all that was laid upon it. This expiatory rite was continued for seven days, but upon the eighth, fire descended from heaven and consumed the sacrifice upon the altar. This fire descended anew upon the altar in the time of Solomon; and it was constantly fed and maintained by the priests, day and night, without being allowed to be extinguished. With this fire all the Jewish sacrifices were offered that were made by fire, and for using other, or, as it is called, strange fire, Nadab

and Abihu were consumed by fire from the Lord. Some of the Jewish writers allege that this fire was extinguished in the days of Manasseh; but the more general opinion among them is, that it continued till the destruction of the first temple by the Chaldeans, after which it was never restored. See BURNTOFFERING—SACRIFICE.

ALTAR OF INCENSE. It was situated between the table of shew-bread and the golden candlesticks, towards the veil which enclosed the Holy of Holies. This altar was constructed, like the altar of burnt-offering already described, of shittim-wood, one cubit long, one cubit broad, and two cubits high. It was ornamented at the four corners, and overlaid throughout with leaves of gold; hence it was called the golden altar. The upper surface was surrounded by a border, and on each of the two sides were fastened, at equal distances, two rings, through which were passed two rods of gold, for conveying it from one place to another. Incense was offered on this altar daily, morning and evening.

Incense altars appear in the most ancient Egyptian paintings, and the Israelites having been required to compound the incense after the art of the apothecary or perfumer, it seems to be implied that such an art was already practised, having been introduced probably from Egypt. We learn from Plutarch, that the Egyptians offered incense to the sun. But this custom was far from being limited to Egypt; it evidently pervaded all the religions of antiquity, and may possibly have been practised in antediluvian times. The explanation of Maimonides, like many other of the Rabbinical comments, falls far short of the truth, when he says that incense was burnt in the Tabernacle to counteract the offensive smell of the sacrifices. The design of the Divine appointment was of a much higher and holier character. Incense was a symbol of prayer, as is evident from various passages of Holy Scripture. Thus Psal. cxli. 2, "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice;" Rev. v. 8, "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints;" Rev. viii. 3, 4, "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." On this view of the subject the golden altar and the incense ascending from it evidently shadowed forth the intercessory office of Christ in heaven. On this scriptural explanation of the symbol, Professor Bush remarks: "As the brazen altar which was placed without the sanctuary typified his sacrifice, which was made on earth, so the altar of incense stationed within the

sanctuary represented his interceding work above, where he has gone to appear in the presence of God for us, and where his intercession is as sweet-smelling savour. This is to be inferred from the fact that it occupied a place—directly before the mercy-seat—which represented the appropriate sphere of the Saviour's present mediatorial functions. Whatever service was performed by the priests within the precincts of the Tabernacle had a more special and emphatic reference to Christ's work in heaven; whereas their duties in the outer court had more of an earthly bearing, representing the oblations which were made on the part of sinners, and on behalf of sinners, to the holy majesty of Jehovah. As, however, scarcely any of the objects or rites of the ancient economy had an exclusive typical import, but combined many in one, so in the present case, nothing forbids us to consider the prayers and devotions of the saints as also symbolically represented by the incense of the golden altar. As a matter of fact, they do pray below while Christ intercedes above; their prayers mingle with his; and it is doing no violence to the symbol to suppose their spiritual desires, kindled by the fire of holy love, to be significantly set forth by the uprising clouds of incense, which every morning and evening filled the holy place of the sanctuary with its grateful perfume."

No incense was to be burnt upon this altar but what was prescribed by God himself. No burnt-offering, nor meat-offering, nor drink-offering was to come upon it; only once a year the High Priest, upon the great day of atonement, was to go with the blood of the sin-offering into the most Holy Place and sprinkle it before the mercy-seat; then he was directed to come out into the sanctuary, and there put the blood upon the horns of the altar of incense, and sprinkle it with his finger seven times. This ordinance plainly intimated, that all the services performed at the altar of incense were imperfect, that the altar itself had contracted a degree of impurity from the sinfulness of those who ministered there, and that even the very odours of the daily incense needed to be sweetened and rendered acceptable to God, by being mingled with the savour of the blood of sprinkling. See INCENSE.

ALTAR-CLOTH. The communion-table in the early ages of the church was covered with a plain linen-cloth. But sometimes the covering was of richer materials. Palladius, as we learn from Bingham, speaks of some of the Roman ladies who bequeathed their silks to make coverings for the altar. And Theodoret says of Constantine, that he gave a piece of rich tapestry for the altar of his new-built church of Jerusalem. Altars in modern times are usually covered in time of divine service with a carpet of silk, or other material; but in the time of communion, with a clean linen cloth. In Romish churches on Good Friday the altar is covered with black cloth in token of mourning for the death of the Redeemer.

ALTAR-PIECE, a painting placed over the altar.

This is a comparatively modern practice; but in Romish churches, particularly in Roman Catholic countries, paintings of Scripture scenes or incidents, by the most eminent artists, are used as altar pieces. The same custom has crept into some Protestant churches. In the Church of England, for instance, it is no uncommon thing to see paintings hung above the altar, although they are not to be found in other parts of the church. The English Reformers were violently opposed to the practice, and during the reign of Elizabeth a royal proclamation was issued prohibiting the use of either paintings or images in churches. The early Christians were entire strangers to such a custom, which appears, indeed, to be unknown during the three first centuries. In the council of Eliberis in Spain, A. D. 305, it was decreed that pictures ought not to be in churches, lest that which is worshipped and adored be painted upon the walls. It cannot be denied that towards the close of the fourth century, pictures of saints and martyrs began to appear in the churches. Yet even then they were decidedly discountenanced by the Catholic church, for Augustine says, the church condemned them as ignorant, and superstitious, and self-willed persons, and daily endeavoured to correct them as untoward children.

At first pictures were introduced into churches simply for the sake of ornament. Accordingly, portraits of living persons, as well as of the dead, had their place in the church. But the superstitious practice of paying religious homage to the paintings on the walls of churches gradually found its way among the people; yet it was never approved till the second council of Nice, A. D. 787, passed a decree in favour of it. Gregory the Great, while he defended the use of pictures in churches, as innocent and useful for instruction of the vulgar, equally condemns the worshipping and bowing down before them. The council of Constantinople held A. D. 754, and consisting of three hundred and thirty-eight bishops, chiefly of the Eastern churches, condemned the practice, and when the second council of Nice, as we have seen, approved it, their decrees were rejected by all the Western world, with the exception of the popes of Rome. The council of Frankfort in Germany, the council of Paris in France, and some other councils in Britain, agreed unanimously to condemn them, and for some hundred years after, the worship of images was not received in any of these three nations. Gradually, however, the practice of introducing pictures into churches got a footing even there. Pictures of our Saviour, Madonnas, and pictures of saints and martyrs became almost universal. The Reformation gave a check to the practice, but even at this hour Romish churches, and even many Anglican churches, attach great importance to the altar-piece, not so much as an ornament, but as an incentive and encouragement to the practice of the invocation of saints.—See IMAGES—INVOCATION.

ALTAR-RAILS. The part of the church where the communion-table or altar stood, in the ancient churches, was divided from the rest of the church by rails. Eusebius says the rails were of wood, curiously and artificially wrought in the form of network, to make the enclosure inaccessible to the multitude. These the Latins call *cancelli*, and hence our English word *chancel*. According to Synesius, to lay hold of the rails is equivalent to taking sanctuary or refuge at the altar. Altar-rails are almost uniformly found in Episcopal churches in England.

ALTAR-SCREEN. The partition between the altar and the lady-chapel, seen in large churches.

ALTENASOCHITES, a sect of the Mohammedans, which are also called *Munasichites*, both names having a reference to their belief in the doctrine propounded by Pythagoras as to the transmigration of souls. See **METEMPSYCHOSIS**.

ALUMBRADOS (Spanish, *the enlightened*). See **ILLUMINATI**.

ALUZZA, an idol of the ancient Arabians, worshipped by the Koraschites, and which Mohammed destroyed in the eighth year of the Hegira. Some suppose it to have been a tree, called the Egyptian thorn or acacia, or at least worshipped under that form.

ALYSIUS (FESTIVAL OF), observed by the Greek Church on the 16th of January.

AMALEKITES (RELIGION OF THE). The Amalekites were a people of remote antiquity, inhabiting Arabia Petræa, between the Dead sea and the Red sea. They are said in Numb. xiii. 29, to "dwell in the land of the South." They are spoken of so early as the days of Abraham, and, accordingly, it is highly probable that there was a people bearing this name long before the time of Amalek, the son of Eliphaz, and grandson of Esau, from whom they are generally supposed to have been descended. The Arabians have a tradition, that the Amalek here referred to was a son of Ham, and grandson of Noah. This supposition certainly agrees better than the other with the description of them by Balaam, as "the first of the nations" in that part of the world. In the marginal reading of our larger Bibles, it is rendered "the first of the nations that warred against Israel." Le Clerc, in his version, calls them "the first fruits of the nations," by which in his 'Commentary' he understands them to have been the most ancient and powerful nation of those which were descended from Abraham and Lot. If descended from Esau it is probable that they would be acquainted at an early period of their history with the religion of Abraham. But at a later period they appear to have fallen into idolatry, and from their immediate neighbourhood to Idumea, they were liable to follow the same idolatrous practices with that country. We find, accordingly, that while Josephus mentions their idols, the Scriptures speak of them as the idols of Mount Seir. See **EDOMITES**.

AMALRICIANS. Amalric of Bena, a cele-

brated dialectician and theologian of Paris, was one of the most distinguished representatives of the Pantheistic system in the Middle Ages. He was a native of Bena, a country town in the province of Chartres. While engaged in teaching theology at Paris, his fame attracted many pupils around him. His opinions were derived to a great extent from the study of the writings of Aristotle; but the heretical doctrines which he promulgated were not long in calling forth violent opposition. The University of Paris formally condemned them in A. D. 1204. Amalric, however, went personally to Rome, and appealed from the decision of the University to Pope Innocent III., who, in 1207, confirmed the sentence, and, in obedience to his Holiness, the heretic returned to Paris, and recanted his opinions. The severe treatment he had experienced preyed upon his mind, and in 1209 he died of a broken heart. In the same year, at a council held at Paris, his followers were condemned, and ten of them publicly burnt before the gate of the city. In spite of the recantation he had made when alive, the bones of Amalric were disinterred, and, having been committed to the flames, his ashes were scattered to the four winds of heaven.

The heretical tenets of Amalric were simply a following out of the Pantheistic system of Scotus Erigena. The fundamental principle was, that all things are but one, that is, God; or as it is stated by one of the immediate followers of Amalric, David de Dinant, God is the original matter of all things. In himself invisible, the Almighty Being is beheld only in the creatures, as the light is not seen in itself, but in the objects enlightened. Not only the forms of things, but also their matter proceeded from God, and would all revert back into God. The manifestation of Deity is brought about by incarnation; at different periods God has manifested himself. The power and manifestation of the Father were displayed in Old Testament times; the power and manifestation of the Son in New Testament times onward during twelve centuries of that dispensation; and in the thirteenth century, when Amalric and his followers appeared, the power and manifestation of the Holy Spirit were alleged to take their commencement, in which time the sacraments and all external worship were to be abolished. At this point, in this strange system, the individual believer is represented as possessing in himself the consciousness that he is the incarnation of the Spirit, or as Amalric expresses it, that he knows and feels himself to be a member of Christ, just as every believer has already suffered with Christ the death of the cross. Thus the outward forms of the earlier dispensation disappear in the age of the Holy Spirit. The New Testament loses its importance; Baptism and the Lord's Supper, as well as external rites and ceremonies of every kind, become altogether unnecessary. Amalric declared the Pope to be Antichrist, and the Church of Rome to be Babylon. The resurrection of the body he explained spiritually, as a rising again to newness of

life by the agency of the Holy Spirit. Heaven was, in his view, simply a perfect knowledge of God, and hell a perfect knowledge of sin.

The followers of Amalric were men of excellent character, but strongly speculative minds. They endured persecution with calmness and fortitude. David de Dinant, who composed several works, embodying the opinions of his master, was compelled to flee from Paris, to save his life. The council of Paris not contented with condemning Amalric, prohibited also the reading and expounding of those works of Aristotle from which he had drawn his peculiar views. This decree was confirmed by the fourth council of Lateran. The doctrines of this sect were preached openly by William of Aria, a goldsmith, who proclaimed the coming of judgment upon a corrupt church, and the evolution of the new period of the Holy Ghost that was now at hand. Bernard, a priest, went so far in his pantheistic views, as to allege that it was impossible for the authorities to burn him, since so far as he existed, he was a part of God himself. The doctrines of the Amalricians were successfully confuted by the most distinguished scholastic theologians. Albertus Magnus and Thomas Aquinas showed, by the most elaborate arguments, that the ill-concealed Pantheism inculcated both by Amalric and David de Dinant was utterly inconsistent with enlightened views of the nature of God. See PANTHEISM.

AMALTHÆA, one of the SYBILS (which see), whom Lactantius regards as the Cumæan Sibyl, who is said to have sold to Tarquinius Priscus, king of Rome, the celebrated Sibylline books containing the Roman destinies. The books were nine in number, and for the whole she demanded three hundred pieces of gold as the lowest price at which she would part with them. The king refused to purchase them, and Amalthæa leaving the royal presence, burnt three of the books, and returned, offering to sell the remaining six at the same price as before. This offer was also denied, when she again left and burnt three more, demanding the same price for the three that were left. Tarquin was so much surprised at the conduct of the woman, that after consulting with the augurs, he purchased them at the price demanded. These precious volumes were said to contain the future fortunes of the Roman empire, and they were never consulted but on the occasion of some public calamity. See SIBYLLINE BOOKS.

AMALTHEIA, the nurse of the infant Zeus, after his birth in Crete. The name is generally supposed to be derived from the Greek word *amelgein*, to milk or suckle, Amaltheia being according to some traditions the goat which nursed the infant Jove; for which service she was rewarded by being placed among the stars. Others suppose her to have been a daughter of Melissus, king of Crete, who suckled Jove with goat's milk; and on one occasion the young god having broken off one of the horns of the goat, he bestowed upon it the power of being

filled with whatever its possessor might desire. Hence the origin of the *cornucopia*, or horn of plenty, which is so often mentioned in the stories of ancient Greece.

AMARAPURA, a Buddhist sect in Ceylon, which arose about the commencement of the present century. It seems to have originated from Burmah, and is now considerably extended in its influence, including priests of all castes. The object of this sect is to bring back the doctrines of Buddhism to their pristine purity, by disentangling them from caste, polytheism, and other corruptions. They have made considerable progress, more especially in Saffragan, which a native writer, quoted by Mr. Hardy, tells us, "may at present be regarded as the seat of this reformation." The same writer gives the following distinct statement of the peculiarities of this sect as they at present exhibit themselves in Ceylon. "1. They publicly preach against the doctrines of Hinduism, and do not invoke the Hindu gods at the recitation of pirit (a mode of exorcism). 2. They give ordination to all castes, associating with them indiscriminately, and preach against the secular occupations of the Siamese priests, such as practising physic and astrology. None of their fraternity are allowed to follow such practices on pain of excommunication. 3. They do not acknowledge the authority of the royal edicts, that they have anything to do with their religion; neither do they acknowledge the Buddhist hierarchy. 4. They do not follow the observances of the *Pasé-Budhas*, unless sanctioned by *Gótama*. They do not, therefore, recite a benediction at the receiving of food or any other offering. 5. They do not use two seats nor employ two priests when *bana* (the sacred writings) is read, nor quaver the voice, as not being authorised by *Budha*. 6. They expound and preach the *Winaya* (a portion of the sacred writings) to the laity, whilst the Siamese read it only to the priests, and then only a few passages, with closed doors. 7. They perform a ceremony equivalent to confirmation a number of years after ordination, whilst the Siamese perform it immediately after. 8. They lay great stress on the merits of the *pán-pinkama*, or feast of lamps, which they perform during the whole night, without any kind of preaching or reading; whereas the Siamese kindle only a few lamps in the evening and repeat *bana* until the morning. 9. The *Amarapuras* differ from the Siamese by having both the shoulders covered with a peculiar robe under the armpit, and by leaving the eyebrows unshorn. As Pali literature is very assiduously cultivated by the *Amarapuras*, in order that they may expose the errors and corruptions of their opponents, it is expected that the breach between the two sects will become wider as time advances."

AMATHUSIA, a surname of Aphrodite or Venus, which is derived from the town of Amathus in Cyprus, where she was anciently worshipped.

AMAWATURA, a book of legends in Singha-

lese, recording chiefly the wondrous deeds of Gota-ma Budha. See BUDHA.

AMBARVALIA (from *ambiendis arvis*, going round the fields), a ceremony performed among the ancient Romans, with the view of procuring from the gods a plentiful harvest. A sacrifice was offered to Ceres, but before doing so, the victims, consisting of a sow, a sheep, and a bull, were led amid a vast concourse of peasants round the corn fields in procession. The *amburvalia* were sometimes private and managed by the master of a family, and sometimes public and performed by priests who were called *fratres arvale*, or field brothers. This festival was held twice in the year, at the end of January say some, in April say others; and for the second time in July. There were different forms of prayer offered upon this occasion, two of which are given in Cato *de re rustica*. A custom somewhat similar, but not accompanied with sacrifice, is found still in various parts of both England and Scotland during Rogation week (Saxon *Gang dagas*, days of going or perambulation), that is, on one of the three days before Holy Thursday, or the Feast of our Lord's Ascension. See ASCENSION DAY.

AMBASIATOR. See APOCRISIARIUS.

AMBO, a kind of platform or eminence in the primitive Christian churches, corresponding to our reading-desk or pulpit. It was a place made on purpose for the readers and singers, and such of the clergy as ministered in the first service, called *missa catechumenorum*. It appears to have derived its name from Gr. *anabainein*, to go up, because it was reached by ascending a few steps. Cyprian calls it, *pulpitum* and *tribunal ecclesiae*, and explains the use of it to be a reading-desk, because there the Gospels and Epistles were read to the people. The singers also seem to have been stationed in it, or perhaps in a separate *ambo*; hence the council of Laodicea forbids all others to sing in the church except the canonical singers, who went up into the *ambo* and sung by book. Here also were read the diptychs, or books of commemoration, and it was often the place from which sermons were preached. All public notices, letters missive, and documents of public interest, were read from the *ambo*.

AMBROSE ST. (FESTIVAL OF), celebrated by the Greek church on the 7th December. It is one of those festivals, the observance of which is obligatory on the monks only.

AMBROSE ST. IN THE WOOD (ORDER OF). The monks of this order were anciently called Barnabites, but the institution having fallen into a declining state, was thought to need revival. Accordingly, in A. D. 1431, three gentlemen belonging to Milan re-established the order in a solitary grove, where Bishop Ambrose had been accustomed to spend much time in contemplation and study. Hence the order afterwards received the name of St. Ambrose in the Wood. They used the Ambrosian Office instead of the Romish ritual. Cardinal Charles

Borromeo reformed the order a second time. They follow the rule of St. Austin, and wear a dark reddish habit.

AMBROSIA, the food of the gods, according to the ancient heathen poets. Ovid says that the horses of the sun feed on Ambrosia instead of grass.

AMBROSIAN LITURGY, a particular office or form of worship used in the church of Milan, and prepared by Ambrose, archbishop of Milan, in the fourth century. Originally each church had its particular office, according to which its service was conducted; and even after the Pope had appointed the Roman Missal, or as some enthusiastic Romanists have termed it, "the Liturgy of St. Peter," to be used in all the Western Churches, the church of Milan sheltered itself under the high authority of St. Ambrose, and the *Ambrosian Ritual* accordingly was used in the diocese of Milan down to a recent period, if not occasionally still used in its celebrated cathedral, instead of the Romish Ritual. See MISSAL.

AMBULIA, a surname under which the Spartans worshipped Athena.

AMBULII, a surname applied by the Spartans to the Dioseuri.

AMBULIUS, a surname of Zeus employed by the Spartans.

AMEDIAN (Lat. *amantes Deum*, loving God, or *amati Deo*, beloved by God), an order of monks in Italy, established in A. D. 1400. They wore grey clothes and wooden shoes, and girt themselves round the middle with a cord. They had twenty-eight convents in Italy, but Pope Pius V. united them partly with the Cistercian order, and partly with that of the Socolanti or wearers of wooden shoes.

AMEN (Heb. *truly, so is it, so let it be*), a word which is employed at the close of a sentence or statement to denote acquiescence in the truth of what is asserted, or, in case of prayer, the response of the worshipper, indicating his cordial approval of the petitions offered, and his earnest desire that they may be heard and answered. It is also used at the conclusion of a doxology: Rom. ix. 5, "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." That the people were wont to subjoin their Amen, whether audibly or mentally, to the prayer of the minister, appears plain from 1 Cor. xiv. 16, "Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest." Justin Martyr is the first of the fathers who speaks of the use of this response on the part of the people. In speaking of the Lord's Supper he says, that at the close of the benediction and prayer, the whole assembly respond Amen. Tertullian, however, alleges that none but the faithful were allowed to join in the response. In the celebration of the Lord's Supper especially, each communicant was required, in receiving both the bread and the wine, to utter a loud and hearty Amen;

and at the close of the consecration prayer the whole assembly gave the same audible response. But this practice was discontinued after the sixth century. At the administration of baptism, also, the witnesses and sponsors uttered this response. In the Greek church it was customary to repeat the response at every clause of the baptismal formula, as well as at the close; thus, "In the name of the Father, Amen; in the name of the Son, Amen; and of the Holy Ghost, Amen; both now and for ever, world without end," to which the people responded "Amen." This practice is still observed by the Greek church in Russia. The repetitions were given thrice with reference to the three persons in the Trinity. See PRAYER.

AMENTHUS, the abode of the dead among the ancient Egyptians. It was a place of repentance and amelioration, to prepare them for a better condition in the next step of transmigration.

AMERDAD, the name used to denote, in the ancient Persian religion, the tutelary genius of the vegetable world, and of flocks and herds.

AMICE, a piece of fine linen of an oblong square shape, used as a sacerdotal vestment in the ancient Christian church. In its earliest form, it simply covered the shoulders and neck, but afterwards a hood was added to it for the purpose of covering the priest's head, until he came to the altar, when it was thrown back.

AMIDAS, one of the two principal deities worshipped by the inhabitants of Japan. He is the sovereign lord and absolute governor of paradise, the protector of human souls, the father of all those who are to partake of happiness, and the saviour of all who are accounted worthy of eternal life. It is through his intercession that souls obtain a remission of their sins; and if the priests make intercession to Amidas for the sinner, and the relations and friends contribute liberally by their oblations towards the efficacy of the prayers of the priests, Amidas has such influence over *Jemma*, the stern judge of hell, that the pains of the damned are mitigated; and they are sometimes not only released from torment, but allowed to return to this world again.

Amidas is worshipped under a peculiar form. The idol is on horseback, the horse having seven heads, and the figure is placed on a stately altar. The head of the idol resembles that of a dog, and in his hand he holds a gold ring or circle, which he bites, thereby, as Mr Hurd explains it, pointing out that he is eternal. This representation seems to resemble the Egyptian circle which was regarded as an emblem of time, and the seven heads of the horse on which Amidas is mounted, denoting seven thousand years, render it highly probable that this deity is a hieroglyphic of the revolution of ages. In some parts of the island he is represented under the figure of a naked young man, or else resembling a young woman in the face, with holes in his ears; in others, he appears with three heads, each covered with a

bonnet, and with three beards which meet upon his shoulders. Some of the enthusiastic devotees of this god go so far as even to sacrifice their lives to him, drowning themselves voluntarily in his presence. The manner in which they perform this horrid ceremony is as follows: The votary bent on self-destruction enters a small boat gilt and adorned with silken streamers, and dances to the sound of several musical instruments; after which, having tied heavy stones to his neck, waist, and legs, he plunges into the water, and sinks to rise no more. On such an occasion as this, the relatives and acquaintances of the devotee are present along with several priests, and the whole party exult over the infatuated self-murderer as being a saint, and having earned eternal happiness by his deed. Others who lack the courage to take the fatal plunge all at once, prevail upon their friends to bore a hole in the keel of the boat, that it may sink gradually, the devotee all the while singing hymns to Amidas. This voluntary sacrifice of his life to Amidas is generally preceded by at least two days of close converse between the worshipper and his god.

Another sort of martyrdom in honour of Amidas is sometimes undergone by the Japanese idolaters. They confine themselves within a narrow cavern built in the form of a sepulchre, in which there is scarce room to sit down. This they cause to be enclosed with a wall all round about, reserving only a small hole for the admission of air. Shut up in this place of close confinement, the devotee calls upon his god Amidas, until, exhausted with hunger and fatigue, he expires.

Besides the temples and altars which are erected to his honour throughout the whole of Japan, a great number of convents are consecrated to him, in which monks and nuns reside, who are through life destined to a single state under pain of death. The disciples of Amidas are very numerous, there being a large and influential sect wholly devoted to his worship. Though represented by an idol, they describe him as an invisible, incorporeal, and immutable substance, distinct from all the elements, existent before the creation, the fountain and foundation of all good, without beginning and without end. By him the universe was created, and by him it is constantly governed. To him the devotees say their *Namanda*, which is a short ejaculatory prayer, consisting only of three words, which signify "Ever blessed Amidas, have mercy upon us." This they either sing or repeat to the tinkling of a little bell, which they make use of to gather round them a crowd of people. As the frequent repetition of the *Namanda* is regarded by the Japanese as highly conducive to the consolation and relief of their friends and relations who are suffering in another world, every listener contributes some charitable benefaction to extenuate the torments of their deceased friends.

The sect of devout worshippers of Amidas form a

united and powerful body, manifesting peculiar regard for any member of their order. They count it their duty to assist one another in time of distress. They bury the dead themselves, or contribute out of their own private stock or the alms which they collect, towards the interment of such as are unable, through their necessitous circumstances, to bear the expense. On this point they are so scrupulously particular, that when any devotee of wealth and rank presents himself for enrolment as a member, the very first question which is proposed to him is, whether he is willing to contribute, as far as in him lies, towards the interment of any deceased brother. On the answer which he gives to this question his admission depends. If his reply be in the affirmative, he becomes a member of the sect; if in the negative, he is forthwith rejected. The members of this society meet in turn at one another's houses twice a-day, that is, morning and evening, in order to sing the *Namanda* for the consolation and relief of the dead, and as a precaution in their own favour when they also shall be overtaken by death.

Confession and penance are with this sect most important duties. The penances to which they are subjected by their bonzes or priests are sometimes of the most extraordinary kind. As an instance, we quote the following as given by Picart:—

"These penitents make it their duty to pass over several high and almost inaccessible mountains, into some of the most solitary deserts, inhabited by an order of Anchorets, who, though almost void of humanity, commit them to the care and conduct of such as are more savage than themselves. These latter lead them to the brinks of the most tremendous precipices, habituate them to the practice of abstinence, and the most shocking austerities, which they are obliged to undergo with patience at any rate, since their lives lie at stake; for if the pilgrim deviates one step from the directions of his spiritual guides, they fix him by both his hands to the branch of a tree, which stands on the brink of a precipice, and there leave him hanging, till through faintness he quits his hold of the bough, and drops into it. This is, however, the introduction only to the discipline they are to undergo; for in the sequel, after an incredible fatigue, and a thousand dangers undergone, they arrive at a plain, surrounded with lofty mountains, where they spend a whole day and night with their arms across, and their face declined upon their knees. This is another act of penance, under which, if they show the least symptoms of pain, or endeavour to shift their uneasy posture, the unmerciful hermits, whose province it is to overlook them, never fail, with some hearty bastinadoes, to reduce them to their appointed situation. In this attitude the pilgrims are to examine their consciences, recollect the whole catalogue of their sins committed the year past, in order to confess them. After this strict examination they march again, till they come to a steep rock, which is the place set apart

by these savage monks, to take the general confessions of their penitents. On the summit of this rock there is a thick iron bar, about three ells in length, which projects over the belly of the rock, but is so contrived, as to be drawn back again whenever 'tis thought convenient. At the end of this bar hangs a large pair of scales, into one of which these monks put the pilgrim, and in the other a counterpoise, which keeps him *in equilibrio*. After this, by the help of a spring, they push the scales off from the rock, quite over the precipice. Thus, hanging in the air, the pilgrim is obliged to make a full and ample confession of all his sins, which must be spoken so distinctly, as to be heard by all the assistants at this ceremony; and he must take particular care not to omit or conceal one single sin; to be steadfast in his confession, and not to make the least variation in his account; for the least diminution or concealment, though the misfortune should prove more the result of fear than any evil intention, is sufficient to ruin the penitent to all intents and purposes; for if these inexorable hermits discern the least prevarication, he who holds the scales gives the bar a sudden jerk, by which percussion the scale gives way, and the poor penitent is dashed to pieces at the bottom of the precipice. Such as escape, through a sincere confession, proceed farther to pay their tribute of divine adoration to the deity of the place. After they have gratified their father confessor's trouble, they resort to another pagod, where they complete their devotions, and spend several days in public shows, and other amusements."

In order to gain the favour of Amidas, it is necessary, his worshippers say, to lead a virtuous life, and to do nothing contrary to the five commandments, which are, 1. Not to kill anything that has life; 2. Not to steal; 3. Not to commit fornication; 4. Not to lie; 5. Not to drink strong liquors. Obedience to these precepts will secure inevitably the approval of the supreme being, Amidas, who has power to open heaven for their reception, and even to abridge the duration of the torments of the wicked. See JAPAN (RELIGION OF).

AMIN (Arab. *faithful*), a name given by the Mohammedans to the angel Gabriel, as faithfully doing God's will. They attach a great importance to this angel, who they believe was employed by God to carry the Koran down from heaven, verse by verse, to Mohammed.

AMMON, a god worshipped first among the Ethiopians or Libyans, and afterwards among the Egyptians, from whom this deity was adopted also by the Greeks. By the Egyptians he is termed Amun; by the Hebrews, Amon; by the Greeks, Zeus Ammon; and by the Romans, Jupiter Ammon. He was regarded as the Supreme Divinity. Herodotus tells us, that there was an oracle sacred to Ammon at Meroe, and also at Thebes, the capital of Upper Egypt, which, according to Diodorus Siculus, was called Diospolis or city of Jupiter, and the prophet Nahum calls it

Ammon or No-Ammon. This deity had a celebrated temple in Africa, where he was worshipped under the figure of a ram, or of a man with a ram's head. The temple was erected in a beautiful spot, in the midst of the Libyan desert. At this place there was an oracle which Alexander the Great consulted at the hazard of his life. The fame of this oracle, however, gradually declined. The ram was sacred to Ammon, and sometimes he is represented as a human being with simply the horns of a ram. Hence he is frequently mentioned, in the ancient writers, particularly the poets, with the addition of the epithet *Corniger* or horn-bearing. Heathen authors differ among themselves as to the reason of the ram being dedicated to Ammon. Herodotus traces it to the circumstance, that he appeared in the form of a ram to his son Hercules. Servius says that they put the horns of a ram upon his statues, because the responses of his oracles were twisted or involved like a ram's horn. When the sun entered Aries or the ram, which was the first sign of the zodiac, that is, at the vernal equinox, the Egyptians celebrated a feast in honour of Ammon, which was conducted in the most extravagant manner, and from this festival are said to have been derived the Grecian orgies. The Jewish Rabbis allege, and some Christian writers coincide in the opinion, that one reason for the institution of the Passover was to prevent the Jews from falling into the idolatrous practices of the Egyptians; and, accordingly, it was appointed to be celebrated, or at least the lamb was to be taken, on the tenth day of the month Abib, being the very time when the Egyptian festival in honour of Ammon was held. Rabbi Abraham Seba, noticing the coincidence in point of time, says, "God commanded that they should celebrate the religious feast of the Passover at the full moon, that being the time when the Egyptians were in the height of their jollity, and sacrificed to the planet which is called the Ram; and in opposition to this, God enjoined them to kill a young ram for an offering." Hence Tacitus, the Roman historian, speaks of the Passover as "the ram slain, as it were, in profanation of Ammon."

Ammon has been regarded by many writers as a deification of Ham, whose posterity peopled Africa, and whose son, Mizraim, was the founder of the Egyptian polity and power, the very name of the country Mitzr being obviously derived from Mizraim. It appears, however, very improbable, that Ammon and Ham are identical, the more likely explanation being, that Ammon represents the sun, and the feast in his honour being instituted at the entrance of the sun into Aries, the first sign of the zodiac, seems strongly to confirm this idea. The worship of this deity did not originate in Egypt, but in Ethiopia, and to preserve the remembrance of this fact, it was customary on a certain day to carry the image of the god across the Nile into Libya, and after remaining there a few days, it was brought back. The worship of this god having passed into

Greece, at a very early period, spread rapidly, and temples in honour of him were built at Thebes, Sparta, Megalopolis, and Delphi, and many individuals were accustomed to set out from Greece on purpose to consult the oracle of Zeus Ammon in Libya.

AMMONIA, a surname of Hera, under which she was worshipped at Elis in Greece.

AMMONIANS, the followers of Ammonius Saccas, who taught in the school at Alexandria towards the close of the second century. He adopted the doctrines of the Egyptians concerning the universe and the Deity as constituting one great whole; the eternity of the world, the nature of souls, the empire of providence, and the government of the world by demons. He strove to combine into one consistent set of opinions the Egyptian and Platonic systems of philosophy. The school of Ammonius embraced those among the Alexandrian Christians who were desirous to unite the profession of the gospel with the name and the worldly prestige of philosophers; and it rapidly extended itself from Egypt over the whole Roman Empire; but its disciples were soon divided into various sects. The Ammonians laid the foundation of the sect of philosophers distinguished by the name of New Platonists (see PLATONISTS, NEW), who endeavoured to reconcile the discrepancies between the Aristotelian and Platonic systems. Porphyry, in his work against Christianity, calls Origen a disciple of Ammonius, by way of disparagement. And, indeed, there is some reason to believe, that though born of Christian parents, and educated in a clear knowledge of Christian truth, this philosopher became afterwards an apostate from the Christian faith. Milner calls him "a Pagan Christian," who imagined that all religions meant the same thing at bottom. But it has been much debated whether he continued through life a professed Christian or apostatized. Eusebius and Jerome assert the former, while Porphyry alleges the latter. Mosheim thinks it probable that he did not openly renounce Christianity, but endeavoured to accommodate himself to the feelings of all parties; and, therefore, he was claimed by both Pagans and Christians. The grand idea which he seems to have had in view, was to bring all sects and religions into harmony. By converting paganism into an allegory, conveying under its mythology important truths; and then, on the other hand, by robbing Christianity of all its high and holy peculiarities, he endeavoured to make the two extremes meet, and to amalgamate Christianity and Paganism into one system. The consequence was, that some of the boldest enemies of Christianity, for example Julian the apostate, belonged to the school of Ammonius. This new species of philosophy was adopted by Origen and other Christians, and immense harm was thereby done to Christianity. Plain scriptural truth began to be wrapt up in obscure philosophic language. An unbridled imagination substituted its

own wildest vagaries for the Word of the living God, and the way was thus opened up for the rushing in of that flood of erroneous doctrines and useless ceremonies, which for centuries afterwards threatened to overwhelm the Church of Christ, and effectually to uproot the vine of Jehovah's own planting. See ALEXANDRIA (SCHOOL OF).

AMMONITES (RELIGION OF THE). The Ammonites were an ancient nation, descended from Ammon, the son of Lot. They inhabited a region forming a portion of Arabia Petraea, having destroyed the former inhabitants, who were a gigantic race, called the Zamzummins. The religion of this people was in all probability pure in its origin, being derived from the instructions of Lot, who was a faithful worshipper of the true God. By degrees, however, they swerved from the worship of the true God into that of idols. Their principal deity was MOLOCH (which see), in honour of whom they are described in Scripture as having "made their children pass through the fire," an expression which has been differently interpreted by Christian and Jewish writers; the former viewing it as literal, the latter as metaphorical. There was a place near Jerusalem where this horrid rite is said to have been observed. It bore the name of "the valley of the sons of Hinnom," and is said to have been so called from the shrieks of the children sacrificed by their own parents to the grim idol. It is now called Wadi Jehennam or the Valley of Hell.

AMOR, the god of love and harmony among the ancient Romans. See EROS.

AMORAJIM (Heb. *commentators*), a class of doctors among the modern Jews, who directed their whole attention to the explanation of the Mishna or Book of Traditions, which had been collected and compiled by Rabbi Judah, commonly called Hakkadosh, the Holy. The Jerusalem Talmud had been prepared as a commentary upon the Mishna, but it was objected to by many Jews as containing only the opinion of a small number of doctors. Besides, it was written in a very barbarous dialect, which was spoken in Judea, and corrupted by the mixture of strange nations. Accordingly, the Amorajim arose, who began a new exposition of the Traditions. Rabbi Asa or Asha undertook this work, who taught a school at Sora, near Babylon, where, after he had taught forty years, he produced his Commentary upon Judah's Mishna. He did not live to finish it, but his sons and scholars brought it to completion. This is called the Gemara or the Talmud of Babylon, which is generally preferred to the Talmud of Jerusalem. It is a large and extensive work, containing the Traditions, the Canons of the Law of the Jews, and all the Questions relating to the Law. In these two Talmuds, the Jerusalem and the Babylonian, to the exclusion of the Law and the Prophets, are contained the whole of the Jewish religion, as it is now professed by the Jews. See TALMUD—MISHNA.

AMORITES (RELIGION OF THE). The Amorites were a people descended from Amor, the fourth son of Canaan. They first peopled the country west of the Dead sea, and they had also possessions east of that sea, from which they had driven the Ammonites and Moabites. The name Amorites is often used in Scripture to denote the Canaanites in general. They are described by the prophet Amos as being of gigantic stature. It is probable that they were early acquainted with the true religion, but that the worship of idols being introduced from Chaldea and Persia, was embraced by them. Worshipping at first the sun and moon and the other heavenly bodies, they passed on to other forms of idolatry, until, not liking to retain the true God in their knowledge, "they changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Their morals became as corrupt as their doctrines, and, in common with the other idolaters of Canaan, they were given over by God into the hands of the Israelites, who were commanded, as instruments of vengeance in the hands of the Almighty, to smite and utterly destroy them.

AMPHIARAUS, a remarkable seer or prophet among the ancient Greeks, who, having been deified after his death, was worshipped first at Oropus, where he had a temple, and afterwards throughout all Greece. He gave his oracles in dreams, and the persons who consulted him having sacrificed a sheep, stripped off its skin, spread it on the ground, and slept upon it, expecting a fulfilment of what they had asked from the oracle. Plutarch relates a story of a servant having been despatched in the time of Xerxes to consult the oracle of Amphiaraus concerning Mardonius. This servant being asleep in the temple, dreamed that an officer of the temple reproached him, and beat him, and at last threw a stone at him, because he would not go out; and it happened afterwards that Mardonius was slain by the lieutenant of the king of Lacedemon, having received a blow on his head by a stone which killed him. This coincidence Plutarch notes as a remarkable instance of the predictive power of the oracle.

AMPHIBALUM. See CHASIBLE.

AMPHICTYONIS, a surname of Demeter, given to her as being worshipped at Anthela, where the Amphictyons of Thermopylae met, and because sacrifices were offered to her at the opening of every meeting.

AMPHIDROMIA, a religious feast of the ancient Pagans, solemnized on the fifth day after the birth of a child, when the midwife and all the attendants ran round the hearth carrying the child, and by that means entering it, as it were, into the family. On that joyful occasion, the parents and friends of the infant gave small presents to the women, and made a feast for them.

AMPHIETES, or **AMPHIETERUS,** a surname of Dionysus, in whose honour festivals were held

annually at Athens, and every three years at Thebes.

AMPHILOCHUS, a son of **AMPHIARAUS** (which see), and, like his father, a prophet or seer among the ancient Greeks. He was worshipped along with his father at Oropus. He had an oracle at Mallos in Cilicia, and Plutarch tells a story of one Thesbaci-
 cius, who was informed by response from the oracle, that he should reform after his death, which, strange to say, happened as had been predicted, for Thesbaci-
 cius having been killed, came to life three days after, and became a new man. Pausanias says that the oracle of Amphilo-
 chus was more to be credited than any other. See **ORACLES**.

AMPHITHURA (Gr. *folding doors*), a name given by Chrysostom and Evagrius to the veils or hangings which in the ancient Christian churches divided the chancel from the rest of the church. They received this name from their opening in the middle like folding doors. They were sometimes richly adorned with gold. The use of them was partly to hide the altar part of the church from the catechumens and unbelievers, and partly to cover the sacrifice of the eucharist in the time of consecration, as we learn from these words of Chrysostom, quoted by Bingham: "When the sacrifice is brought forth, when Christ the Lamb of God is offered, when you hear this signal given, let us all join in common prayer; when you see the veils withdrawn, then think you see heaven opened, and the angels descending from above." See **CHANCEL**.

AMPHITRITE, the wife of Poseidon, in ancient Greek mythology, and the goddess of the sea. Homer sometimes uses the word to denote the sea. A figure of her is often seen on coins of Syracuse, and a colossal statue of her is still to be seen in the Villa Albani.

AMPLIAS (**FESTIVAL OF**). This festival in the Greek calendar is observed on the 31st October, in honour of Amplias, who is mentioned Rom. xvi. 8, as one whom Paul particularly loved.

AMSCHASPANDS, the seven Archangels in the system of **HINDUISM** (which see).

AMSDORFSIANS, the followers of Nicholas Amsdorf, a Lutheran divine of the sixteenth century. He was bishop of Naumburg in Saxony. At the commencement of the Reformation in Germany, he attached himself to Luther, accompanying him to the diet of Worms, and was with him when the Reformer was seized by the elector of Saxony and conducted to Magdeburg. He wrote on several theological subjects, and being a strong supporter of the doctrine of justification by faith alone, he was openly charged, like all the other **SOLIFIDIANS** (which see), with a wild and extravagant Antinomianism. He has been absurdly represented as maintaining that good works are not only unprofitable, but an actual impediment to salvation. Major, who inclined somewhat to the opinion that we are justified on the ground of personal merit,

carried on a controversy for some time with Amsdorf on the subject; but finding that both parties were proceeding on a misunderstanding of one another's real opinions, it was discontinued.

AMULETS, charms against mischief, witchcraft, or diseases. These seem to have been in use from very early times. The ear-rings which Jacob (Gen. xxxv. 2—4) obliged his people to deliver up to him were probably used as instruments of superstition, and, accordingly, to put an end to such charms, he buried them under an oak near Shechem. The frequent allusions in the law also to binding the words of the law as a sign upon their hands, and as frontlets between their eyes, evidently refer to the previous use of talismans and amulets, which were worn in the manner here alluded to. Medical practice among the ancient Jews chiefly consisted of the use of amulets. And even still, the Jews are a remarkably superstitious people, converting the whole arrangements of the law, their phylacteries, their mezuzoth, their dresses, and whole ceremonies into a system of charms or amulets, in whose talismanic power they put implicit confidence. Some Jews wear an amulet consisting of a small piece of parchment, with a few cabbalistic words written upon it by one of their Rabbis. Some have a bulb of garlic hanging about them tied up in a linen rag; and others carry a small piece of their passover-cake in their pocket. Many who carry none of these amulets on their person, never forget to cover their forehead when they are apprehensive of any danger of an evil eye, in consequence of any person looking at them too steadily for a long time.

Among all the oriental nations, amulets composed of metal, wood, stone, shells, gems, coral, and, in short, any thing that a superstitious imagination could invent, have been in use from the earliest ages. The ancient Greeks and Romans, also, were much addicted to the use of amulets. Eustathius tells us that the famous goddess Diana, whose image was worshipped at Ephesus, rendered that city notorious, not only for its idolatry, but for the practice of magic. "The mysterious symbols," he says, "called 'Ephesian letters,' were engraved on the crown, the feet, and the girdle of the goddess. These letters, when pronounced, were regarded as a charm, and were directed to be used especially by those who were in the power of evil spirits. When written, they were carried about as amulets." Curious stories are told of their influence. Croesus is related to have repeated the mystic syllables when on his funeral pile; and an Ephesian wrestler is said to have always struggled successfully against an antagonist from Miletus, until he lost the scroll, which before had been like a talisman. The study of these symbols was an elaborate science, and books, both numerous and costly, were compiled by its professors.

From the early Christian writers it is plain that amulets must have been used to some extent, even by Christians themselves. On this subject Bingham,

in his 'Antiquities of the Christian Church,' makes some very judicious remarks as to the origin of this practice among the primitive Christians, and the extent to which it prevailed. We gladly quote the passage, as illustrative of our present subject.

"Constantine had allowed the heathen, in the beginning of his reformation, for some time, not only to consult their augurs in public, but also to use charms by way of remedy for bodily distempers, and to prevent storms of rain and hail from injuring the ripe fruits, as appears from that very law, where he condemns the other sort of magic, that tended to do mischief, to be punished with death. And probably from this indulgence granted to the heathen, many Christians, who brought a tincture of heathenism with them into their religion, might take occasion to think there was no great harm in such charms or enchantments, when the design was only to do good and not evil. However it was, this is certain in fact, that many Christians were much inclined to this practice, and therefore made use of charms and amulets, which they called *periammata* and *phylacteria*, pendants and preservatives to secure themselves from danger, and drive away bodily distempers. These phylacteries, as they called them, were a sort of amulets made of ribands, with a text of Scripture or some other charm of words written in them, which they imagined without any natural means to be effectual remedies or preservatives against diseases. Therefore the church, to root out this superstition out of men's minds, was forced to make severe laws against it. The council of Laodicea condemns clergymen that pretended to make such phylacteries, which were rather to be called bonds and fetters for their own souls, and orders all such as wore them to be cast out of the church. St. Chrysostom often mentions them with some indignation: upon those words of the Psalmist, 'I will rejoice in thy salvation,' he says, We ought not simply to desire to be saved, and delivered from evil by any means whatever, but only by God. And this I say upon the account of those who use enchantments in diseases, and seek to relieve their infirmities by other impostures. For this is not salvation, but destruction. In another place dissuading Christians from running to the Jews, who pretended to cure diseases by such methods, he tells them that Christians are to obey Christ, and not to fly to his enemies: though they pretend to make cures, and promise you a remedy to invite you to them, choose rather to discover their impostures, their enchantments, their amulets, their witchcraft; for they pretend to work cures no other way; neither indeed do they work them truly at all, God forbid. But I will say one thing further, although they did work true cures, it were better to die than to go to the enemies of Christ, and be cured after that manner. For what profit is it to have the body cured with the loss of our soul? What advantage, what comfort shall we get thereby, when we must shortly be sent into everlasting fire? He

there proposes the example of Job, and Lazarus, and the infirm man who had waited at the pool of Bethesda thirty and eight years, who never betook themselves to any diviner, or enchanter, or juggler, or impostor; they tied no amulets nor plates to their bodies, but expected their help only from the Lord, and Lazarus chose rather to die in his sickness and sores, than betray his religion in any wise, by having recourse to those forbidden arts for cure. This he reckons a sort of martyrdom, when men choose rather to die, or suffer their children to die, than make use of amulets and charms; for though they do not sacrifice their bodies with their own hands, as Abraham did his son, yet they offer a mental sacrifice to God. On the contrary, he says, the use of amulets was idolatry, though they that made a gain by it offered a thousand philosophical arguments to defend it, saying, We only pray to God, and do nothing more; and, the old woman that made them was a Christian and a believer; with other such like excuses. If thou art a believer, sign thyself with the sign of the cross: say, This is my armour, this my medicament; besides this I know no other. Suppose a physician should come, and, instead of medicines belonging to his art, should use enchantment only; would you call him a physician? No, in no wise; because we see not medicines proper to his calling: so neither are your medicines proper to the calling of a Christian. He adds, That some women put the names of rivers into their charms; and others ashes, and soot, and salt, crying out, That the child was taken with an evil eye, and a thousand ridiculous things of the like nature, which exposed Christians to the scorn of the heathen, many of whom were wiser than to hearken to any such fond impostures. Upon the whole matter he tells them, That if he found any henceforward that made amulets or charms, or did any other thing belonging to this art, he would no longer spare them: meaning, that they should feel the severity of ecclesiastical censure for such offences. In other places he complains of women that made phylacteries of the Gospels to hang about their necks. And the like complaints are made by St. Basil, and Epiphanius. Which shows that this piece of superstition, of trying to cure diseases without physic, was deeply rooted in the hearts of many Christians."

In Oriental writers there are very frequent mention of amulets being worn as ornaments, particularly by females. They were often formed of gold and silver, and precious stones. Schroeder, in his curious and elaborate work, *De Vestitu Mulierum Hebræarum*, on the dress of Hebrew females, devotes an entire chapter to the amulet as an ornament customarily worn by Hebrew women. Lightfoot says that "there was no people in the whole world that more used or were more fond of amulets." The Mishna forbade the use of them on Sabbath, unless prescribed by some approved physician, that is, by a person who knew that at least three persons had

been cured by the same means. The religion of almost all heathen nations consists of a mass of superstitions, and accordingly the use of amulets or charms generally forms an important part of their religious ceremonies. In the Roman Catholic religion, the scapular, the rosary, the use of relics, all may be considered as coming under the designation of amulets, from the use of which most important advantages are expected. Scapulars are generally required to be worn hanging from the neck. Consecrated medals are also used in the same way. Small portions of relics of saints are frequently employed for the cure of diseases.

AMYCLÆUS, a surname of Apollo, derived from Amyclæ in Laconia, where he was worshipped, a colossal statue in his honour having been erected in that place.

AMYRALDISTS, the followers of Moses Amyraut, or Amyraldus, a French Protestant divine of the seventeenth century. He studied at Saumur, where he was chosen Professor of Theology. Through him an attempt was made by Cardinal Richelieu to effect a union of the Protestants and Romanists. For this purpose a Jesuit named Audebert was commissioned to treat with Amyraut. The Jesuit stated that for the sake of peace the king and his minister were willing to give up the invocation of saints and angels, purgatory, and the merit of good works; that they would limit the power of the Pope; and if the court of Rome would consent to it, they would create a patriarch; that the cup should be allowed to the laity, and that some other changes might be made. Amyraut mentioned the eucharist. The Jesuit said no change in that was proposed. Amyraut instantly replied that nothing can be done. This ended the conference, which had lasted for four hours. Amyraut published a work on Predestination and Grace, which occasioned a keen controversy between him and some other divines. The doctrine which he maintained principally consisted of the following particulars: That God desires the happiness of all men, and none are excluded by a divine decree; that none can obtain salvation without faith in Christ; that God refuses to none the power of believing, though he does not grant to all his assistance that they may improve this power to saving purposes; and that many perish through their own fault. The name of Universalists was sometimes given to those who embraced these doctrines, though they evidently rendered grace universal in words only, but partial in reality.

ANABAPTISTS (Gr. *ana*, anew, and *baptizo*, to baptize), a Christian sect which arose in the sixteenth century, who maintained that those who have been baptized in their infancy ought to be baptized anew. The word is equivalent to BAPTISTS (which see), the name usually assumed by those who deny the validity of infant baptism. That large and respectable body of Christians, however, reject the appellation of Anabaptists, considering it a term of reproach. Re-

serving, therefore, for the article BAPTISTS, the consideration of the supporters of adult baptism, we limit the name Anabaptists to the sect which sprung up in Germany about the time of the Lutheran Reformation. "Upon any great revolution in religion," as Dr. Robertson well remarks in his History of Charles V., "irregularities abound most at that particular period when men, having thrown off the authority of their ancient principles, do not yet fully comprehend the nature, or feel the obligation of those new tenets which they have embraced. The mind in that situation, pushing forward with that boldness which prompted it to reject established opinions, and not guided by a clear knowledge of the system substituted in their place, disdains all restraint, and runs into wild notions, which often lead to scandalous or immoral conduct." The principle here enunciated goes far to account for the extravagant opinions which in the days of Luther were broached by Muncer, Storck, and other Anabaptists in Upper Germany, spreading from thence into the Netherlands and Westphalia.

The most remarkable tenet of the Anabaptists, and that which, as we have seen, gave origin to their name, had a reference to the sacrament of baptism, which they alleged ought to be administered to persons who had reached years of understanding, and should be performed not by sprinkling, but by immersion. Thus they condemned the baptism of infants, and insisted that all who had been baptized in infancy should be baptized anew. Adult baptism by immersion, however, was far from being the only or even the most important principle maintained by the Anabaptists. They taught doctrines subversive of the peace and good order of civil society. Of such a dangerous character and tendency undoubtedly was the idea which they openly maintained, that to Christians who have the precepts of the gospel, and the Spirit of God to direct them, the office of the magistracy is altogether unnecessary, and an encroachment besides on their spiritual liberty. The power exercised by the civil authorities was thus in their view an unwarranted usurpation, and ought to be resisted by every true Christian. In the same spirit of opposition to the wholesome regulations of civil society, the Anabaptists declared that all men are on an equality, and that the distinctions in rank, wealth, and birth, which obtain usually in communities, ought to be discountenanced and abolished; that Christians should throw their possessions into one common stock, and live in a state of complete equality as members of the same family. But carrying still farther their notions of the unbridled freedom which belongs to Christians under the gospel, they taught that neither the laws of nature nor the word of God had imposed any restraints upon men in regard to the number of wives which a man might marry.

Such opinions were fraught with no small danger in a social and political aspect, more especially at a

time and in a country so remarkably under the influence of religious excitement. Nor did the Anabaptists content themselves with the maintenance simply of their peculiar religious tenets; they exerted themselves with the utmost energy and zeal to gain proselytes to their cause. Two individuals particularly, John Matthias, a baker of Haerlem, and John Boccold, a journeyman tailor of Leyden, fired with enthusiastic devotion to the Anabaptist principles, assumed to themselves the leadership of the sect, and fixing their residence at Munster, an imperial city in Westphalia, they promulgated their doctrines with such plausibility and power, that they succeeded in attracting a large number of converts, and gathering boldness as they proceeded in their work, they took forcible possession of the arsenal and senate-house during the night, and running through the streets with drawn swords, they exclaimed, "Repent, and be baptized," alternating this invitation with the solemn denunciation, "Depart, ye ungodly." The senators, nobles, and more peaceable citizens, both Protestants and Papists, fled in confusion, leaving the frantic enthusiasts in undisturbed possession of the town. Having thus entrenched themselves in Munster, a city of some importance, they made a pretence of establishing a government, electing senators, and appointing consuls of their own sect. The mainspring of the whole movement, however, was the baker Matthias, who, in the style and with the authority of a prophet, issued his commands which it was instant death to disobey. Urged on by this reckless fanatic, the mob proceeded to pillage the churches, deface their ornaments, and to destroy all books except the Bible. Matthias gave orders that the property of all who had left the city should be confiscated, and sold to the inhabitants of the adjacent country. He commanded his followers to bring all their silver, gold, and other valuables, and to lay them at his feet, and depositing in a common treasury the property thus accumulated, he appointed deacons to dispense it for the common advantage. He arranged that all should eat at a public table, while he himself appointed the dishes of which they were to partake.

The next point to which Matthias directed his attention was, the defence of the city from external invasion. For this purpose he collected large magazines of every kind, constructed fortifications, and trained his followers to arms. He sent emissaries to the Anabaptists in the Low Countries, inviting them to assemble at Munster, which he dignified with the name of Mount Sion, and from that city as a centre-point, he proposed that they should set out for the subjugation of the whole earth. Meanwhile he animated his people by pretended revelations and prophecies, rousing their passions, and preparing them to undertake or suffer anything for the maintenance of their opinions.

It was not to be expected that a city such as Munster should be left long at the mercy of a lawless

mob without some effort being made for its recovery. The bishop of the town accordingly, having collected a large army, advanced to besiege it. The attempt, however, was unsuccessful; Matthias repulsed them with great slaughter. Flushed with victory, he appeared next day brandishing a spear, and declaring that, like Gideon of old, with a handful of men he would put to flight a host of the enemies of God. Thirty of his followers accompanied him in this wild enterprise, and, as might have been expected, they were cut off to a man. The death of Matthias at first struck consternation into the minds of his disciples; but his associate, Boccold the tailor, assuming to be invested with the same divine commission, and to be possessed of the same prophetic powers, succeeded the deceased prophet in the leadership of the Anabaptist enthusiasts. The war, however, under this new commander, was now simply of a defensive character. Wanting the courage of Matthias, he excelled him in craft. To gratify his unbounded ambition, he resorted to measures of the most discreditable kind. Stripping himself naked, he marched through the streets of Munster, proclaiming with a loud voice, "That the kingdom of Sion was at hand; that whatever was highest on earth should be brought low, and whatever was lowest should be exalted." To substantiate his own prediction, he ordered the churches to be levelled with the ground, he degraded the senators chosen by Matthias, and reduced the consul to a common hangman, an arrangement to which the pusillanimous functionary tamely submitted. Presuming to exercise the same authority as that which was possessed by Moses the Jewish legislator, he substituted in place of the deposed senators, twelve judges according to the number of the twelve tribes of Israel.

John Boccold, or John of Leyden, as he is often termed, had now prepared the people for the crowning act of arrogance which they were about to witness. Summoning them together, he declared it to be the will of God that he should be king of Sion, and should sit on the throne of David. From that moment he assumed all the state and pomp of royalty. Wearing a crown of gold, and clothed in the richest and most sumptuous robes, he appeared in public with a Bible in one hand, and a sword in the other, while a large body-guard surrounded his person. He coined money stamped with his own image, and demanded homage of the humblest kind from all his subjects.

The upstart monarch was not long in showing himself in his true character. Giving full sway to the basest appetites and passions, he urged upon the people, through his prophets and teachers, the lawfulness and even necessity of taking more wives than one, asserting this to be a privilege granted by God to his saints. Well knowing that example is far more powerful in its influence than precept, he himself married three wives, one of them being the widow of Matthias, a woman of great per-

sonal attractions. To this number of wives he made gradual additions as caprice or passion prompted, until they amounted to fourteen. Of these, however, the widow of his predecessor was alone styled queen, and invested with the honours and dignities of royalty. Polygamy now became fashionable among the Anabaptists of Munster, and it was even deemed criminal to decline availing themselves in this matter of what they considered the liberty which belonged to them as the people of the Most High. Freedom of divorce, the natural attendant on polygamy, was introduced. The most revolting excesses were now indulged in, and all under the alleged sanction of religion the most spiritual and devout.

The scandal thrown by Boccold and his followers upon the cause of true Christianity, awakened the deepest indignation and sorrow in the breasts of all thoughtful men, but more especially of the friends of the Reformation. The first appearance of such a spirit had called forth the loudest remonstrances on the part of Luther, who had even entreated the states of Germany to interpose their authority, and put a stop to the promulgation of a heresy which was no less injurious to social order than to the cause of true religion. No steps, however, had hitherto been taken by the civil authorities to repress the outrages of these licentious enthusiasts. But matters had now assumed a critical aspect. The Anabaptists were no longer merely a sect of wild enthusiasts; they were a formidable political community, who had entrenched themselves for fifteen months in a fortified city, and bade defiance to the whole princes of the empire.

In the spring of 1535, the Bishop of Munster having been joined by reinforcements from all parts of Germany, regular siege was laid to the city, and an entrance having been effected, rather by stratagem than force, the Anabaptists were overpowered by numbers, most of them were slain, and the remainder taken prisoners. John of Leyden having been seized, was loaded with chains, and carried from city to city as a spectacle to gratify the curiosity of the people, who were permitted and encouraged to insult him at will. The intrepid youth, then only twenty-six years of age, was taken back to Munster, the scene of his former grandeur, and there put to death with the most exquisite as well as lingering tortures, which he endured with astonishing fortitude, while to the last he adhered with the most unflinching firmness to the peculiar tenets of his sect. The death of Boccold, and the destruction of the great body of his followers, proved the extinction of the sect of Anabaptists in Germany.

The Anabaptists obtained an earlier as well as a firmer footing in the Low Countries than in any other country of Europe. Melchior Hofman had preached the doctrines of the sect in 1525, notwithstanding the complaint of Luther that he had taken upon him to preach without a call. The remonstrance of the German Reformer had no effect in re-

pressing the zeal of Hofman, who openly asserted himself to be the restorer of Christianity, and the founder of a new kingdom. He is said to have maintained that Christ had only one nature, and could not be united to a body taken from the Virgin Mary, because all human flesh was defiled and accursed. The whole work of salvation, in his opinion, depends entirely and solely on our free-will. He taught, also, that infant-baptism originated from the Evil One. Anabaptism, however, can scarcely be said to have commenced with Hofman. The real founders of the sect appear to have been Storck, Stubner, and Munzer. By fasting and other austerities they soon succeeded in establishing to themselves among the people a reputation for pre-eminent sanctity. Dressed in coarse garments, and with long beards, they travelled through Germany preaching their peculiar tenets with an ardour and earnestness which attracted many followers. Disowning the legitimacy of temporal authority when exercised over the saints, they called upon their people to raise the standard of rebellion against all secular princes. The result was, that a large, though ill-disciplined army, was speedily formed, which commenced a war usually called by historians "The Country-Peasants' War."

The first step taken by this motley band was to publish a manifesto consisting of twelve articles, one of them containing a resolution to obey no princes or magistrates beyond what should appear to them just and reasonable. This rebellion against all civil authority was headed by Muntzer, a man of a bold and enterprising spirit, aided by Pfeifer, a monk, who had left his convent and renounced Popery. The army commanded by these two leaders was numerous and enthusiastic; but being attacked by a body of regular troops they were entirely defeated in May 1525, and both Muntzer and Pfeifer were taken prisoners and beheaded.

Thus deprived of their leaders the Anabaptists were scattered throughout different countries, some passing into Poland, others into Bohemia and Hungary. Hulmeyer preached the opinions of the sect in Switzerland, and having at an earlier period been banished by the same authorities, he retired into Moravia, and was burnt at Vienna in 1527. A branch of the Anabaptists was formed in Silesia, chiefly by the labours of Schwenckfeldt, a Lutheran, who, from some slight peculiarity of opinion, gave rise to a new sect, called from him SCHWENCKFELDIANS (which see). Hutter, also, who laboured in Moravia, gave origin to what are called the HUTTERIAN BRETHREN (which see). At Delft in Holland, the cause of the Anabaptists was maintained by David George, a contemporary of Hofman. He is said to have assumed the character of the Messiah, and of one sent by God to publish a new adoption of children of the Most High; he is likewise charged with denying the resurrection and the life to come, with allowing wives to be in common, and pretending that sin defiled

only the body. One writer says, that David George was sentenced to be publicly whipped at Delft, that his tongue was bored through, and a sentence of banishment for six years passed upon him. The same author adds, that his doctrines were considered so shameful and absurd by the other Anabaptists, that he was excommunicated by them, and forced to form a separate congregation.

The sect of Anabaptists made rapid progress in Holland and Lower Germany. New branches sprung up in many different places, and with various modifications of theological sentiment. A work appeared entitled 'The Work of the Establishment,' in which the expectation was held forth, that before the final judgment Christ would appear in person to reign for a time upon the earth, and that his kingdom would commence with settling the creed of the Anabaptists, who, it was alleged, were the saints destined to reign with Christ, and for whom the privilege was reserved of enjoying all the advantages which the personal reign of Christ would bring along with it. These opinions were readily embraced by multitudes in Holland, Friesland, and other parts of the Low Countries. Nor did the spirit of persecution which broke forth against them tend in the least to check the progress of the sect. Like the Israelites in Egypt, the more they were oppressed the more they grew and multiplied, so that they became a powerful body, an offshoot of which was transplanted to England, where it flourished for a time. Otto, in his '*Annales Anabaptistici*,' enumerates no fewer than seventy-seven different sects, all holding the great principles of the body, but varying in opinion on minor points.

Ecclesiastical writers of the sixteenth century have arranged the whole system of Anabaptist doctrine under seven heads or articles, which they allege were put forth by the body itself in 1529. They are as follows:—

1. A Christian ought not to bear arms, or acknowledge any civil magistrate, because Christ has said, "The kings of the Gentiles exercise authority over them; but it shall not be so among you." Magistrates and princes are only to be obeyed when their commands are just and rational.

2. It is not lawful to swear, not even when civil magistrates command us to lift up our hands.

3. Almighty God does not call any true Christian to administer justice, or to preserve the public tranquillity.

4. The chair of Moses is only with the Anabaptists, and no one can be predestinated to eternal life unless he belongs to that sect.

5. Hence it follows, by a necessary consequence, that they only have a right to preach the gospel and to instruct mankind.

6. All those, therefore, who oppose the progress of Anabaptists, are to be declared reprobates.

7. Whoever, then, at the day of final judgment, shall not be found to have professed Anabaptism shall

infallibly be placed on the left hand amongst the goats; and, on the contrary, God will acknowledge his own sheep, and set on the right hand all true and faithful Anabaptists.

Making allowance for the false colouring which the enemies of the Anabaptists were liable to impart to any statement of their doctrines, it may be seen from this brief summary, as given by the writers of the time, that, besides the characteristic doctrine of Anabaptism, or the rebaptizing of adults who had been baptized in infancy, the points on which this earnest body of Christian men seem to have chiefly insisted, were that the freedom, or the liberty wherewith Christ makes his people free, "involves exemption from the control of the civil magistrate; and also that the taking of oaths, even in a court of law, is unlawful, since Christ himself has said, "Swear not at all." These two points seem to have formed the leading articles of the creed of the early Anabaptists, and to have been held in common by all the various sects into which the main body was divided. As to a community of goods, a plurality of wives, lay preaching, and other points laid to the charge of the Anabaptists in general, such tenets seem rather to have belonged to peculiar sects of Anabaptists than to be properly chargeable to the great body.

The rise of this sect and its rapid diffusion over various countries of the Continent of Europe tended not a little to retard the progress of the Reformation in Germany, apt as many of the enemies of Protestantism were to regard the strange notions of the Anabaptists as the natural consequence of the assumption of the right of private judgment. Luther, Melancthon, Zuingli, and Bullinger exposed the erroneous and unscriptural character of many of the new opinions; and yet in spite of all their remonstrances the principles of the Lutheran Reformation have been too often identified with the extravagant tenets of the Anabaptists. But the fact is, that the movements and insurrections of the period show that these sectaries were mingled up with a political or revolutionary cabal which agitated Europe from one end of it to the other. There were at that time, however, Anabaptists of a very different character, who, holding the views of their brethren on the subject of baptism, stood entirely aloof from those violent insurrectionary movements which brought so much scandal upon the whole body to which they belonged. Among the exceptional classes of Anabaptists to which we refer, are to be ranked the MENNONITES (which see) of Holland, and the Anabaptists in France.

About the middle of the sixteenth century the Anabaptists appeared in England, several German refugees having found their way to that country in consequence of the Peasants' War, a politico-religious insurrection in Germany with which many of the Anabaptists, in common with others of their countrymen, were undoubtedly connect-

ed. The opinions which these refugees propagated in England are thus noticed by Hooper in a letter to Bullinger, dated June, 1649, "They pretend that a man once reconciled with God is ever after without sin, and freed from all inordinate desires, nothing remaining in him of the old Adam. If it should happen that a regenerate person, who has received the Holy Ghost, should fall into sin, he can never obtain forgiveness. God is, in their opinion, subject to a fatal and absolute necessity; besides the will which he has notified to us in the Sacred Scriptures, he has another by which he is forced to do necessarily what he does. Some of them think that the souls of men are not different from the beasts, but equally mortal." It is much to be regretted that, although there is no evidence that the opinions subversive of civil order which were so industriously circulated by the Anabaptists on the Continent, were ever broached in England, yet they were visited with the most bitter persecution, even to the death. And in the reign of James I., among the persecuted exiles who fled from England to Holland, were several Anabaptists. The fire of persecution, indeed, was sedulously kept alive till 1611, when Legat and Wightman, both of them holding Anabaptist principles, were burnt at the stake. It is somewhat remarkable that William Sawtree, the first who suffered for his religious opinions in England, by being burnt alive, is supposed to have denied infant baptism. So that the Anabaptists, or rather Anti-Pædo-Baptists, have the honour of claiming both the first and the last English martyr that perished in the flames.

The Modern BAPTISTS (which see) rightly reject the name of Anabaptists. According to their own principles they are not, in the literal or proper sense of the word, Anabaptists or Rebaptizers; and yet, according to the principles of all true believers in Infant Baptism, they are literally and truly Anabaptists. For they hold Infant Baptism to be no valid Christian baptism; and, therefore, to be consistent, when they receive into their church one who had been baptized in infancy, they must give him baptism; for he is on their principles an unbaptized person. But, according to the believers in Infant Baptism, such a person had previously received a real Christian baptism, and, therefore, to baptize him now is to rebaptize him. While, however, Baptists, as they term themselves, may be considered by all consistent Pædo-Baptists as entitled to the name of Anabaptists, such a term ought to be carefully avoided, as seeming to imply that an excellent and highly useful body of Christians, characterized by the most peaceable and consistent deportment, are to be identified with a turbulent and insurrectionary class of men who bore the name of Anabaptists in the sixteenth century. See BAPTISTS—MENNONITES.

ANABATÆ, a cope or sacerdotal garment designed to cover the back and shoulders of a priest.

This piece of clerical costume is no longer in use in the English Church.

ANACALYPTERIA (Gr. *anakalyptein*, to uncover), festivals among the ancient Greeks held on the third day after marriage, when the bride was allowed for the first time to lay aside her veil and appear uncovered. On the same day presents were also accustomed to be made to the newly-married lady, which received the name of *Anacalypteria*. Before marriage young females were rarely permitted to appear in public, or to converse with the male sex. They wore a veil, also, which was called *kalyptron*, which was only removed on the occasion now noticed.

ANACAMPTERIA (Gr. *anakampto*, to unbend), small buildings which were erected adjacent to ancient Christian churches, designed to serve as little hospitals or inns, where poor persons and travellers might unbend or relax themselves on their journey. Bingham supposes that they might serve also as lodgings for such as fled to take sanctuary in the church.

ANACEA, a festival of antiquity held at Athens in honour of the *Dioscuri*, or Castor and Pollux, who were called *Anaces*.

ANACLETERIA, a solemn festival which was celebrated among the Greeks when their kings or princes came of age and took into their hands the reins of government. On this joyful occasion a proclamation was made, and the people hastened to salute their new monarch and to congratulate him on his entrance upon the regal office.

ANACTORON (Gr. *anax*, a king), a name applied by Eusebius to a Christian Church, as being the palace of the Great King. It corresponds to BASILICA (which see).

ANADEMA, an ornament of the head with which victors were adorned in the sacred games of the ancients.

ANADYOMENE (Gr. *anadyein*, to rise out of), a name given to APHRODITE (which see), in consequence of her fabulous origin, as having sprung out of the foam of the sea. One of the most famous paintings of Apelles is a representation of this ancient myth.

ANĀ'GA'MI (*an*, not, and *agami*, came), one of the four paths, according to Buddhism, by which an individual may obtain an entrance into *nirvāṇa*, or a cessation of existence. The being that has entered this path does not again return to the world of men, and hence the name. See BUDHISM.

ANAGOGIA, a feast, as Ælian informs us, which the people of Eryx in Sicily held, because Venus, as they alleged, departed from them to go to Libya. The reason assigned for this was, because the pigeons which abounded in that country disappeared at that time, and accompanied the goddess, as they thought, in her journey. After nine days they returned, when the people celebrated another feast, which they termed Catagogia, in honour of the return of the goddess.

ANAITIS, an Asiatic deity, anciently worshipped in Armenia, Cappadocia, and other countries. In connection with the sacred temples which were erected in her honour, there were sacred lands, and mention is also made of sacred cows. Among the slaves who were consecrated to her service, it was customary for the females to prostitute themselves several years before they were married, and in consequence of this they were imagined to acquire a peculiar sanctity, which made it an object of ambition to obtain one of them in marriage. Anaitis is sometimes confounded by the Greek authors with Artemis, and sometimes with Aphrodite. On the festival in honour of Anaitis, it was customary for crowds of both sexes to assemble and intoxicate themselves with wine.

ANALABUS, which may be translated Scapulary, a long tunic without sleeves, worn by superior orders of monks in the Greek church.

ANAMMELECH (Heb. *ana, melek*, oracular king). We are informed in 2 Kings xvii. 31, that the inhabitants of Sepharvaim, sent from beyond the Euphrates into Syria, burned their children in honour of Adrammelech and Anammelech. It has been thought that ADHAMMELECH (which see) represented the sun, while Anammelech signified the moon.

ANAPHORA, the oblation among the Coptic churches of Egypt, corresponding to the canon among the Latins, when the priest breaks the host into three pieces, denoting the Trinity, and connects them together so skilfully that they do not seem in the least to be divided. This ceremony is accompanied with several prayers and other acts of devotion suitable to the solemn occasion.

ANARGYRES (FESTIVAL OF THE), (Gr. *a*, not, and *arguros*, money), celebrated by the Greek church on the 1st November, in honour of two saints named Cosmus and Damianus, who were brothers, and both physicians. The Greeks called them *Anargyres*, because they practised medicine out of a pure principle of charity, without claiming the smallest recompense. The Greeks mention a miraculous fountain at Athens, near a chapel consecrated to these two saints. The fountain never flows but on their festival as soon as the priest has begun to say mass, and in the evening it is dried up again. Such is the legend by which the honour of these two saints is maintained.

ANASTASIUS (FESTIVAL OF ST.), observed by the Greek church on the 22d of January.

ANATHEMA (Gr. *that which is set apart*). Among the Jews, anything which was devoted to destruction must not be redeemed. The beast at Sinai that touched the mountain was to be doomed. The fields of Gilboa, wet with the blood of Saul and Jonathan, were devoted (2 Sam. i. 21) by king David. Ahab was informed by the Lord (1 Kings xx. 42), that Benhadad was doomed. Such were the idolatrous Canaanites; such was Jericho also in particular (Josh. vi. 17) with all its spoil, and hence the aggravation of Achan's sin in attempting to ap-

propriate what the Lord had doomed to be destroyed. Hence, also, the sin of Saul (1 Sam. xv. 3) in sparing Agag whom the Lord had doomed to utter ruin.

The word anathema is also used to denote an excommunication with curses. This was the last and heaviest degree of excommunication among the Jews. It was inflicted when the offender had often refused to comply with the sentence of the court, and was accompanied with corporal punishment, and sometimes with banishment, and even death. Drusius gives a form of this excommunication which the Jews allege was used by Ezra and Nehemiah against the Samaritans. The process is said to have been as follows. They assembled the whole congregation in the temple of the Lord, and they brought three hundred priests, three hundred trumpets, and three hundred books of the law, and the same number of boys. Then they sounded their trumpets, and the Levites, singing, cursed the Samaritans by all the sorts of excommunication contained in the mystery of the name Jehovah, and in the Decalogue, and with the curse of the superior house of judgment, and likewise with the curse of the inferior house of judgment, all of which involved the judicial sentence, that no Israelite should eat the bread of a Samaritan, and that no Samaritan can be a proselyte in Israel, and that he shall have no part in the resurrection of the dead.

The anathema among the Jews excluded the unhappy offender from the society and intercourse of his brethren. It was either judiciary or abjuration. By the former, the offender was not only excommunicated and separated from the faithful, but delivered over, soul and body, to Satan. The abjuration anathema is prescribed to converts, who are obliged to anathematize their former heresy. In the New Testament we meet with a very extraordinary and solemn form of excommunication, "Let him be *anathema maranatha*," which may be interpreted, "Let him be accursed at the coming of the Lord." This was the most dreadful imprecation among the Jews, and has been thus paraphrased: "May he be devoted to the greatest of evils, and to the utmost severity of the divine judgment; may the Lord come quickly to take vengeance upon him."

Among the modern Jews, the anathema, or greater excommunication, which is inflicted for mocking the law, or laughing at any of their rites and ceremonies, is of a very severe character. They curse the offender by heaven and earth; they give him up to the power of evil angels; they beg that God would destroy him soon, and that he would make all creatures his enemies. They pray that God would torment him with every disease, hasten his death, and consign him to utter darkness for ever. No one must presume to approach within six feet of him, and all human assistance is denied him, even if he should be perishing for want of the necessaries of life. They place a stone over his grave to denote that he ought to have been stoned. No relation

must go into mourning for him, but they are required to bless God for taking him out of the world.

The final excommunication by anathema was practised also in the primitive Christian church against notorious offenders, who were thereby expelled from the church, and separated from all communion with her in holy offices. Those who were subjected to this curse were debarred, not only from the Lord's Supper, but from the prayers and hearing the Scriptures read in any assembly of the church. From the moment that such a sentence was passed upon a man, he was looked upon by the brethren as an enemy of Christ and a servant of the devil, and his presence was carefully shunned. All were forbidden to admit him into their houses, to sit at table with him, or to show him any of the ordinary civilities of life. The following form of excommunication, as pronounced by Synesius upon Andronicus, is given by Bingham, and may afford some idea of such a sentence in early times.

"Now that the man is no longer to be admonished, but cut off as an incurable member, the church of Ptolemais makes this declaration or injunction to all her sister churches throughout the world: Let no church of God be open to Andronicus and his accomplices; to Thoas and his accomplices; but let every sacred temple and sanctuary be shut against them. The devil has no part in paradise; though he privily creep in, he is driven out again. I therefore admonish both private men and magistrates, neither to receive them under their roof nor to their table; and priests more especially, that they neither converse with them living, nor attend their funerals when dead. And if any one despise this church, as being only a small city, and receive those that are excommunicated by her, as if there was no necessity of observing the rules of a poor church; let them know that they divide the church by schism which Christ would have to be one. And whoever does so, whether he be Levite, presbyter, or bishop, shall be ranked in the same class with Andronicus: we will neither give them the right hand of fellowship, nor eat at the same table with them; and much less will we communicate in the sacred mysteries with them, who choose to have part with Andronicus and Thoas."

As soon as any person was formally excommunicated by any church, notice of the event was usually given to other churches, and sometimes by circular letters to all eminent churches throughout the world, that all might be warned against admitting the person thus excommunicated to their fellowship. For such was the perfect harmony and agreement that subsisted among all the churches, that no person excommunicated in one church could be received in another, unless by the authority of a legal synod, to which there lay a just appeal, and which was allowed to judge in the case. All deception in such a case was prevented by the practice, which was strictly adhered to, of commendatory letters or testimonials being required from every individual who, on leaving

one church, sought admission into another. If any one travelled without such credentials, he was to be suspected as an excommunicated person, and accordingly treated as one under censure. A person on whom an anathema was pronounced, was not only shut out from the intercourse of the brethren while he lived, but if he died without the sentence being removed, he was denied the honour and benefit of Christian burial. No solemnity of psalms or prayers was used at their funeral; nor were they ever to be mentioned among the faithful out of the diptychs, or holy books of the church, according to custom, in the prayers at the altar. But if any one under anathema modestly submitted to the discipline of the church, and was labouring earnestly to obtain a re-admission to the privileges of the church, but was suddenly snatched away by death before he had received absolution, in such a case, the funeral obsequies were allowed to be celebrated with the usual solemnities of the church.

It may easily be conceived that subjection to an anathema in the early Christian church, followed as it was by such painful consequences, must have borne heavily upon the mind of the excommunicated man. No wonder that offenders were brought often, in such circumstances, almost to the brink of despair, and, feeling in all its bitterness the wretchedness of their forlorn condition, were wont to implore, on any conditions, however humiliating, to be restored to the society of the faithful. Dr. Jamieson, in his 'Manners and Trials of the Primitive Christians,' draws the following graphic picture of the means which the excommunicated were wont to employ in order to obtain the removal of the sentence:—"From day to day they repaired to the cloisters, or the roofless area of the church,—for no nearer were they allowed to approach it,—and there they stood, in the most humble and penitent attitude, with downcast looks, and tears in their eyes, and smiting on their breasts; or threw themselves on the ground at the feet of the faithful, as they entered to worship, begging an interest in their sympathies and their prayers,—confessing their sins, and crying out that they were as salt which had lost its savour, fit only to be trodden under foot. For weeks and months they often continued in this grovelling state, receiving from the passengers nothing but the silent expressions of their pity. Not a word was spoken, in the way either of encouragement or exhortation; for during these humiliating stations at the gate, the offenders were considered rather as candidates for penance than as actually penitents. When at last they had waited a sufficient length of time in this state of affliction, and the silent observers of their conduct were satisfied that their outward demonstrations of sorrow proceeded from a humble and contrite spirit, the rulers of the church admitted them within the walls, and gave them the privilege of remaining to hear the reading of the Scriptures and the sermon. The appointed time for their continuance

among the hearers being completed, they were advanced to the third order of penitents, whose privilege it was to wait until that part of the service when the prayers for particular classes were offered up, and to hear the petitions which the minister, with his hands on their heads, and themselves on their bended knees, addressed to God on their behalf, for his mercy to pardon and his grace to help them. In due time they were allowed to be present at the celebration of the communion, and the edifying services that accompanied it; after witnessing which, and offering, at the same time, satisfactory proofs of that godly sorrow which is unto salvation, the term of penance ended."

The time during which the anathema rested upon an offender varied according to the nature of the crime, and the state of mind of the criminal. The usual term was from two to five years. In some cases where the sin had been of a very aggravated kind, and causing much scandal in the church, the sentence of excommunication extended to ten, twenty, and even thirty years; and in some cases during the whole term of life.

The word *anathema* occurs frequently in the ancient canons, and indeed at the close of each decree of most of the ecclesiastical councils, the words are used, "let him be anathema," that is, separated from the communion of the church, and the favour of God, who goes against the tenor of what is there decreed. And this style has been adopted by the councils in imitation of the language of the apostle Paul: "If we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be *anathema*." Chrysostom seems to have differed in regard to the anathema from most of the early Christian writers; for he devotes a whole homily to proving that men ought not to anathematize either the living or the dead; they may anathematize their opinions or actions, but not their persons. And this view of the matter has been adopted by some modern churches, who regard such excommunications as only warranted by a direct revelation.

When any member of the primitive Christian church was under a sentence of anathema, he was prevented from engaging in the usual amusements, or enjoying the usual comforts of life. "During the whole progress of their probation, the penitents appeared in sackcloth and ashes; the men were obliged to cut off their hair, and the women to veil themselves in token of sorrow." After being subjected for a lengthened period to a humiliating and painful discipline, provided the offender exhibited unequivocal symptoms of a penitent frame of mind, on his expressing a wish to be readmitted to church privileges, arrangements were made for the removal of the sentence of excommunication. On an appointed day the penitent appeared in church in a garb of sackcloth, and taking his station in a conspicuous position, he solemnly confessed in public, generally with

many tears, the sin of which he had been guilty, and throwing himself upon the ground, implored the forgiveness of the church for the scandal which he had brought upon the Christian name, beseeching their intercessory prayers in his behalf. The assembled congregation then fell down on their knees, along with the weeping penitent, and the minister also kneeling, laid his hands on the head of the man on whom had rested the anathema, earnestly supplicated the divine compassion to be extended towards him, and then raising him, placed him among the brethren at the communion table.

All classes of offenders in the early church were subjected with the utmost impartiality to the same discipline, however severe and degrading. A most remarkable instance of this kind is recorded in the case of the Emperor Theodosius, who flourished about the year A. D. 370, and who, having been guilty of consenting to the massacre of seven thousand people in the city of Thessalonica, was subjected to anathema by the church of Milan under the devout and faithful Ambrose. The details of this deeply interesting event are thus beautifully stated by Dr. Jamieson. "On the Lord's day, the emperor proceeding to public worship, Ambrose met him at the gates of the church, and peremptorily refused to admit him. This proceeding of Ambrose, extraordinary as it may appear to us, could not have been surprising nor unexpected to his sovereign, who was well aware that the austere discipline of the times doomed offenders of every description to wait in the area or the porticoes of the church, and beg the forgiveness and the prayers of the faithful, ere they were permitted to reach the lowest station of the penitents. Self-love, however, or a secret pride in his exalted station, might perhaps have led Theodosius to hope that the ordinary severity of the Church would be relaxed in his favour,—more especially, as the act imputed to him as a crime was justified by many urgent considerations of State policy; and under this delusion, he made for the church, never dreaming, it would seem, that whatever demur the minister of Christ might make, he would never have the boldness to arrest the progress of an emperor in presence of his courtiers, and of the whole congregation. But the fear of man was never known to have made Ambrose flinch from his duty; and, heedless of every consideration, but that of fidelity to the cause and the honour of his heavenly Master, he planted himself on the threshold of the church, and vowed, that neither bribes nor menaces would induce him to admit, into the temple of the God of peace, a royal criminal, red with the blood of thousands, who were his brethren,—all of them by the ties of a common nature,—many of them by the bonds of a common faith. Theodosius, thus suddenly put on his self-defence, took refuge in the history of David, who was also a sovereign; and who, though he had combined the guilt of adultery with that of murder, was yet pardoned and restored to favour by God himself, on the

confession of his sins. 'You have resembled David in his crime,' replied the inflexible Ambrose, 'resemble him also in his repentance.' Self-convicted and abashed, the emperor abandoned all further attempts; and, returning to his palace, during eight months continued in a state of excommunication from Christian fellowship, bearing all the ignominy, and stooping to all the humiliating acts required of those who underwent the discipline of the Church. As the first annual season of communion approached, the anxiety of the emperor to participate in the holy rite became extreme. Often, in the paroxysms of his grief, did he say to the counsellor, who had advised the Draconic edict against the Thessalonians, 'Servants and beggars have liberty to join in worship and communion, but to me the church doors, and consequently the gates of heaven, are closed; for so the Lord hath decreed, Whatsoever ye shall bind on earth shall be bound in heaven.' At length it was agreed between the prince and his favourite, that the latter should seek an interview with Ambrose, and endeavour to gain him over to employ a privilege of his order,—that of abridging, in certain circumstances, the period appointed for the duration of Church discipline. The eagerness of his royal master could not wait his return, and, meeting him on his way, he was greeted with the unwelcome intelligence, that the faithful bishop considered it a violation of his duty, to remit any part of the just censures of the Church; and that nothing but submission to the shame and degradation of a public confession of his sins could accomplish the object which was dearest to the heart of the royal penitent. On an appointed day, accordingly, Theodosius appeared in the church of Milan, clothed in sackcloth; and, acknowledging the heinousness of his offence, the just sentence by which he forfeited the communion of the faithful, and the profound sorrow he now felt for having authorised so gross an outrage on the laws of heaven, and the rights of humanity, was received, with the unanimous consent of the whole congregation, once more into the bosom of Christian society. Nothing can afford a better test of the simplicity and godly sincerity of the Christian emperor, than his readiness to assume, in presence of his people, an attitude so humiliating. How deep must have been his repentance towards God,—how strong his faith in the Lord Jesus Christ,—and how many plausible reasons of personal honour and public expediency must he have had to encounter, ere he could bring himself, in face of a crowded assembly, to say, as he entered, 'My soul cleaveth unto the dust; quicken thou me, according to thy word;' and ere he could throw himself prostrate on the ground, to implore the pardon of God and the forgiveness of his fellow-men! And if this extraordinary history affords an illustrious example of genuine repentance, it exhibits, in no less memorable a light, the strictness and impartiality of primitive discipline. What minister would have dared to impose,—what prince would

have submitted to undergo, a course of public penitence, so humiliating and so painful, if it had not been the established practice of the Church to let no offenders escape with impunity."

Considerable difference of opinion has existed among learned men, as to the greater crimes which demanded on the part of the church the infliction of a solemn anathema, or the greater excommunication. Augustine mentions, that in his time there were some who limited such sins to three only—adultery, idolatry, and murder; but the opinion of this eminent father is, that the great crimes which incurred anathema, were such as were committed against the whole decalogue, or ten commandments, of which the apostle says, "They which do such things shall not inherit the kingdom of God." Of course, in this remark of Augustine are to be included only gross violations of the moral law. The great crimes against the first and second commandments were comprised under the general names of apostacy and irreligion, which comprehended the several species of idolatry; blaspheming and denying Christ in times of persecution; using the wicked arts of divination, magic, and enchantments; and dishonouring God by sacrilege and simony, by heresy and schism, and other such profanations and abuses, corruptions and contempts of his true religion and service. All these were justly reputed great crimes, and usually punished with the severest ecclesiastical censures. The greater sins against the third commandment which incurred anathema, were blasphemy, profane swearing, perjury, and breach of vows which have been solemnly made to God. Absence from divine service, voluntarily and systematically, without sufficient reason, for a lengthened period of time; neglect of the public service of God to follow vain sports and pastimes on the Sabbath; or separating from the regular meetings of the church, and assembling in private conventicles of their own, were esteemed breaches of the fourth commandment of a very aggravated kind. Those which were regarded as great transgressions against the fifth commandment were disobedience to parents and masters, treason and rebellion against princes, and contempt of the laws of the church. Heinous violators of the sixth commandment were such as were guilty of murder, manslaughter, parricide, self-murder, dismembering the body, causing abortion, and similar crimes. Another species of great sins which made men liable to the severities of ecclesiastical discipline, were the sins of uncleanness, or transgressions of the seventh commandment, such as fornication, adultery, ravishment, incest, polygamy, and all sorts of unnatural defilement with beasts or mankind, and conduct of every kind which led the way to such impurities, as rioting and intemperance, writing or reading lascivious books, acting or frequenting obscene stage plays, allowing or maintaining harlots, or whatever may be called "making provision for the flesh to fulfil the lusts thereof." The anathema was pronounced upon all who openly

broke the eighth commandment, by the commission of theft, oppression, usury, perverting of justice, or fraud and deceit in trust and traffic. The ninth commandment was considered to be violated in an aggravated manner by false accusation, libelling, informing, calumny and slander, railing and reviling. In regard to the tenth commandment, which takes cognizance rather of sinful feelings than of vicious acts, the anathema was incurred by those whose inward risings of envy or covetousness led them to the commission of open crimes.

When clergymen were subjected to censures, if they submitted meekly to the discipline of the church, and were not refractory or contumacious, the early church were wont to allow them the benefit of lay communion; but if they continued contumacious and stubborn, opposing her first censures, and acting as clergymen in contempt of them, she then proceeded one degree farther with them, adding to their deposition a formal excommunication, and denying them even the communion of laymen. Thus Arius and many other heresiarchs were anathematized and excommunicated as well as degraded.

The Pontificale Romanum of the Romish church describes three kinds of excommunication, of which the anathema is the highest, and is usually pronounced with unlighted candles. In this fearful curse, the person excommunicated is threatened with torments, both in this life and that which is to come; is delivered up to Satan; separated from civil society, and, in a word, completely cast off, both from the companionship of the church and of the world. When the Pope is to fulminate this solemn excommunication, he goes up to the high altar with all the air of an excommunicator, and accompanied with twelve cardinal priests, all of them having lighted tapers in their hands; he then sits down on the pontifical seat, placed before the high altar, from which he thunders forth his anathema. Sometimes a deacon, clothed in a black dalmatica, goes up into the pulpit, and publishes the anathema with a loud voice; in the meantime, the bells toll the knell as if for the dead, the excommunicated person being looked upon as dead in regard to the church. After the anathema has been pronounced, all present cry out with a loud voice, *Fiat*, or So be it. Then the Pope and cardinals dash their lighted candles upon the ground, while the acolytes tread them under their feet. After this, the sentence of excommunication, and the name of the person excommunicated, are posted up in a public place, that no one may have any further communication with him.

As a specimen of the form of anathema authorized by the Pontificale Romanum, we select that which is appointed to be pronounced on any who may draw away from the divine service those who are under the banner of chastity, that is nuns; and on any one who may purloin their goods, or hinder them from possessing their goods in quiet. "By the authority of Almighty God, and of his

holy apostles Peter and Paul, we solemnly forbid, under the curse of anathema, that any one draw away these present virgins, or holy nuns, from the divine service, to which they have devoted themselves under the banner of chastity; or that any one purloin their goods, or be a hindrance to their possessing them unmolested. But if any one shall dare to attempt such a thing, let him be accursed at home and abroad; accursed in the city, and in the field; accursed in waking and sleeping; accursed in eating and drinking; accursed in walking and sitting; accursed in his flesh and his bones; and, from the sole of his foot to the crown of his head, let him have no soundness. Come upon him the malediction, which by Moses in the law, the Lord hath laid on the sons of iniquity. Be his name blotted out from the book of the living, and not be written with the righteous. His portion and inheritance be with Cain the fratricide, with Dathan and Abiram, with Ananias and Sapphira, with Simon the sorcerer, and Judas the traitor; and with those who have said to God, Depart from us, we desire not the knowledge of thy ways. Let him perish in the day of judgment, and let everlasting fire devour him with the devil and his angels—unless he make restitution, and come to amendment. So be it, so be it."

This formula is the same which, with the necessary alterations to suit the occasion, is used in other cases of sacerdotal cursing. It is well known that a solemn curse or anathema "with bell, book, and candle" against all heretics, is annually pronounced by the Pope at Rome, and by other ecclesiastics in other places on the Thursday of Passion week, the day before Good Friday, the anniversary of the Saviour's crucifixion. This is called the *Bull in cæna Domini*, or "at the Supper of the Lord." The ceremonies on this occasion are well-fitted to awe the spectators. The bull consists of thirty-one sections, describing different classes of excommunicated persons, as the "Hussites, Wycliffites, Lutherans, Zuinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and other apostates from the faith; and all other heretics, by whatsoever name they are called, or of whatever sect they be." The substance of the anathema is in these words: "Excommunicated and accursed may they be, and given body and soul to the devil. Cursed be they in cities, in towns, in fields, in ways, in paths, in houses, out of houses, and all other places, standing, lying, or rising, walking, running, waking, sleeping, eating, drinking, and whatsoever things they do besides. We separate them from the threshold, and from all prayers of the church, from the holy mass, from all sacraments, chapels, and altars, from holy bread and holy water, from all the merits of God's priests and religious men, from all their pardons, privileges, grants, and immunities, which all the holy fathers, the popes of Rome have granted; and we give them utterly over to the power of the fiend! And let us quench their soul, if they be dead this night, in the pains of hell—

fire, as this candle is now quenched and put out (and then one of them is put out), and let us pray to God that, if they be alive, their eyes may be put out, as this candle is put out (another is then extinguished); and let us pray to God, and to our Lady, and to St. Peter, and St. Paul, and the holy saints, that all the senses of their bodies may fail them, and that they may have no feeling; as now the light of this candle is gone (the third is then put out), except they come openly now, and confess their blasphemy, and by repentance, as in them shall lie, make satisfaction unto God, our Lady, St. Peter, and the worshipful company of this cathedral church. And as this cross falleth down, so may they, except they repent and show themselves. (Then the cross on which the extinguished lights had been fixed was allowed to fall down with a loud noise, and the superstitious multitude shouted with fear)."

The church of England, also, in her canons, authorizes an anathema to be pronounced on all who say that she is not a true and apostolical church; on all impugners of the public worship of God as established in the Church of England; on all impugners of the rites and ceremonies of the church; on all impugners of Episcopacy; on all authors of schism, and on all maintainers of schismatics. The anathema can only be pronounced by the bishop before the dean and chapter, or twelve other ministers, not in public, but in the bishop's court. See EXCOMMUNICATION.

ANATHEMATA, the general name applied in the ancient Christian church to all kinds of ornaments in churches, whether in the structure itself, or in the vessels and utensils belonging to it. And the reason of the name is obvious, these being set apart from a common use to God's honour and service. In this sense *anathemata* is used by Luke (xxi. 5) for the gifts and ornaments of the temple. Accordingly, in early times, all ornaments belonging to the church, as well as whatever contributed to the beauty and splendour of the fabric itself, were reckoned among the *anathemata* of the church. But the word is sometimes used in a more restricted sense to denote those gifts particularly which were hung upon pillars, in the church, as memorials of some great mercy which men had received from God. Hence Jerome speaks of men's gifts hanging in the church upon golden cords, or being set in golden sockets or sconces. Being a Latin father, he changes the *anathemata* of the Greeks into *donaria*. From this custom of presenting gifts to churches, there appears to have arisen, about the middle of the fifth century, a peculiar practice noticed by Theodoret, that when any one obtained the benefit of a signal cure from God in any member of his body, as his eyes, hands, feet, or other part, he brought what was called his *ectypoma*, or figure of that part in silver or gold, to be hung up in the church to God, as a memorial of his favour. The same custom prevailed among the ancient heathen, the arms of a victorious warrior being hung up

in the temple as an acknowledgment to Mars, the god of war, and the emancipated slave hanging up his chains to the Lares. It is possible that a similar idea may have prompted the Philistines to dedicate their golden emerods as an offering (1 Sam. vi. 4) to the God of Israel. In imitation of the same custom the Romish churches are often filled with gifts dedicated to the Virgin Mary, or to some tutelar saint who has been thought to have conferred upon them some signal benefit.

ANCESTOR-WORSHIP. In many uncivilized nations and heathen tribes this species of worship has been found to prevail. The spirits of their ancestors or progenitors they suppose to have been deified, probably on account of some benefits they have conferred. It is often difficult, as in the South Sea islands, to discover how much of the nature of divinity they attach to the deified spirits of their ancestors; but on the pantheistic principle so prevalent in many nations, they may legitimately regard the authors of their existence as constituting a part of the divine essence, and worship them as such. In the worship of ancestors the Chinese are more serious than in any other, and are more attached to it than to any other form of idolatry. Father Martini, a Jesuit missionary, endeavours to give a more lenient and modified aspect to this practice. "At the first establishment of their monarchy," he says, "the Chinese erected in commemoration of their parents and nearest relations some particular edifices which they called *Tutung*. In these edifices there were no manner of idols set up; their laudable intention being only to demonstrate to the world what reverence and respect ought to be shown to their parents when living by these public testimonies of their love and gratitude after their decease."

It was natural for a Romish priest thus to apologise for what must be admitted by every reflecting person to be an idolatrous adoration of deceased ancestors; but all travellers are unanimous in charging the Chinese with this peculiar form of worship. In the house of every wealthy family there is an apartment, which they call *Hutangi*, and which is devoted to the peculiar service of their ancestors, where, on a large table set against the wall, and fronted with steps like those which lead up to an altar, is exposed to view the image of the most distinguished person among their ancestors, and the names of all the men, women, and children of the family ranged in order on each side, written on small shelves or boards, with their age, quality, profession, and the date of their decease. All the relations meet together in this hall twice a-year, that is, at spring and autumn. The richest and most liberal in the company set several dishes of meat, rice, fruits, perfumes, wine, and wax-tapers on the table, with the same ceremonies as when they make similar presents to governors on their entrance upon office, or to mandarins of the first rank upon their birth-days. Those whose circumstances do not ad-

mit of a particular apartment being appropriated to this ceremony, fix up, in the most convenient place they can find, the names of their ancestors without any other ceremony whatever.

There is an annual observance also among the Chinese in connection with the worship of ancestors. Once a-year, about the beginning of May, the children with their relatives visit the tombs of their deceased parents, which are situated generally at some distance from the towns, and often on the mountains. On reaching the place of their interment, the children and friends show the same marks of sorrow and respect as at their decease, and, having arranged wine and other provisions on the tomb, they partake of the entertainment with as much seriousness as on a funeral solemnity.

Not only after, but even before, the interment of the dead, a ceremony is gone through, which has in it something of a sacred character. The corpse is carried into a spacious hall, and before the coffin is placed a table, on which is set a statue of the deceased with his name inscribed upon it; and all round it is decorated with flowers, perfumes, and lighted tapers. The friends and acquaintances, who come to condole with the survivors, on entering the apartment, salute the deceased according to the custom of the country, that is, they prostrate themselves before him, and strike the ground with their foreheads before the table, placing upon it, in a solemn and formal manner, several wax-tapers and perfumes, with which, according to custom, they have come plentifully provided.

The most solemn sacrifice, in commemoration of their ancestors, is celebrated by the Chinese on the fourteenth of August. Father Moralez was present on the occasion of its celebration at one time. The ceremony was performed in a temple, over the door of which were written these two words, *Kia Chou*, the Temple of the Forefathers. Six tables had been prepared for the sacrifice, on which were placed meats ready dressed, and raw flesh, with fruits, flowers, and perfumes, which were burnt in little chafing dishes. The ceremony is thus minutely detailed by the Jesuit who witnessed it.

"At the upper end of the temple were the inscriptions of their ancestors artfully disposed, and each in its proper niche. On each side the images of their grandfathers were fastened to the walls. In the yard there were several carpets spread on the ground, upon which lay large heaps of paper, cut in the shape of the coin of their country, which they imagined would in the other world be converted into real money, pass current there, and serve to redeem the souls of their relations. Besides, in one corner of the yard, they had erected a large tree, the bottom whereof was surrounded with brushwood, or chips, which were set on fire, and burnt during the celebration of the sacrifice, that the souls of their dead might be accommodated with sufficient light.

"The *licentiati*, who assisted at this sacrifice, were

dressed like doctors on a solemn festival. . . One of them officiated as priest, two others as deacon and sub-deacon, and a third as master of the ceremonies. Several other doctors performed divers other ministerial offices, as that of *acolytes*, &c. Such as had not taken their doctor's degree, appeared in their best clothes, all regularly ranged and divided into divers choirs at the lower end of the temple on each side the doors. . . . The sacrifice began after the following manner: as soon as the priest was seated with his two assistants on each side of him, upon a carpet that covered all the middle of the yard, the master of the ceremonies ordered, that all the congregation should fall down upon their knees, and prostrate themselves down to the ground; then he ordered them to rise again, which was accordingly done with great decency and order. . . . The priest and his attendants . . . approached with abundance of gravity the place of the inscriptions and images of their dead, and perfumed them with frankincense. . . The master of the ceremonies then ordered to be offered up the wine of blessing and true happiness. At the same time the attendants gave the wine to the priest, who took up the chalice with both his hands, elevated it, then set it down again, and emptied it. It would be too tedious to relate every minute circumstance. . . The priest and his assistants turned their faces towards the congregation. He who officiated as deacon, pronounced, with an audible voice, all the benefits and indulgences which those who were present might expect as the result of their attendance. 'Know ye,' says he, 'that all you who have assisted at this solemn sacrifice, may be very well assured of receiving some particular favours from your deceased ancestors, in return for these grateful oblations, which you have in this public manner now made unto them. You shall be honoured and respected by all men, live to a good old age, and enjoy all the blessings which this life can afford.' After this declaration they set fire to their whole store of paper-money, and so the sacrifice concluded." It may be noticed, that the Chinese, before they go into the temple to sacrifice to their ancestors, fetch three dreadful groans, as if they were just expiring.

The whole order of this worship is laid down in the Chinese Ritual, with the prayers and supplications which are appointed to be made to their deceased ancestors. These acts of devotion are, in the opinion of the Chinese, the most powerful and efficacious which can be performed. On the due performance of this kind of religious worship they ground all their expectations of future happiness. They flatter themselves that, in virtue of these testimonies of veneration for their ancestors, they their descendants shall be put in possession of numberless blessings. And the reasons which the Chinese themselves assign for the high estimation in which they hold this worship of their ancestors, are quite in harmony with the creed of a large portion of that remarkable people. They consider man as com-

posed of a terrestrial, material substance, which is his body, and of an aerial, immaterial substance, which is his soul. Upon this principle they believe, that there is always some portion of this aerial substance in the images of Confucius, and of their deceased friends and relations. These images are, accordingly, made hollow, in order that some portion of this aerial substance may descend and reside within them, and by that means be present at the ceremonies observed in honour of them. Hence they are called the receptacles of souls.

This kind of worship is universal in China. The emperors sacrifice to their ancestors, and all the people, both rich and poor, make their oblations to the departed souls of their respective families to the third and fourth generation, but no farther. In their prayers to the dead, they thank them most devoutly for the manifold blessings received from them, and implore a continuance of these favours. Besides the public sacrifices we have noticed, they make others in private, but not with such solemnity and pomp. At every new and full moon, also, they light up wax-tapers before the pictures or statues of their dead relatives, burn perfumes in commemoration of them, provide elegant entertainments for them, and pay them profound homage. The same practices connected with ancestor-worship are found pervading the whole life of the Chinese. When a child is about to be born, the mother makes solemn mention of her condition to her ancestors, and this prayer is made to them in her behalf, "Such a one draws near the time of her travail; she is come, O glorious spirits! to lay her dangerous state before you; we humbly beseech you to assist her under the pains of child-bearing, and grant her a happy delivery." Two months after the child is born, the mother carries it to the pagoda, presents it to her ancestors, and returns cordial thanks for its preservation. At the year's end she goes to her ancestors again, and begs that, by their assistance, the child may increase in stature. At the age of fifteen the youth receives the bonnet or cap, which is a token of his having entered upon manhood; and the Chinese Ritual contains a prayer, which he is expected from that period to use, in which he begs his ancestors to protect him, to assist him amid all his difficulties, and to conduct him safe to the years of maturity. A prayer to the same effect is appointed to be used by a young woman when she reaches maturity, and another when she is about to be married.

The worship of ancestors is found not only in China, but in various other countries, though nowhere else is it so completely reduced to a system. The Sintoists, a numerous sect in Japan, are also said to venerate their ancestors. But from very early times this kind of worship existed in heathen nations. Gratitude to those who had been benefactors while they lived, led to their deification after death. Both Cicero and Pliny say, that this was

the ancient mode of rewarding those who had done good while on earth. Hence it is, that we find the ancient heathen temples built near the tombs of the dead, as if they were nothing more than stately monuments erected to their memory. What is the whole mythology of the Greeks and Romans, but in all probability the deification of heroes and men of renown. And even the veneration which the early Christians entertained for the martyrs degenerated at length into a superstitious idolatry, which not only besought their intercessory prayers, but venerated their relics. Thus has Rome introduced, and continues to inculcate upon her votaries, a kind of ancestor-worship under the name of Invocation of Saints and Veneration of Relics.

The following extract from Dr. Walsh's account of the Armenians in Constantinople, as given by Mr. Conder, in his 'View of all Religions,' shows that ancestor-worship is not unknown among some so-called Christian churches, even in our own day: "In the Armenian cemetery, which occupies several hundred acres, on a hill that overlooks the Bosphorus, whole Armenian families, of two or three generations together, are often to be seen sitting round the tombs, and holding visionary communications with their deceased friends. According to their belief, the souls of the dead pass into a place called *Gayanak*, which is not a purgatory, for they suffer neither pain nor pleasure, but retain a perfect consciousness of the past. From this state they may be delivered by the alms and prayers of the living, which the pious Armenians give liberally for their friends. Easter Monday is the great day on which they assemble for this purpose; but every Sunday, and frequently week days, are devoted to this object. The priest who accompanies them, first proceeds to the tombs, and reads the prayers for the dead, in which he is joined by the family. They then separate into groups, or, singly sitting down by favourite graves, call its inhabitants about them, and, by the help of a strong imagination, really seem to converse with them. This pious and pensive duty being performed to their dead friends, they retire to some pleasant spot near the place, where provisions had been previously brought, and cheerfully enjoy the society of the living. 'These family visits to the mansions of the departed are a favourite enjoyment of this people. I have frequently,' says Dr. Walsh, 'joined these groups without being considered as an intruder.'" See IDOLATRY.

ANCHORITES, or ANCHORETS (Gr. *anachoreo*, to separate), a class of monks in early times who separated themselves from the world, retiring from society, and living in private cells in the wilderness. Such were Paul, and Antony, and Hilarian, the first founders of the monastic life in Egypt and Palestine. Chrysostom says some of them lived in caves, distinguished from the Cœnobites, who lived in a fraternity under a common head. Mosheim describes the Anchorites as having lived in desert places with

no kind of shelter, feeding on roots and plants, and having no fixed residence, but lodging wherever night overtook them, so that visitors might not know where to find them.

There is an order of monks in the Greek Church who are distinguished by the name of Anchorets. Though unwilling to submit to the labour and restraints required by convent life, they are nevertheless desirous of spending their lives in solitude and retirement. They purchase, therefore, a cell or little commodious apartment outside a convent, with a small spot of ground contiguous to it sufficient to maintain them; and they never enter the convent but on solemn festival days, when they assist at the celebration of Divine service. As soon as their public devotions are ended, they return to their cells, and spend their time in the ordinary avocations of life, without being bound to observe any fixed times for their devotions. There are some of these Anchorets, however, who withdraw from the convent with the permission of their Abbot to live still more retired, and apply themselves more closely than ever to prayer and meditation. As they have no land or vineyards of their own to cultivate, the convent sends them once at least, if not twice a-month, a stated allowance. Such of them, however, as decline such a dependent mode of living, rent some small vineyards which may be situated in the neighbourhood of their cells, and maintain themselves out of the produce. Some live upon figs, some upon cherries, and others upon such wholesome fruits as they may be able to procure. A few earn a subsistence by transcribing books or manuscripts.

ANCILLÆ DEI (Lat. *handmaidens of God*), a name sometimes given to DEACONESSES (which see) in the early Christian Church; and also to NUNS (which see) at a later period.

ANCULI and ANCULÆ, the heathen gods and goddesses of slaves in ancient mythology, to whom they prayed amid the oppression which they were called to endure.

ANCYLE (Lat. *a buckler*), a sacred buckler or shield which was supposed to have fallen down from heaven in the reign of Numa Pompilius, king of Rome, while a miraculous voice was heard declaring that the safety and prosperity of Rome depended on this shield being preserved. When this event is said to have happened, the people were not a little comforted amid the sorrow and alarm prevailing in consequence of a pestilence which was raging with fearful severity. The better to preserve the heaven-descended shield, Numa was advised by the goddess Egeria to make eleven other shields as exactly resembling it as possible, to prevent the discovery of the true one. Eleven others were accordingly made so like the divine original that Numa himself could not discover the difference. For the preservation of these precious shields, Numa instituted an order of priests called Salii, consisting of twelve, which was

equal to the number of the Ancylia intrusted to their care.

ANCYLLA, a feast celebrated at Rome every year in the month of March, in honour of the descent from heaven of the sacred shield. The Salii or priests of Mars carried the twelve shields round the city. They began the ceremony with sacrifices; then walked along the streets carrying the bucklers, and dancing sometimes together, and sometimes separately, using many gestures, and striking musically one another's bucklers with their rods, singing hymns in honour of Janus, Mars, Juno, and Minerva, which were answered by a chorus of girls dressed like themselves, and called Salia. Though the feast and procession were held properly in March, yet the Ancylia were moved whenever a just war was declared by order of the Senate against any state or people.

ANDRASTE, or ADRASTE, a female deity anciently worshipped in Britain, particularly by the Trinobantes in Essex, as the goddess of Victory. Prisoners taken in war are said to have been sacrificed to her in a grove consecrated to her. Camden throws out the conjecture, that the true name of this goddess may have been *Anarhaith*, an old British word signifying 'to overcome.'

ANDREW'S DAY (St.), a festival observed on the 30th of November, in honour of the Apostle Andrew, brother of Simon Peter. It is celebrated on the same day in the Anglican, Romish, and Greek churches.

ANDROGEUS, son of Minos and Pasiphaë, who is said, after having been killed, to have been restored to life by Æsculapius. He was worshipped in Attica as a hero; an altar was erected to him in the port of Phalerus, and games were celebrated in his honour every year in the Cerameicus. It is said that he was originally worshipped as the introducer of agriculture into Attica.

ANDRONA (Gr. *aner*, a man), a term used to denote that part of the ancient Christian churches allotted to the male portion of the audience. The rules of the primitive churches required the separation of the two sexes in the church, and this was generally observed. The men occupied the left of the altar on the south side of the church, and the women the right on the north side. They were separated from one another by a veil or lattice. In the Eastern churches the women and catechumens occupied the galleries above, while the men sat below. In some churches a separate apartment was allotted to widows and virgins. This separation of the sexes is still maintained in the Greek churches, and in the Jewish synagogues.

ANDRONICIANS, followers of Andronicus who flourished in the second century, and took a leading part in maintaining the doctrine of a peculiar branch of the Gnostic heretics. See ENCRATITES.

ANEMOTIS (Gr. *anemos*, the wind), a surname of the Grecian goddess Athena, as the controller of

the winds, under which title she was worshipped, and had a temple at Mothone in Messenia.

ANFAL (Arab. *the spoils*), the title of a chapter in the Koran, which lays down the rules in regard to the distribution of spoils taken from the enemy. The arrangement of Mohammed on this subject was, that the fifth part was to belong to God, to the prophet, to his relations, to orphans, to the poor, and to pilgrims. Some doubt exists as to the precise meaning of this rule. Some think that giving a portion to God was only an expression of homage to the Divine Being, and that practically the fifth part of the booty was to be subdivided into five parts, thus excluding God from the parties entitled to the spoil; and that, since the prophet's death, his part is to be applied for the general benefit, or given to the head of the mosque for the place, or added to the other four portions. Others suppose that the rule is to be literally followed by subdividing the fifth part of the booty into six portions, and that the portions belonging to God and the prophet are to be used in repairing and adorning the temple of Mecca.

ANGEL (Gr. *angelos*, a messenger), a spiritual, immortal, intelligent being, the highest in the order of created beings. The word angel, properly speaking, is a name, not of nature, but of office, signifying literally a person sent. Both the Greek and Hebrew words, which are employed to denote angels, have in this respect the same meaning. Angels form the link of connection between God and this world. That there are such beings is plain from numerous passages of both the Old and New Testament. And yet a Jewish sect, we are informed, existed in the time of our Lord, who affirmed that there was no resurrection, neither angel, nor spirit. The Sadducees, to which we now refer, are supposed to have interpreted all the passages in the Jewish scriptures which speak of angels in a figurative sense; and accordingly they are thought to have regarded angels not as real permanent substances, but spectres which in a short time dissolved into air or disappeared like the colours of a rainbow. Some Socinians, in modern times, believe them to be simply manifestations of the divine power.

A question has been agitated as to the time when angels were created. Moses makes no mention of such beings in his account of the creation. But this of course is easily explained, by reflecting that the main purpose and design of the history as contained in the first chapters of the Book of Genesis, is to give an account of the creation of the visible, not of the invisible universe. One passage plainly speaks of them as present at the creation of this world. Job xxxviii. 4, 7, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. When the morning stars sang together, and all the sons of God shouted for joy?" All such speculations, however, are very unprofitable, and we may well content ourselves with the appeal of an apostle, Heb. i. 14, "Are they not all minis-

tering spirits sent forth to minister for them who shall be heirs of salvation?"

The rabbinical writings of the Jews abound with traditions concerning angels. Some suppose them to have been created on the first, others on the fifth day. The Talmud teaches that there is a daily creation of angels, who immediately sing an anthem, and then expire. Some angels are said to be created from fire, others from water, others from wind; but from Psal. xxxiii. 6. Rabbi Jonathan inferred, "that there is an angel created by every word that proceeds out of the mouth of God." The Talmud speaks of angels as if they were material beings, asserting one angel to be taller than another, by as many miles as a man would travel in a journey of five hundred years. In the Bereshith Rabba, a Jewish work of high authority, angels are said to have been consulted respecting the creation of man, some advising, others remonstrating against it.

The writings of the Rabbis frequently mention the seventy angels, to whom they say were assigned, by lot, at the time of the building of Babel, the seventy nations into which they allege the Gentiles were distributed. While the Gentiles were thus committed to the guardianship of angels, Israel is represented as having been placed by a fortunate lot under the immediate superintendence of God himself. On the true nature of these guardian angels of the nations, Jewish writers are divided, some declaring them to be angels of light, and others demons of darkness. In addition to the angels who preside over large territories, every object in the world, even the smallest herb, is considered as having its governing angel, by whose word and laws it is directed. Every man has also, according to Rabbinical notions, his guardian angel or *marshal* who prays for him, and imitates in heaven all that the man does upon the earth. There are three angels who are alleged to weave, or make garlands out of the prayers of the Israelites: the first is Achatariel; the second Metatron; and the third Saudalphon. These prayers must be in the Hebrew tongue. The second angel now mentioned, and whom the Rabbis denominate METATRON (which see), is regarded as the most illustrious among the heavenly inhabitants, and indeed the king of angels. Before the Babylonish captivity the Hebrews seem not to have known the names of any angels; the Talmudists say they brought the names of angels from Babylon. Tobit, who is thought to have resided in Nineveh some time before the captivity, mentions the angel Raphael; Daniel, who lived at Babylon some time after Tobit, speaks of Michael and Gabriel. In the second book of Esdras, the name of the angel Uriel occurs. In the New Testament we find only Michael and Gabriel.

The existence of such beings as we term angels, was generally admitted by the ancient heathen, the Greeks calling them *demons*, and the Romans *genii* or *lares*. These latter were sometimes confounded

with the souls of deceased persons. They were supposed to exercise a protecting influence over the interior of every man's household, himself, his family, and property, and yet they were not regarded as divinities, but simply as guardian spirits, whose place was the chimney-piece, and whose altar was the domestic hearth, and where each individual made offerings of incense to them in his own house.

The Christian fathers were somewhat keen in their discussions as to the nature of angels, and they were divided in opinion whether these beings were possessed of material bodies, or were only spirits. Some writers have alleged that there is a difference of rank among angels; others go so far as to distribute the orders into three hierarchies: first, seraphim, cherubim, and thrones; second, dominions, virtues, and powers; third, principalities, archangels, and angels. The Jews reckon four orders, each headed by an archangel, the four rulers being Michael, Gabriel, Uriel, and Raphael. They teach that there is one chief angel who presides over the rest, Michael, who wrestled with Jacob, and of whom Daniel says, "Lo, Michael one of the chief princes came to help me." The Jews ascribe many wonderful deeds to this angel, and mistaking the Old Testament appearances of the Messiah, attribute them to this angel. This is the Metatron to whom we have already alluded.

The Mohammedans are firm believers in the existence of angels, whom they regard as refined and pure bodies formed of light. They regard them as having different forms and different functions. Some stand before God, others bow down; some sit, others lie prostrate in his presence. Some sing praises and hymns to the honour of the Almighty, others give him glory in another manner, or implore his mercy to be extended to sinful man. Some keep a register of our actions, some guard us, others support the throne of God. It is not only an indispensable article of faith with a Mohammedan, that he should believe in the existence of angels, but that he should love them. After his prayers accordingly, he uniformly salutes the angels, turning to the right and the left, and saying, 'Peace be with you,' or 'Peace and the mercy of God be with you.' Whoever hates an angel is in the estimation of Mohammedans an infidel. They do not believe them to be pure spirits, but that their bodies are thin, formed of light and perfectly holy, that they neither eat, drink, nor sleep, that they are without father, mother, difference of sex, or any carnal inclination.

The angel Gabriel was a great favourite with Mohammed, as he pretended to receive all his revelations from that heavenly messenger, who was sent from God on purpose to communicate these successive revelations, which together make up the Koran. This same angel conducted him through the seven heavens, and brought him back to earth, leading by the bridle his horse Alborac.

ANGEL-WORSHIP. It is difficult precisely to determine whether the ancient Hebrews paid divine

homage to angels. The only passage which seems to sanction such an idea is Gen. xlviii. 16. "The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." The Rabbinical glosses upon this passage sanction the opinion, that either direct adoration, or at least invocation of angels, was practised among the Israelites. The passage itself, however, affords no countenance to such an interpretation. "The Angel who redeemed," is clearly the Angel of the covenant, Jehovah-Jesus, and not any created angel. The Jewish Rabbis, of a modern date, openly protest that they offer no worship to angels of any kind. Their catechism pronounces an anathema against all that shall petition for any thing to an angel or any other celestial power. Maimonides states it as the sixth article of the Jewish faith that God alone is to be adored, magnified, celebrated, and praised. The famous Rabbi Kimchi says, that we ought not to invoke the angels or their chiefs, such as Gabriel and Michael.

The early Christian churches appear to have disowned all creature-worship of any kind, and distinctly and specially angel-worship. Origen, in his answers to Celsus, positively denies that either the Jews or Christians gave any religious worship to angels. He says, "They are ministering spirits that bring the gifts of God to us, but there is no command in Scripture to worship or adore them; for all prayers, supplications, intercessions, and giving of thanks, are to be sent up to God by the great High Priest, the living Word of God, who is superior to all angels." He says, "Allowing what Celsus pleaded to be true, that the angels were God's heralds and heavenly messengers, yet still the heralds and messengers were not to be worshipped, but He whose heralds and messengers they were." The Church of Rome holds it to be a wholesome and proper thing to invoke angels, and they allege that they call upon them simply as friends of God to intercede with him on their behalf. The early Christian writers appear to have anticipated such a defence. Thus Ambrose exposes this miserable excuse: "Is any man so mad, or so unmindful of his salvation, as to give the king's honour to an officer; when, if any shall be found merely to propose such a thing, they shall be justly condemned as guilty of high treason. And yet these men think themselves not guilty who give the honour of God's name to a creature, and, forsaking the Lord, adore their fellow-servants; as though there were anything more than could be reserved to God." Irenæus declares of the church in his time, that "though she wrought many miracles for the benefit of men, yet she did nothing by invocation of angels, but only by prayer to God and the Lord Jesus Christ." And to go still farther back to apostolic times, we find Paul warning the Colossian church against this idolatrous custom, which seems,

even at that early period, to have crept into the Christian church. Col. ii. 18, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." And the angel forbade John, when he would have worshipped him, in these explicit words, Rev. xxii. 9, "Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." What clearer evidence could be obtained than these passages, drawn both from Scripture and the fathers, afford, that, both in doctrine and practice, the early Christian church was opposed to angel worship? Wherever such a practice existed, whether among heathens or heretics, it was unhesitatingly condemned. The council of Laodicea pronounced an anathema upon all who were guilty of this kind of false worship. "Christians," says the canon, "ought not to forsake the church of God, and go aside and hold conventicles, to invoke or call upon the names of angels: which things are forbidden. If any one, therefore, be found to exercise himself in this private idolatry, let him be accursed; because he hath forsaken our Lord Jesus Christ, the Son of God, and gone over to idolatry."

The doctrine of the invocation of angels is regularly taught in the Church of Rome, and it is professed to be supported by the Word of God. In defence of it, they quote Zech. i. 12, where the "angel of the Lord" intercedes for Jerusalem. This, however, does not authorize us to pray to angels. And, besides, the angel here introduced is Jesus Christ, the Angel of the Covenant. Romanists refer also to Rev. v. 8, where the elders are represented as having golden vials "full of prayers, which are the prayers of saints." The four and twenty elders, however, represent the church on earth; and the prayers which they offer are their own prayers, not the prayers of others. In short, nowhere throughout the sacred volume do we find angel worship commanded or sanctioned, but, on the contrary, positively forbidden, as a species of creature-worship which, in all circumstances, is idolatry.

ANGELS (EVIL). The existence of a higher order of created beings than man, to whom the name of angels is given, cannot possibly be doubted. "The chariots of God are twenty thousand, even thousands of angels." The whole host of angels seem to have been created in a pure and sinless condition; but we are informed concerning some of them in the Sacred Scripture, that "they kept not their first estate, but left their own habitation." Once they inhabited the regions of heavenly purity and peace, they dwelt in the presence of the holy Jehovah, and they were "ministers of his, that did his pleasure." Nor was this a mere temporary arrangement on the part of their Creator. Heaven was their own habitation, suited to their nature, and

accommodated to their tastes. They were themselves pure and holy, their understandings were full of light, and their hearts were full of love. Yet by their own voluntary act they sinned. Man fell under the baleful influence of a tempter, but the angels sinned without a tempter; and hence, while it is said concerning fallen Adam, God "drove out the man," it is declared concerning the fallen angels that "they left their own habitation."

There has been a considerable difference of opinion among theologians as to the precise nature of the sin of the evil angels. Some have attributed their fall to lust, and others to envy; but the most general opinion is that which ascribes it to pride, an opinion founded on the words of an apostle, "Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil." How feelings of pride and vain-glory arose in the minds of perfectly holy beings, it is impossible to say. One thing is clear, that no such feelings could be excited by any object in heaven. There the angels "veil their faces and their feet with their wings" in token of humble adoration. The origin of this rebellion against the Most High, is apparently to be traced to one of his exalted order of beings, who, entertaining in his heart unhallowed thoughts and feelings, communicated them to others of the celestial company, himself becoming the leader of the host; so that this army of wicked beings is spoken of in Scripture as "the devil and his angels."

But whatever may have been the commencement of the departure of the angels from their original purity, the Bible tells us that they sinned, and therefore they fell from their first estate. The change which thus took place in their moral character must have been great. Not that they lost that high intellectual power which belonged to their nature as angelic beings, but the very circumstance that this, to a great extent, was retained, only rendered the change in their moral condition all the more fearful. Their once spotless holiness for ever departed. They now live and breathe, if we may so speak of spiritual beings, in an atmosphere of unmingled pollution and sin. To them evil is good, and good evil. And there is one remarkable point of difference, as regards morality, between them and fallen men. Restrained as the fallen family of Adam are in the outgoings of their depraved nature by what divines term the common influences of the Spirit, the world is thus prevented from passing into premature destruction. No such barriers exist, however, in the case of the evil angels. Sinful feelings, insatiable desires, malignant, ungovernable passions rage within their bosoms. Hence they are called in Scripture not only "evil angels," but "unclean spirits," "lying spirits," and "spiritual wickednesses in high places."

A curious subject of inquiry arises, as to the employments in which the evil angels are engaged. These, as may readily be supposed, are suited to the depravity of their nature and the malignity of their dispositions. From Scripture it appears that they

have power over the bodies of men. An instance of the exercise of such a power is found in the case of Job, whom Satan was permitted to try by a series of heavy calamities, terminating in a painful and loathsome disease. In the Gospels, also, there are various examples of individuals whose bodies were possessed by devils, not one only, but many; and our blessed Lord, in accordance with the great purpose for which he had come into the world, "to destroy the works of the devil," was frequently engaged in expelling these demons from the bodies of men. But the evil angels have also power over the minds of men. We have a melancholy instance of this in the seduction of our first parents, and indeed this truth is taken for granted throughout the whole of the Sacred Scriptures. The mode in which they operate upon the human mind is concealed from view; but, though hidden, it is not the less real, and all history attests its reality. The devil was the lying spirit in the mouth of the false prophets under the Old Testament economy, and when the seventy disciples returned from their mission, and related to their Lord the success which they had met with in leading men to renounce idolatry and superstition, Jesus declared, "I beheld Satan as lightning fall from heaven." The various systems of false doctrine which have existed in the world, have originated in the active and unwearied opposition of the devil and his emissaries to the truth of God. Hence, in the Apocalypse, the overthrow of Pagan idolatry is represented as a war between Michael and his angels on the one side, and the Dragon and his angels on the other. In describing the Romish apostacy, also, it is the Dragon, the old Serpent that gives his power unto the beast; and the Man of Sin is said to be (2 Thess. ii. 9, 10) "after the working of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved." To the same agency may be referred all the various systems of delusion and imposture by which the minds of men have been ensnared. Hence evil angels may well be described as the "rulers of the darkness of this world."

While thus incessantly employed in inflicting deep moral injury upon this fallen world, these evil angels are themselves the objects of the heavy displeasure of God, and "reserved in everlasting chains under darkness unto the judgment of the great day." Accordingly, we are informed (2 Pet. ii. 4), that "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." And in the final sentence of wicked men, they are said to be cast into the place of torment "prepared for the devil and his angels."

Various opinions have been entertained among the Jews concerning the creation of the evil angels. Some maintain that God formed them spiritual beings because the Sabbath rest was approaching, and he

had not time to form them with bodies. Others allege that God created them on the same day that he formed hell as the place of their habitation, being the second day of creation. But as this sentiment would make God the author of evil, Maimonides rejected it with abhorrence. Other writers have indulged their imaginations in giving existence to the evil angels in a way which shocks all decency, and carries absurdity upon the very face of the narrative. Some allege that these wicked beings fell into sin soon after the creation of Adam, others in the days of Noah. One Rabbi declares that some of them are made of fire; others of air; others of water and earth. Other Rabbis assert them to be all composed of two elements, fire and air. Some of them are described as the offspring of Sammael, who is said to be a fallen seraph, the prince of the infernal host; others are represented as sprung from other demons, from Adam, from Cain, and from other men. The Rabbis have also provided them with mothers as well as fathers, and have specified the names of four females to whom they attribute this honour, viz., Lilith, Eve, Naamah, and Agrath.

The evil angels are described by the Jewish Rabbis as variously employed; some in simply subjecting men to petty annoyances without doing them much injury; others in polluting streams and fountains of water; others as afflicting mankind with sudden and grievous distempers; and others as doing various injuries to human beings while asleep. The Talmud says, "If the eye had been capable of discerning, no man could subsist on account of the demons. There are more of them than of us; they stand about us as a fence flung up out of ditches about land in a garden. Every Rabbi has a thousand on his left, and ten thousand on his right side. The thronging and squeezing on a Sabbath in our synagogues, where one would think there is room enough, yet each imagines he sits too close to another, is occasioned by them; for they come to hear the sermon." Another passage from the same book, which is held in highest estimation among the Jews, informs us how the evil angels may be rendered visible to the human eye. "Let him who wishes to discover them take clear ashes and pass them through a sieve at his bedside; and in the morning he will perceive the tracings as it were of the feet of cocks. Let him who desires to see them take of the secundine of a black cat, which is of the first litter of a black cat, which was of the first litter of the mother; and having burnt the same in the fire, beat it to powder, and put a little of it in his eyes, and then he will see them."

An idea prevailed to a considerable extent among the early Christians, that the pagan gods and goddesses were not the mere suggestions of men's imaginations, but fallen spirits of great power and influence. Hence the belief arose that when the worship of these deities was brought to an end by the progress of the gospel, the evil angels endeavoured to

recover their lost supremacy by other means. They were invested with the attributes of the ancient divinities, the legends of the one were transferred to the other, and, accordingly, in the middle ages, the evil angels came to occupy a conspicuous position, and to play an important part in the absurd speculations of the time. Questions in regard to angels, of the most foolish kind, were discussed even in the seats of learning; such as—Whether an angel could pass from one point of space to another without passing through the intervening space? or, How many angels could dance upon the point of a needle? Such idle inquiries were mingled up with the most strange notions in regard to angels in general, but particularly evil angels. Thus it was alleged that in the case of very aggravated sinners, while the soul was plunged at once into the place of torment, the body, animated by an evil spirit, still continued to dwell among men, and to exhibit a character corresponding to its infernal nature.

ANGELS (GUARDIAN). The opinion was held by the Jews in ancient times, and also by many of the Christian fathers, that a guardian angel has been assigned by God to each individual believer. The only passage of Scripture which seems directly to countenance this notion is to be found in Acts xii. 15, where we are informed that when the apostle Peter had been miraculously delivered from prison, he went to the house of Mary, the mother of John, and when he sought admission, a damsel named Rhoda knew his voice, and ran in, and told how Peter stood before the gate. "And," it is added, "they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel." But the very connection in which these words occur, shows that nothing more can be legitimately deduced from them, than that the notion of guardian angels was a common Jewish opinion. The Jews go farther, and say that every man has two angels that attend him, the one good, who affords him protection; the other evil, who scrutinizes all his actions. Though the notion of guardian angels assigned to individual believers is nowhere sanctioned by the Word of God, we are plainly taught by many passages, that angels are deeply interested in the condition of the righteous. "Are they not all ministering spirits," asks an apostle, "sent forth to minister for them who shall be heirs of salvation?" In the book of Psalms it is expressly declared that "The angel of the Lord encampeth round about them that fear him, and delivereth them." And again: "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." We find angels sent for the encouragement of Jacob, and arrayed in numbers for the protection of Elijah.

A passage, however, has sometimes been adduced, which seems, at first sight, to favour the notion of guardian angels. It is contained in Matt. xviii. 10, "Take heed that ye despise not one of these little

ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Divines, however, in commenting upon this verse, have generally agreed that, when Jesus uses the expression "their angels," he means nothing more than that believers enjoy the ministration of angels. The apostle assures the Corinthian Christians that all things are theirs, "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come." Angels, it is true, are not included in this enumeration, but they are included in a parallel passage in Rom. viii. 38, 39, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." We may well say, therefore, of Christians, that angels are theirs, engaged in ministering for their comfort and protection in the world. But another difficulty connected with our Lord's statement, is to be found in the account which he gives of the position and employment of angels. "Their angels," it is said, "do always behold the face of my Father which is in heaven;" that is, they are "angels of the presence," angels admitted to the more immediate vision of the divine majesty and glory. The phrase "angels of the presence" occurs several times in Scripture. Thus Isa. lxiii. 9, "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." "I am Gabriel," said the angel to Zechariah, "that stand in the presence of God." When Jesus says, therefore, concerning believers, that "their angels do always behold the face of my Father which is in heaven," he means to lend additional force to the warning, "Take heed that ye despise not one of these little ones," by suggesting the consideration that believers are protected by the holy angels, who, while they camp round about God's people on earth, are possessed of such power, and wisdom, and holiness, and are so completely authorized by the Lord of angels, that they ever behold his Father's face, and wait constantly upon him to know his will, that with all cordiality they may hasten to do it.

ANGELS OF THE CHURCHES. This name was given to the ministers of the synagogue among the Jews. The business of this officer, who was also called a bishop of the congregation, was to offer prayers for the whole assembly, to which the people answered Amen; and to preach, if there were no other to discharge that office. The reading of the law was not properly his business; but every Sabbath he called out seven of the synagogue, and on other days fewer, to perform that duty. The angel stood by the person that read, to correct him if he read improperly. He took care also that worship was performed without disorder, and with all regularity. By a name probably borrowed from the

synagogue, the bishops or pastors of the seven churches of Asia Minor are termed in the book of Revelation, angels of the churches. It is sometimes supposed that Paul alludes to this name where he says (1 Cor. xi. 10) that women ought to be covered in the church because of the angels. Bishops, or ministers of Christian churches, are often called, by the earlier writers, angels. It was a doctrine of great antiquity, that every nation, and kingdom, and province, and even every individual, had their guardian angel. The bishops, or pastors, therefore, who were appointed by Christ and his apostles to the ministry of the gospel and the service of the saints, were supposed to bear the same relations in the hierarchy of the church that these tutelary angels bore in the court of heaven.

This term, "angel of the church" has given rise to great difference of opinion. Some have imagined that it refers to the guardian angel of each church, and others to the door-keeper or messenger of the church. There are other views, however, which ought not to be omitted, as having been held by divines of learning and judgment. Among these, we may mention the high episcopal opinion, which regards the "angels" in this case as the bishops, to whom alone were intrusted the care and regulation of the affairs of the churches. The strict Presbyterian interpretation of the phrase in question is, on the contrary, that it means the consistory of elders in each congregation, viewed as one body, and so personified. The ultra-Congregationalist theory supposes that the word "angel" is used as a symbolical expression for the whole church. Another view held on this subject by many Congregationalists is, that when John wrote the Apocalypse, a plurality of pastors had ceased in the churches; that there was now in each of these societies only one pastor, and that to him the letter intended for his church was addressed, that he might lay it before them, and, as in duty bound, urge its contents on their notice. Still another opinion has been advocated by not a few—that by the "angel of the church" is designated the president of the body of pastors, through whom the epistle was sent to the church, to be by him laid before them. These different interpretations of this peculiar expression have been obviously adopted by various parties in accordance with the theories which they have respectively formed on the subject of church government.

ANGEL OF DEATH. The angel or demon was called by this name, whom the Jewish Rabbis supposed to be the agent in conveying men from this world at death. The execution of the mortal sentence on those who die in the land of Israel is assigned to Gabriel, whom they style an angel of mercy; and those who die in other countries are despatched by the hand of Sammael, the prince of demons. The latter, however, is most frequently styled the angel of death; but several of the Rabbis confidently assert that he has no power over the

Jews. God himself is represented as saying to him, "The world is in thy power except this people. I have given thee authority to root out the idolaters; but over this people I have given thee no power." The Rabbis say, that when the angel of death has killed any man, he washes his sword in the water of the house, thereby conveying a mortal quality to it; hence upon the death of any person, it was customary among the Jews to throw away all the water then in the house. This angel, they say, stands at the head of the bed of the dying person holding a naked sword in his hand, at the point of which hang three drops of gall. The sick man perceiving the angel, in great alarm opens his mouth, and immediately the three drops fall in, the first of which occasions his death, the second makes his body pale and livid, and the third disposes it to crumble into dust. They believe, further, that when a Jew is buried, the angel of death seats himself upon his grave, and at the same time the soul of the deceased returns to his body, and sets him upon his legs. Then the angel taking an iron chain, one half of which is as cold as ice, and the other half burning hot, strikes the body with it, and separates all the members; he strikes it a second time, and beats out all the bones; then he strikes it a third time, and reduces the whole to ashes. After this the good angels re-unite the parts and replace the body in the grave.

The Mohammedans also believe in the existence of a special angel of death. They affirm that a regular examination of each person by two angels takes place when he is buried to discover his real character. This is called the examination of the grave.

ANGEL OF PEACE. Chrysostom frequently mentions in his writings, that in the early Christian church, the catechumens were enjoined to pray for the presence of this angel. Thus in his third homily upon the Colossians, he says, "Every man has his angels attending him, and also the devil very busy about him. Therefore, we pray, and make our supplications for the angel of peace." In his sermon upon the ascension, when speaking of the air being filled with good and bad angels, the one always raising war and discord in the world, and the other inclining men to peace, he tells his audience that they might know there were angels of peace, by hearing the deacons always in the prayers bidding men pray for the angel of peace. This no doubt refers to a form of prayer then in use, in which the catechumens are directed to ask of God the protection of the angel of peace, not implying any prayer to the angel, but to the Lord of angels, that he would commission his angelic messenger to defend them from the assaults of evil spirits, and keep them in perpetual and uninterrupted peace.

ANGEL PEACOCK, a name given to the devil by the YEZIDIENS or DEVIL-WORSHIPPERS (which see).

ANGELIC BROTHERS, an obscure Christian sect which existed in Holland about the beginning of

the eighteenth century. It had its origin from John George Gichtel, who died at Amsterdam in 1710. In his doctrines he appears to have imbibed to some extent the opinions of the MYSTICS (which see), having studied with great care the works of Jacob Behmen; and believing in the possibility of obtaining in this life the perfection which belongs to a higher state of being, he called upon his followers to direct their efforts towards this great end, enforcing upon them the duty of being "like the angels of God, who neither marry, nor are given in marriage." Hence the name of Angelic Brothers, besides which, they were sometimes called from their founder, GICHTELIANS or GICHTELLITES (which see).

ANGELICAL HYMN, a hymn of great note in the early Christian church, beginning with the words which the angels sung at our Saviour's birth. It was chiefly used in the communion service, as it is still in the Church of England. It was also used at morning prayer in private devotion. In the Mozarabic Liturgy, it is appointed to be sung in public before the lessons on Christmas day. Chrysostom often mentions it in his writings. The author of that part of it which follows after the chorus of the angels is unknown. Some have referred it to Lucian in the beginning of the second century, but of this it is impossible to speak with certainty.

ANGELICS, a sect known in the Christian church in the second century, and condemned from the days of the apostles as heretics, because they were worshippers of angels. Augustine speaks of them by this name. Irenæus seems to insinuate that some heretics were wont to invoke angels, where he opposes to their opinions the practice of the church, telling them that many miracles were wrought in the church, not by invocation of angels, but by prayer to God and the Lord Jesus Christ. And Tertullian says expressly of the followers of Simon Magus, that they worshipped angels in the exercise of their magical art, which idolatry was condemned by the apostle Peter in their first founder. To put an end to this absurd and unscriptural practice, the council of Laodicea passed a decree, pronouncing an anathema on all who should be guilty of praying to angels. In Phrygia and Pisidia, this heresy prevailed for a long time, and oratories were built to the angel Michael. It was only fitting, therefore, that from Laodicea, the chief city of Phrygia, the voice of the church should be heard condemning a species of worship so plainly opposed to the word of God. See ANGEL-WORSHIP.

ANGELITES, a Christian sect which arose in the end of the fifth century, in the reign of the emperor Anastasius. It derived its name from Angelium, a place in the city of Alexandria where the adherents of this sect held their first meetings. They were known by different names, being called *Severites* from Severus, who was the head of the sect; and also *Theodosians* from Theodosius, one of their number, whom they elected Pope at Alexandria. The doc-

trines of the Angelites were a modification of the Sabellian heresy, inasmuch as they taught that none of the Three Persons of the Trinity existed of himself, and of his own nature; but that there is a common God existing in them all, and that each is God by a participation of this Deity. They have sometimes been confounded with the *Angelics*, in consequence of similarity of name. See DAMIANISTS, SABELLIANS.

ANGELUS DOMINI (The Angel of the Lord). For more than three centuries a practice has prevailed in the Roman Catholic Church of commemorating at morning, noon, and night, the incarnation of Christ, by a short form of prayer called the *Angelus Domini*, from the words with which it begins in Latin.

ANGERONA, an ancient Pagan goddess, who was supposed to deliver men from anguish and alarm. A statue was erected to her in the temple of Volupia, near the Forum in Rome, with her mouth bound and sealed up. Great difference of opinion exists among Roman authors as to this deity, some supposing her to relieve from trouble, and others viewing her as the goddess of silence, and the protecting divinity of Rome, who, by laying her finger upon her mouth, enjoined men to beware of divulging the secret and sacred name of Rome.

ANGERONALIA, a festival in honour of the goddess *Angerona*, which was celebrated yearly on the 12th of December, when sacrifices were offered to her in the temple of Volupia at Rome.

ANGITIA, or ANGUTIA, (Lat. *Anguis*, a serpent), a goddess worshipped in ancient times by the Marsians and Marrubians, who lived about the shores of the Lake Fucinus. She is said to have taught the people the use of remedies against the poisons of serpents, and to have derived her name from the power which she possessed of killing serpents by her incantations.

ANGLO-CALVINISTS, a name given by some writers to the members of the Church of England, as agreeing with Calvinists in most points, but differing from them only in regard to church government, they holding Episcopacy to be scriptural, while most other Calvinists adhere to the Presbyterian form.

ANGLO-CATHOLICS, the name applied to a party which arose in the Church of England about 1833, teaching doctrines and asserting principles nearly allied to those maintained by the Romish Church in contradistinction to the Protestant churches. The commencement of the movement was the publication of a series of Tracts by several clergymen at Oxford, under the name of 'Tracts for the Times.' These were issued at short but irregular intervals, and the talent with which they were written, as well as the influence and respectability of the writers, led to their wide circulation among all classes. Thus the *Tractarians*, as they were sometimes called, rose into importance, and their

views, though startling at first to many, gradually found their way among large numbers of the Anglican clergy. One of the chief originators of this High Church movement was Dr. Pusey, Professor of Hebrew at Oxford, from whom the party are popularly named *Puseyites*. The Tracts in which their peculiar doctrines were promulgated amounted to no fewer than ninety, the first having appeared in 1833 and the last in 1841.

In presenting our readers with a summary of the tenets advanced by the Anglo-Catholics in the Oxford Tracts, and other publications which from time to time they have set forth, it is only just to state, that they disclaim, in strong language, the identity of their views with those of Romanists. The great aim, which from the beginning they have avowed, is to bring back the Church, both in doctrine and practice, to a complete harmony with Scripture, and the Ante-Nicene Fathers. In so far as the Church of Rome, or any other church, has deviated from these, they are pronounced corrupt, and need to be reformed. Previous to the first Council of Nice, in A. D. 325, the Anglo-Catholics consider the Church to have been comparatively pure, and desiderate the removal of all that has been introduced, either into her creed or ceremonies, subsequent to that period, as unwarranted innovations. If consistent, then the numerous additions which the Council of Trent have made to the doctrines of the Church, as set forth in the creed of the Council of Nice, ought to be rejected. Accordingly, the remark of Froude was the natural expression of Tractarian principles, had they adhered to their first and fundamental doctrine; "I never could be a Romanist; I never could think all those things in Pope Pius's creed necessary to salvation." By striving to bring the Church of England to the Ante-Nicene standard of faith and practice, Dr. Pusey and the other leaders of the party hoped to purify the Church, and to establish it more deeply in the affections of the people. And it is surely a melancholy proof of the weakness of man's judgment and the perverseness of his heart, that earnest, acute, learned men should have reasoned themselves into the adoption of those very Romish errors which they set out with openly and avowedly disclaiming. Many of the ablest of the party have passed from the Church of England to the Church of Rome, and not a few of them are now ministering at her altars.

But if the doctrines of the Anglo-Catholics are not to be regarded as fully Romish, far less are they entitled to be viewed as fully Protestant. Even as to the fundamental point, What is the standard of faith and practice? they have obviously deviated from strict Protestantism; for while the great and all-important principle for which Luther contended against the Romish divines was the sole and exclusive authority of the Bible as the Church's standard of faith and obedience, the authors of the 'Tracts,' and all who have followed in their steps, while in words they assert

"the claim of Scripture to be sole and paramount as a rule of faith," so far defer to tradition as to adopt rites and ceremonies which they find to have universally prevailed in the Church previous to its separation into different parties, even though no distinct trace of them should be found in the New Testament. They accept the well-known test of Vincentius Lirinensis as that by which they are willing that their doctrines and ceremonies should be tried, "quod ubique, quod semper, quod ab omnibus creditum est," that is, "What has been believed in all places, at all times, and by all people." And not only do they thus combine Scripture and tradition in speaking of the rule of faith; but they hold, in regard to Scripture itself, that the interpretation of it cannot be left to the private judgment of each individual. We must be guided, they allege, in our understanding of Scripture by the traditional teaching of the early Church. The relation of this tradition to Scripture is thus explained in one of the Oxford Tracts, "Catholic tradition teaches revealed truth, Scripture proves it; Scripture is the document of faith, tradition the witness of it; the true creed is the Catholic interpretation of Scripture, or scripturally proved tradition; Scripture by itself teaches mediately and proves decisively; tradition by itself proves negatively and teaches positively; Scripture and tradition taken together are the joint rule of faith." And what is the tradition which is thus made of equal importance with the written Word of God? It is the apostolical tradition of the early Church, which has nowhere been embodied in the form of a fixed and authoritative creed, and which, scattered and diffused as it is throughout the writings of the Greek and Latin Fathers, can only be examined by a very limited portion of the human family. And these Fathers themselves, in the most explicit terms, refuse to acknowledge the authority of any other tradition than that which has been handed down in the writings of the apostles. The Bible itself claims to be a full and perfect revelation of God's will to man. This claim it puts forth in no doubtful language. Thus Psalm xix. 7, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple;" John v. 39, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me;" Acts xvii. 11, 12, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few;" Col. iii. 16, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord;" 2 Tim. iii. 15, 16, 17, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through

faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." If the claim thus so strongly and undeniably urged be admitted, then we are shut up to the conclusion, that it can be known by us without the aid of the authoritative teaching of the Church. To adopt the beautiful figure of Dr. Lindsay Alexander, in speaking on this subject, in his 'Anglo-Catholicism not Apostolical,' "If an astronomer were to tell us that the atmosphere is a perfect medium for the transmission of the sun's rays to our organs of vision, and at the same time to assure us that to this perfect medium must be added another of stained glass before we could perceive the light, we should conclude at once either that he was labouring under some strange hallucination, or that he was attempting to amuse himself at our expense. Nothing can prevent the mind from concluding that that can be no perfect medium of illumination to which something needs to be added before it can illuminate; and as little can that be a perfect vehicle of truth which teaches nothing except to those who have already learned its lessons from another source. It is thus that Scripture is depreciated in the estimation of men by this doctrine of the need of an authoritative interpreter to unfold its meaning. It is thus that men are brought imperceptibly but surely to think far less of the divinely constructed medium of illumination, than of the fragment of coloured glass, without which they have been taught to believe that that illumination could not have reached them."

One of the great principles on which the whole system of Anglo-Catholicism is built, is the doctrine of apostolical succession, that the commission with all its powers and privileges which Christ gave to his apostles has been conveyed in an unbroken line of succession down to the present day. If this be true, then the regularly ordained bishops stand in the same position, and hold the same relation to the Church now that the apostles themselves did. "Our ordinations," says Dr. Hook, "descend in an unbroken line from Peter and Paul, the apostles of the circumcision and of the Gentiles. These great apostles successively ordained Linus, Cletus, and Clement, bishops of Rome; and the apostolical succession was regularly continued from them to Celestine, Gregory, and Vitalianus, who ordained Patrick, bishop of the Irish, and Augustine and Theodore for the English. And from those times an uninterrupted series of valid ordinations has carried down the apostolical succession in our churches to the present day. There is not a bishop, priest, or deacon among us who may not, if he please, trace his spiritual descent from Peter or Paul." These are bold assertions, but unfortunately they proceed on an assumption which no Anglo-Catholic can possibly establish to be well founded,—that the apostolic office

admitted of succession. The office of the apostles was peculiar, extraordinary, and miraculous, and, therefore, necessarily temporary. They were inspired men, and possessed of the power of working miracles, and these qualities being strictly supernatural, it was impossible that they could communicate them to others. And as to the succession of which Dr. Hook speaks, it is a fiction, not a reality. Peter, Linus, Cletus, Clement: such is the order of the first bishops of Rome as given in the quotation we have just made, and if the Anglo-Catholic divine had gone one step further, he would in all probability have added Anacletus. Is the testimony of the early Church unanimous on this point? Far from it. Tertullian, and Rufinus, and several others, place Clement next to Peter; Irenæus and Eusebius set Anacletus before Clement; Epiphanius and Optatus place both Anacletus and Cletus before him, while Augustine and Damasus make Anacletus, Cletus, and Linus all to precede him. Well may Stillingfleet say, in noticing this diversity of opinion in reference to the very first links of the chain of succession, "How shall we extricate ourselves out of this labyrinth?" But even were the chain unbroken, in point of persons, how shall we secure it being unbroken in point of virtue? If all that is required in the Romish Church to make ordination valid, in the case of every individual link in the chain, were not complied with; nay, if in one single case there was a failure, the boasted succession becomes an utter nullity. Well may Chillingworth remark, "that of ten thousand requisites, whereof any one may fail, not one should be wanting, this to me is extremely improbable, and even cousin-german to impossible." And yet, on this doubtful foundation, the Anglo-Catholics, in common with the most bigoted Romanists, build an arrogant and presumptuous claim, which goes to unchurch all Presbyterian churches and Protestant dissenters of every kind.

Sacramental efficacy, or the power of the sacraments in themselves to impart grace, is another peculiar tenet of the Anglo-Catholic party in the Church of England. This doctrine, indeed, is intimately connected with those already noticed. God's grace and our salvation depend, according to this theory, on the virtue of the sacraments, and that virtue itself depends on the apostolical succession of those who administer these sacraments. On these points conjunctly viewed, the whole system of Anglo-Catholicism is founded. The efficacy of the sacraments, *ex opere operato*, has ever been a favourite doctrine of the Romish Church, tending as it does to exalt the clergy in the estimation of the people, by holding them forth as possessed of a mysterious power to communicate effectually the only means of salvation. Thus they come to be regarded with the deepest reverence, and the sacraments are converted into a species of magical charms, which work in some mysterious way altogether independently of the concurrence of the person to whom they

are administered. Such tenets meet with not the slightest countenance from the Word of God. On the contrary, the whole efficacy of ordinances of every kind is attributed in Scripture to the blessing of Christ, and the working of his Spirit; for an apostle expressly declares 1 Cor. iii. 7. "So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

The Anglo-Catholics openly avow also their belief in the Romish doctrine of baptismal regeneration. Thus in the Tract on Baptism, it is said, "Whosoever of us has been baptized was thereby incorporated into Christ." "Our life in Christ begins when we are by baptism made members of Christ, and children of God." And again, "Baptism is the channel through which God bestows justification, and faith is the quality through which we receive it." In support of their views, the writers of the Oxford Tracts adduce various passages of Scripture, in which there is undoubtedly declared to be an intimate connection between baptism and regeneration. But the fallacy which runs through the whole of the reasonings of the Anglo-Catholics, is a confounding of two different kinds of baptism spoken of in the New Testament—a baptism by water, and a baptism by the Spirit. The two are not necessarily and inseparably connected; nay, the great distinction which John the Baptist declared to lie between his baptism and that of Christ, is thus expressed, "I indeed baptize you with water; but he will baptize you with the Holy Ghost." And the same testimony was given by our Lord himself, "John truly baptized with water; but ye shall be baptized with the Holy Ghost." It is to be carefully noted then, that baptism with water is a mere adjunct and emblem of the all-important baptism with the Holy Spirit sent down from heaven; the former being a mere rite, the latter a reality. Nowhere in Scripture is the rite spoken of as connected with regeneration, unless when conjoined with the reality. Thus in John iii. 5. we find our Lord declaring, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." It is by baptism with the Spirit that we are regenerated, but not by the mere ritual and outward washing with water. The latter is an appointed and important ordinance, deriving all its importance, however, and all its efficacy from the fact that it is a symbol, a memorial or type of the grand reality contained in the former.

The last doctrine of the Anglo-Catholics to which we advert, as classing them with Romanists rather than with Protestants, is the real presence of Christ in the sacrament of the supper, that it is a sacrifice offered to God, and that it confers grace upon the recipient. The monstrous dogma of transubstantiation is taught in the Oxford tracts, without the slightest reserve, and Dr. Pusey goes so far as to boast that his is the only church which has the body of Christ to give to the people, and one of the tracts speaks of the clergy as "entrusted with the awful

privilege of making the body and blood of Christ." Not that the Tractarians teach transubstantiation in the same sense as the Church of Rome. They modify the doctrine in some degree by maintaining that the body of Christ is present not with the material qualities of a body, or with "bones and sinews," as the Catechism of the council of Trent teaches, but after a transcendental manner, being really and yet only spiritually present. Such an explanation of the matter is simply darkening counsel by words without wisdom. And as to the sacrifice of the mass, which in substance the Anglo-Catholics hold, the question naturally arises. How can there be a sacrifice where there is no shedding of blood? An "unbloody sacrifice" is a contradiction in terms. And it is contrary surely to sound reason that the commemoration of a sacrifice should be considered as the sacrifice itself. Besides, Scripture gives no uncertain deliverance upon this subject. Heb. x. 12, 26. "But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

Thus have we rapidly sketched the leading doctrines advanced by the Anglo-Catholic party in the Church of England. Their system was not all at once but gradually developed; and as might have been expected, the publication of their semi-Popish opinions awakened an opposition of no ordinary kind. For upwards of twenty years has the controversy raged, and during that time the public press has teemed with tracts, pamphlets, reviews, and treatises on both sides of the questions at issue. Meanwhile the Anglo-Catholics have been rapidly growing both in numbers and in influence. Many, particularly of the younger clergy, joined their ranks. These carrying out the principles of the party to their legitimate conclusions, began to doubt the firmness of the foundation on which their own church rested. They made no secret of their preference of Romanism to the principles of the Reformation. A few ardent spirits feeling the inconsistency of their position, resigned their livings and joined the Church of Rome. The occurrence of several cases of secession opened the eyes of multitudes to the real principles and character, and undoubted tendency of the Anglo-Catholic movement. The leaders of the party seemed anxious to lay the spirit they themselves had raised. With this view, Dr. Pusey, in 1839, published a Letter to the Bishop of Oxford on the "Tendency of Romanism," in which he endeavoured to show that the opinions which he and his friends had promulgated in the "Tracts," could not be justly regarded as having led to the recent secessions; but that, on the contrary, the Anglo-Catholics were engaged rather in opposing ultra-Protestantism than in supporting Popery. Notwithstanding this disclaimer, the practical tendency of the system was manifest from the increasing number of secessions

which were ever and anon taking place. Conscientious young men, who had embraced the views of the Anglo-Catholics, refused to take orders in the English Church, feeling that the opinions which they had adopted were at variance with the Thirty-nine Articles. To allay the scruples of such persons, Mr. John Henry Newman produced the Tract number ninety, which was the last of the series, and which caused greater excitement in the public mind than any of its predecessors. In that celebrated Tract, the author laboured to show that with perfect safety to his conscience an Anglo-Catholic might append his name to the Thirty-nine Articles. The perverse ingenuity of the argument called forth the formal condemnation of the Tract by the University of Oxford, and although Dr. Pusey rushed to the defence of his friend by a published Vindication of the principles of non-natural interpretation, on which the argument of the Tract in question proceeded, such was the feverish excitement produced in the minds of all true friends of the Church of England, that it was deemed proper to discontinue the issue of the Oxford Tracts from that time. Even this, however, would not have allayed the ferment had not Mr. Newman belied his own principle, as to the possibility of an Anglo-Catholic conscientiously remaining in connection with the Church of England, by himself abandoning that Church and joining the Church of Rome.

The secession of Mr. Newman, which took place in 1845, was quite an era in the history of Anglo-Catholicism in England. The tendency of the system was now beyond a doubt. In the course of a few months, a considerable number of the party resigned their livings, and quitted the ranks of Protestantism. Among these were some ministers of standing in the church. Others of the party retained their ministerial charges, asserting their right to hold Romish doctrine, and striving to conform in the outward ceremonial of their service to the requirements of the Romish ritual. Old customs which had long ago become obsolete were revived, and practices unknown in any of the churches of the Reformation were introduced. Mediæval architecture, chiefly under the skilful direction of Mr. Pugin, became fashionable in the construction and repair of parish churches. Poetry, novels and tales were made the vehicle of diffusing among the people the principles of Anglo-Catholicism. Only very feeble resistance was made by the bishops to the innovations introduced in several churches. Matters at length assumed so alarming an aspect, that the Archbishop of Canterbury found it necessary, in 1845, to issue a letter to the clergy and laity of his province, calling upon them to beware of introducing innovations without the general acquiescence of the people, and to be on their guard against incurring a risk of division by any attempt at change. This cautious interference of the archiepiscopal dignity was successful to some extent in arresting the tide of innovation, but

from the language in which the letter was couched, the strange practices which had been introduced into some of the richer congregations of the metropolis were still continued. Several churches in the country, following the example of these wealthy congregations in London, adopted the innovations concerning which the Archbishop of the diocese had given no authoritative decision.

In 1847 the controversy assumed a new aspect, in consequence of the arbitrary conduct of the Bishop of Exeter, who, being a vigorous supporter of Anglo-Catholic doctrine, refused to institute Mr. Gorham to the living of Bramford-Specke, on the ground of unsoundness in doctrine, because in a protracted examination, chiefly on the subject of baptismal efficacy, he refused to declare his belief in baptismal regeneration. From the decision of the Bishop, Mr. Gorham appealed to the Court of Arches, but without success. The Bishop's decision was confirmed, to the triumph of the Anglo-Catholic party, and the distress of the friends of Evangelical truth. An appeal was immediately lodged before the judicial committee of the Privy Council, and at length, after considerable delay and deep anxiety, a decision was obtained in February 1850, reversing the decision of the inferior court. The final result of this long-protracted case was felt by the Anglo-Catholics to be a heavy blow to their party. Solemn protests against the decision were published by the leaders of the party, and numbers who held their principles went over to the Church of Rome. In the course of 1850 and 1851, nearly one hundred clergymen of the Church of England exchanged the Protestant for the Romish communion, including Archdeacon Manning and Henry Wilberforce, a brother of the Bishop of Oxford. Numbers of the laity followed, and before the end of 1852 the number of perverts to the Romish church from the Anglo-Catholic party amounted to two hundred ministers, and the same number of laymen. Since that period occasional secessions have been taking place, and within the church practices are followed, not secretly, but openly in many churches, which are rapidly assimilating the service of the Church of England to that of the Romish ritual.

Throughout the whole of the Anglo-Catholic controversy, but more especially since the final decision of the Gorham case, the question has been much agitated as to the right of the civil power to interfere, and still more the right of the crown to exercise supreme authority, in things ecclesiastical. Accordingly, various attempts have been made of late years to revive convocation, for the purpose of taking synodical action and managing ecclesiastical affairs. These attempts, however, have been as yet altogether ineffectual. The supremacy of the Queen in matters ecclesiastical, in so far as regards the Church of England, is an acknowledged principle of English law. This question has of late been brought into discussion by the Tractarians with considerable keenness, and Mr. Robert Wilberforce, another brother

of the Bishop of Oxford, has seceded to the Church of Rome professedly on this very ground, as set forth in a recent 'Inquiry into the principles of Church Authority; or reasons for recalling my Subscription to the Royal Supremacy.' What first aroused the attention of some of those individuals, who now belong to the Anglo-Catholic party, to the question as to the supremacy of the Queen in ecclesiastical matters, was the suppression some years ago, by the authority of Parliament, of several bishoprics in Ireland, in the face of the solemn protest of the Bishops and Clergy of the Church of England. Since that time, and still more since the final decision of the Gorham case, this point has been agitated by the Tractarians with more zeal than prudence. Being both a political and religious question, affecting the very elements of the British constitution, and the security of the National Church of England, it is far from desirable that such a point should be brought under discussion. The Anglo-Catholics generally, while they agree with Mr. Wilberforce in disowning the supremacy of the civil authority in matters of religion, feeling that by remaining in the church they are in reality acknowledging that supremacy, endeavour to persuade themselves and others that they maintain their consistency, by qualifying their acknowledgment with the important proviso, "*quantum per Christi legem licet*," "as far as is permitted by the law of Christ." Thus they allege that they give no authority to the prince, except what is consistent with the maintenance of all those rights, liberties, jurisdictions, and spiritual powers "which the law of Christ confers on His church." It is unfortunate, however, for the numerous adherents of this influential party, that the law of the land makes no such exception, and, therefore, if at any time a collision shall take place between the civil and ecclesiastical authorities, the party must either succumb to the authority of the State, or as their only alternative, abandon their connection with the Church. See CONVOCATION, ENGLAND (CHURCH OF).

ANGLO-SAXON CHURCH. Christianity, it is probable, was planted in Britain by missionaries from the East in the latter part of the second century. There it continued to exist, and even to flourish, amid much opposition and many corruptions. The English were frequently harassed by invasions from their northern neighbours the Picts and Scots, and at length, towards the middle of the fifth century, finding themselves unable to resist their old enemies, or to obtain help from the now powerless Romans, they had recourse to the Anglo-Saxons, a warlike branch of the great German race. Hengist and Horsa, with their Saxon followers, responded to the invitation, but with the cruel treachery of a barbarous nation, they turned their swords against the people they came to assist, made themselves masters of the land, leaving only the mountains of Wales, and the wild moors of Northumberland and

Cornwall, to the Britons, while they themselves partitioned the country into different provinces, founding the kingdom of the Anglo-Saxon Heptarchy. The invaders brought along with them to the shores of England their barbarous customs and their Pagan idolatry, "and in every quarter," to use the language of D'Aubigné, "temples to Thor rose above the churches in which Jesus Christ had been worshipped." A century and a half after this period, Gregory the Great, Bishop of Rome, conceived the idea of founding a church among the Anglo-Saxons. The circumstances which led to the formation of this plan are thus detailed by Neander. "An impression which he had received in his early years, that is before he was a bishop, and was still the abbot of a convent in Rome, inspired him with the first wish to accomplish this object. While walking one day about the market-place, and noticing the foreign merchants offering their wares for sale, his attention was particularly attracted by the noble appearance of some youths who, brought from abroad, were about to be sold as slaves. He inquired respecting their country, and learnt, to his great affliction, that this people, so favoured by nature, were wholly destitute of the higher gifts of grace. His resolution was immediately taken to visit their land, in order to attempt their conversion; and this design he would have accomplished had he not been recalled, when some days on his journey, by the then Bishop of Rome, according to the wish of the Roman community. But he could not give up the thought of this mission, and he seems to have been engaged with plans for its accomplishment from the very commencement of his career as bishop of Rome. Thus he instructed the presbyter, whom he charged with the administration of the church possessions in France, to employ a portion of the money collected in that country in the purchase of Anglo-Saxon youths, who might be offered for sale. They were to be sent to Rome, accompanied by a priest, who, in case of mortal sickness, might administer baptism to the sufferer, and such as arrived at Rome were to be placed in convents, and there instructed and brought up. Gregory probably intended to employ them, when they had become monks, as missionaries among their countrymen."

While Gregory was meditating the despatch of a mission to the Anglo-Saxons, an occurrence took place which promised to be favourable to his design. Ethelbert, king of Kent, the most powerful of the petty monarchies composing the heptarchy, had married Bertha, a Christian princess of Frank descent, and who having free permission to practise the rites of her own religion, had brought with her a bishop named Liuthard. The way being thus evidently paved for the accomplishment of his designs, Gregory sent to England, A. D. 596, a Roman abbot, Augustine, with a numerous train of followers, including no fewer than forty monks. They landed in the isle of Thanet in the eastern part of

Kent, and on learning their arrival and intentions, Ethelbert received them in the open air to avoid magical spells, and stated that he could not, without more deliberation, quit the religion of his country, but that, in the meantime, he would allow them a residence in the town of Canterbury, and give them permission to use their best endeavours for the conversion of his subjects. They entered the city in solemn procession, carrying the picture of Christ and a silver cross, and singing the Litanies. Having set themselves to the discharge of the object of their mission, they distinguished themselves by their prayers, fastings, and discourses. The result was far beyond their most sanguine expectations. They made numerous converts, of whom they baptized ten thousand on Christmas day, A. D. 597; and at length the king himself was received into the communion of the Church of Rome.

By the command of the Pope, Augustine proceeded to France, where he received episcopal consecration at the hands of the Archbishop of Arles, and Gregory being informed of the remarkable success which had attended his labours among the Anglo-Saxons, sent him additional assistants, chiefly monks, with the Abbot Mellitus at their head. Along with the pallium, the sign of archiepiscopal dignity, Augustine received from Rome a letter of instructions on forming the English prelacy, and, besides a copy of the Holy Scriptures, several ecclesiastical vessels, dresses, and ornaments. At the same time, Gregory despatched an admonitory letter to Ethelbert, in which he stated, that he had at first intended to insist on the converted monarch demolishing every one of the idolatrous temples in his kingdom; but that, on mature reflection, he thought that these temples, if well built, should not be destroyed; but that being sprinkled with holy water and furnished with relics, they should be used as temples of the living God. In the same manner he proposed that the people should be allowed a compensation for the loss of the festivals kept in honour of their gods; that holydays should be instituted in memory of the consecration of churches, or of the saints, whose relics they enshrined, and that on such days the people were to erect green arbours around the churches, and there to eat their festive meal, giving thanks to God for these his temporal blessings.

The intention of Gregory, in nominating Augustine the first archbishop of the new Anglo-Saxon Church, was to establish a fully organized hierarchy in England. London was to be made the chief city of the province, having twelve subordinate bishoprics. The second metropolitan seat was to be fixed at York, when Christianity should have sufficiently spread through the country. Each archbishopric was to be independent of the other, and to be esteemed of equal dignity, subject only to the see of Rome. Augustine found it impossible literally to follow out the arrangements of the Pope, London being the

chief city of a different kingdom, that of the East-Saxons. Through the influence of Ethelbert, however, Christianity found an entrance into that province also, and Augustine succeeded in founding an archbishopric at London. According to the directions of the Pope, Augustine was to exercise the highest authority, not only in the newly established Anglo-Saxon Church, but also in that of the ancient Britons. In this, however, the see of Rome was stretching its authority beyond what would readily be recognized. The British Church had not received Christianity from Rome, but from the East; and, therefore, they had not been accustomed to acknowledge the Roman Church as their mother; but regarded themselves as occupying an entirely independent position. In some of their ecclesiastical observances, also, they differed from the Church of Rome. Among these may be mentioned the time of keeping the festival of Easter; the form of the tonsure; and several of the rites practised at baptism. Augustine, naturally ambitious, wished to bring the Britons also under his spiritual authority; and Ethelbert, desirous of effecting a union of the two churches, arranged a conference between Augustine and the bishops of the neighbouring British province. The meeting took place, according to an ancient German custom, under an oak, but was altogether ineffectual in subduing the hostility of the Britons to the Anglo-Saxon as being in subjection to the Roman Church.

The death of Augustine in A. D. 605 weakened the Anglo-Saxon Church, and the subsequent death of King Ethelbert in A. D. 616, proved its almost entire extinction. Eadbald, the son and successor of Ethelbert, returned immediately to the old idolatry, and a similar revolution took place in East-Saxony on the death of its monarch. The cause, however, soon after revived, and before the end of the seventh century Christianity had extended itself over the whole of the Anglo-Saxon heptarchy; though its progress was frequently interrupted by civil feuds, foreign invasions, and the repeated and unadvised attempts of the Anglo-Saxon bishops to make those of Scotland and Wales acknowledge their primacy, and keep Easter, and baptize according to the ritual of Rome.

The government of the Anglo-Saxon Church was, like that of Rome from which it had its origin, Episcopal, an archbishop and bishop being the rulers of the Church, though subject to their own national as well as to general councils; and in some instances to the Wittenagemote, and in their temporal concerns, to the king. Under their authority the subordinate clergy possessed various powers and privileges. The chief of the official duties of the clergy was, that of reading the Scriptures and expounding them for the benefit of the people. The Anglo-Saxons possessed parts of the Sacred volume in their vernacular tongue for some centuries; but the earliest version of which there is any account appears to be a translation of the Four Gospels

made about A. D. 680, by one Aldred a priest. The Psalms were rendered into the ordinary language by Adhelm, first bishop of Sherborne, about A. D. 706, and the Evangelists by Egbert, bishop of Lindisfarne, who died in A. D. 721. A few years after, the Venerable Bede translated the entire Bible; and nearly two centuries afterwards King Ælfred executed another version of the Psalms. A Saxon translation of the Pentateuch, and some other books of the Old Testament, is also attributed to Ælfric, archbishop of Canterbury, A. D. 995, and in the same century a translation of the Scriptures was executed under the patronage of Æthelstan.

In the performance of their religious ceremonies, the Anglo-Saxon priests were to celebrate mass only in churches and on the altar, excepting in cases of extreme sickness. Their garments were to be woven; one was to be present to make responses; and mass was to be performed fasting, not more than thrice in the day, and then with pure bread, wine, and water for the Eucharist. The sacramental cup was to be of gold or silver, glass or tin, and not of earth, at least not of wood; the altar was to be clean and well covered, and no woman was to approach it during mass. The priest's books appear to have been numerous, since Ælfric says they ought at least to have a missal, singing-book, reading-book, psalter, hand-book, penitential, and numeral-book. They were also to sing from sunrise with the nine intervals and nine readings. As might have been expected from their Roman origin, the Anglo-Saxon Christians used both crucifixes and the sign of the cross, but they seem not to have held the doctrine of transubstantiation. It must be admitted, however, that they retained some of the superstitions which belong to Romanism, particularly an extravagant regard for relics. Even the linen which held relics was adored, and they were considered as amulets from danger on journeys. They were also worn about the neck, sold at a high price, and preferred to all other presents.

Penances of various degrees of severity were inflicted for crimes in the Anglo-Saxon Church: The heaviest penance consisted in not wearing arms; in long travelling barefoot, without shelter by night, but continually fasting, watching, and praying; in not going into a bath; not cutting the hair or nails; not eating flesh, or drinking intoxicating liquors; and not entering a church. Long fastings were frequently ordered, but a seven years' fast might be performed in three days if 840 persons could be prevailed upon to join in it. By the laws of Ethelred, which were enacted in the tenth century, a day's fasting might be redeemed for a penny, or the repetition of two hundred psalms; and a twelve-month's fasting for thirty shillings, or setting at liberty a servant of that value. A singular instance of national penance, which occurred about A. D. 1015, is mentioned by Mr. Thomson, in his 'Illustrations of British History': "It having been reported to the

Wittenagemote that St. Michael had greatly befriended the Danes in Apulia, a general fast was ordered on the Monday, Tuesday, and Wednesday before his festival. Every man was to go without ornaments barefoot to church, confession, and with the holy relics; to call inwardly in their heart with all diligence to Christ; to fast on bread and water; and to give alms of a hide-penny or penny's worth. No work was to be done, the monks in every minster were to sing the Psalter and to say mass 'till things become better.'"

It is generally supposed that the Anglo-Saxon churches were built in places where the bodies of saints were discovered, consisting at first of small wooden oratories, thatched with rushes, and sometimes wholly constructed of woven wands. As the practice of architecture improved, better materials were used, and Firman took the thatched roof from the church of Durham, and covered it with leaden plates. Wilfred, archbishop of York, about A. D. 709, erected churches of polished stone at Ripon and Hexham. Organs were introduced into the Anglo-Saxon churches so early as the eighth century. Ecclesiastical chanting was practised at Canterbury by Theodore and Adrian; after which it was adopted in the other English churches. The Roman mode of singing was brought from Rome in A. D. 678, and became a favourite study in the Saxon monasteries.

Bells were probably first introduced in the seventh century. In the oldest Anglo-Saxon buildings they were not enclosed in towers, but placed under a small arch, the ropes passing through holes into the roof of the church, having hand-rings of brass and even of silver. They were originally rung by the priests themselves, and afterwards by servants. At certain seasons the choirs of the churches were strewn with hay, and at others with sand; on Easter Sunday with ivy-leaves, and sometimes with rushes. The doors were locked till the first hour or prime, and from dinner till vespers; and some of the books in the choir were covered with cloths. It is supposed that many undoubted specimens of Anglo-Saxon churches are still remaining in various parts of England.

ANGONCLYTÆ (Gr. *a gonu klino*, not to bend the knee), a name given to a Christian sect in the eighth century, who held that it was superstitious to bend the knees in prayer, or to prostrate the body; and, therefore, they always prayed standing.

ANIMALS, CLEAN and UNCLEAN. In the Mosaic Law a distinction was established between certain animals which were allowed to be eaten by the Israelites and pronounced clean, and others which were forbidden to be eaten, and pronounced unclean. The following list of animals which were accounted unclean by the Hebrews is founded chiefly on the Vulgate:—

I. QUADRUPEDS. The camel, hare, hog, porcupine, or hedge-hog.

II. BIRDS. The eagle, ossifrage, sea-eagle, kite, vulture and its species, raven and its species; ostrich, owl, moor-hen, sparrow-hawk, screech-owl, cormorant, ibis, swan, bittern, porphyry, heron, curlew, lapwing.

III. CREEPING THINGS. The weasel, mouse, shrew-mouse, mole, camelion, eft, lizard, crocodile.

It would appear from Gen. vii. 2, that the distinction between clean and unclean animals was recognized long before the giving of the Law, nay, even before the flood; but the remark of Spencer, in his erudite work, '*De Legibus Hebræorum*,' is not, perhaps, without foundation—that Moses, in giving an account of the Deluge, speaks of *clean* and *unclean* animals by way of anticipation. Noah, therefore, may have been guided by supernatural inspiration in his selection of animals, without the recognition of a distinction which was only established at an after period, and in the full knowledge of which Moses writes his history.

The question as to the precise object of the appointment of such a distinction has given rise to considerable discussion among the learned. Michaelis seems to regard it as founded on the very nature of the animals themselves, and remarks, "that in so early an age of the world, we should find a systematic division of quadrupeds so excellent, as never yet, after all the improvements in Natural History, to have become obsolete; but, on the contrary, to be still considered as useful by the greatest masters of the science, cannot but be looked upon as truly wonderful." The learned critic here alludes obviously to the distinction between the *Solidipede* and the *Fissipede* animals, and also to the classification of the *Ruminants* as a species distinct and separate from all others. But while some have thus imagined the difference in question to have been founded exclusively on physical, others have rested it on physiological grounds, supposing that certain animals were to be eaten simply because they were wholesome and suitable, while others were prohibited because unwholesome and unsuitable. But the Scriptures set before us a far higher reason, alleging that the design was both moral and political, being intended to preserve the Hebrews a distinct people from the idolatrous nations. This is plainly stated in Lev. xx. 24—26, "I am the Lord thy God, which have separated you from other people. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine." Agreeably with this, Moses thus reasons with them, Deut. xiv. 2, 3, 21, "Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

Thou shalt not eat any abominable thing. Ye shall not eat any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien; for thou art an holy people unto the Lord thy God." It was highly improbable that they would ever worship those animals which they daily fed upon. He permitted them to eat such as were generally worshipped by the Egyptians. This established a most effectual wall of separation between the Hebrews and that animal-worshipping people. Accordingly, when the Hebrews came to dwell in that country, a separate district was assigned them as their place of residence, this being all the more necessary, as some of the animals which were eaten by the Hebrews were accounted sacred by the Egyptians; and, therefore, it was unlawful to kill them. On this subject, it has been well remarked by an intelligent American author, "This statute, above all others, established not only a political and sacred, but a physical separation of the Jews from all other people. It made it next to impossible for the one to mix with the other either in meals, in marriage, or in any familiar connexion. Their opposite customs in the article of diet not only precluded a friendly and comfortable intimacy, but generated mutual contempt and abhorrence. The Jews religiously abhorred the society, manners, and institutions of the Gentiles, because they viewed their own abstinence from forbidden meats as a token of peculiar sanctity, and of course regarded other nations, who wanted this sanctity, as vile and detestable. They considered themselves as secluded by God himself from the profane world by a peculiar worship, government, law, dress, mode of living, and country. Though this separation from other people, on which the law respecting food was founded, created in the Jews a criminal pride and hatred of the Gentiles; yet it forcibly operated as a preservative from heathen idolatry, by precluding all familiarity with idolatrous nations."

Another reason of the distinction being established between clean and unclean animals was, that the Hebrews being "a peculiar people" devoted to God, might be reminded of the importance of studying the habitual cultivation of moral purity. Thus they were taught God's discernment of sin, and the stigma he had put upon it. Though there was nothing morally different between one beast and another, yet if God put this difference between them, they were bound to regard them in this light; and it was thus that every beast became to them a remembrancer of the law calling upon them to distinguish between what was right and what was wrong, what was permitted and what was forbidden. Thus the primary use of this arrangement appears to have been to impress the minds of the Israelites with moral distinctions.

The ancient Jewish interpreters endeavour to account for their nation being laid under certain re-

strictions in regard to food, by declaring that to the eating of certain animals may be ascribed a specific influence upon the moral temperament. But such explanations are of a very inferior and subordinate kind. The great and important origin of the whole was unfolded to Peter in the remarkable vision recorded in the tenth chapter of the Acts of the Apostles. On relating the vision to the people that were met in the house of Cornelius, Peter said, "Ye know that it is not lawful for a man that is a Jew to keep company with or come unto one of another nation; but God hath showed me that I should call no man common or unclean;" or, in other words, "God hath showed me that a Jew is now at liberty to keep company with or come unto one of another nation, which, so long as the distinction between clean and unclean beasts was in force, it was not lawful for him to do." The existence and continuance of this distinction, then, between clean and unclean animals, was designed to be a perpetual security against the familiar intercourse of the Jews with the heathen and idolatrous nations, that the pure worship of the true God might be preserved upon the earth, and there might be a seed to serve Him in every generation.

ANIMAL-WORSHIP. This species of worship seems to have prevailed at a very remote period, chiefly among the Egyptians. We find the Israelites in the wilderness worshipping the golden calf. The general opinion is, that the Hebrews had learned this kind of idolatry in Egypt. This explanation of the matter is given also by the rabbinical writers. Thus, in the 'Pirke Elieser,' quoted by Bishop Patrick, we are told that "they said unto Aaron, The Egyptians extol their gods; they sing and chant before them, for they behold them with their eyes. Make us such gods as theirs are, that we may see them before us." The peculiar form of the idol which was made on that occasion, renders it in the highest degree probable that the whole transaction is to be traced to their familiarity with the idol-worship of Egypt. That people were in the habit of paying divine honours to Apis, in the form of an ox or bull, and this suggested the idea of the calf. Various allusions to the animal-worship of the Egyptians as not being unknown to the Hebrews, occur throughout the Scriptures. Thus Joshua exhorts the people—Joshua xxiv. 14, "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood and in Egypt; and serve ye the Lord." The animals held in veneration in Egypt seem to have been very numerous, including sheep, dogs, cats, storks, apes, birds of prey, wolves, and all kinds of oxen. Each city and district entertained a peculiar reverence for some beast or other, in honour of which they built a temple. These animals were maintained in or near the temples, and had all manner of luxuries provided for them. Both Diodorus Siculus and Herodotus say, that when the

sacred animals died, the people went into mourning, prepared sumptuous funerals and magnificent tombs for them, and showed every token of respect for their memory.

Learned men have speculated on the probable origin of animal-worship among the Egyptians, and no small difference of opinion has existed on the subject. The most plausible theory is, that some analogy was supposed to exist between the qualities of certain animals and those of some of their subordinate divinities. These animals were consecrated to the deities whom they were thought to resemble; and at length they were regarded as the visible emblems of such deities. The great mass of the people, however, soon forgetting the merely emblematical character of the animals, worshipped them directly and exclusively. In a country like Egypt, where hieroglyphics were held in such estimation, the symbolic animals came naturally to be regarded as representing the deities to whom they were consecrated. Thus Jupiter Ammon was represented under the figure of a ram, Apis under that of a cow, Osiris of a bull, Pan of a goat, Thoth or Mercury of an ibis, and Bubastis or Diana of a cat. The animal in process of time received the name of its corresponding deity; and thus, in the vulgar mind, instead of being associated with the deity which it represented, it was transformed into the ultimate object of worship. Thus animal-worship in all its grossness would be established among the people. The learned author of the article *Mythology* in the 'Encyclopædia Britannica,' attributes the origin of the whole system to Thoth, or Mercury Trismegistus, who is said to have been the first that "discovered the analogy between the divine affections, influences, appearances, operations, and the corresponding properties, qualities, and instincts of certain animals."

Plutarch informs us that the Egyptians themselves have traced the origin of animal-worship to a war which raged between Typhon and the gods with such severity, that they were obliged to take shelter in the bodies of living animals. Others try to find an explanation of this worship by a reference to the doctrine of metempsychosis, or transmigration of souls, alleging that not only souls, but also the gods themselves, pass through the bodies of beasts; and thus these beasts became objects of religious adoration. The opinion has been maintained by several writers on mythology, that the Egyptians worshipped animals chiefly on account of their utility; hence the ox as venerated for his value in the employments of agriculture, and the dog for his fidelity to man. But the true origin of the matter is, that the animals worshipped in Egypt were figures or representatives of the gods. It is well known that every one of the Pagan deities had his own animal consecrated to him. Thus the pigeon was dedicated to Venus; the dragon and the owl to Minerva; the peacock to Juno; the eagle to Jupiter; and the cock to Æsculapius. These consecrated

animals being introduced to the temples, rapidly passed into objects of worship. Herodotus, in speaking of these animals, remarks: "The Egyptians look upon it as a great honour to have the feeding and bringing up of these animals committed to their care; every inhabitant pays his vows to them, and thus he pays his homage to that god to whom the beast is consecrated." From this and many other such passages which occur in ancient authors, it is plain that the more intelligent among the Egyptians did not worship the sacred animals as gods, but only as figures or representations of the gods. Hence all authors agree in asserting that the ox, or Apis, was the representation, some say of Serapis, others of Osiris; Lucian is the only author who asserts that Apis was the great god of the Egyptians, wishing thereby to ridicule the religion of that ancient nation.

So extensively did animal-worship prevail among the ancient Egyptians, that almost every animal known among them was sacred to one god or another. Even the scarabæus or beetle made a considerable figure in their temples. "The cats," says Herodotus, "when dead, are carried to sacred buildings, and after being embalmed, are buried in the city Bubastis." The worship of the serpent appears to have been at an early period almost universal. Lands were set apart for the support of the sacred animals; men and women were employed to feed and maintain them. If a person killed one of these animals intentionally, he was punished with death. The murder of a cat, a hawk, or an ibis, whether designedly or not, so infuriated the people, that the offender was generally put to death on the spot, without waiting for a formal trial.

The three most elaborate attempts at an explanation of the origin of animal-worship, have been those given by Cudworth, Mosheim, and Warburton, all of them men remarkable alike for their learning and ingenuity. The first mentioned author supposes that the Egyptians held the Platonic doctrine of ideas existing from eternity, and constituting, in one of the persons of the Godhead, the intelligible and archetypal world. Philo mentions some who regarded every part of this intelligible system as divine. Hence, when they worshipped the orb of day, they professed to worship not the sensible luminary itself, but the divine *idea* or *archetype* of it; and, accordingly, proceeding on this presumption, Dr. Cudworth imagines that the ancient Egyptians, when they worshipped animals, meant to worship the divine and eternal *ideas* of these animals; but the great mass of the people were obviously unable to rise above the outward and sensible object, and therefore worshipped the animals and vegetables themselves. This theory, however plausible, wants probability, the doctrine of Plato concerning ideas being unknown for ages after animal-worship was established in Egypt.

Mosheim traces the strange superstition of animal-

worship to the policy of the prince and the craft of the priest. We learn from Herodotus, that the number of useful animals in Egypt was too small for the purposes of husbandry and other uses, but that the number of serpents and other noxious animals was so great as to call for active measures to be taken to extirpate them. Hence Mosheim supposes that the Egyptian rulers would discourage, as far as possible, the killing of sheep, goats, cows, or oxen, and would therefore declare it criminal to kill, or even to injure, such animals as the ichneumon and the ibis, the former being the natural enemy of the crocodile, and the latter of the serpent. In order to give additional force to the law, there might probably be superadded to it the sanctions of religion. Accordingly, the priests would declare, that certain animals were sacred, having a divine virtue in them, and, therefore, to kill them would be to incur the anger of the immortal gods. Such notions being inculcated upon the people, by the ministers of religion, they would thus be led naturally to attach a certain feeling of sacredness to the animals themselves, and the priests taking advantage of this superstitious feeling, would establish certain ceremonies and sacrifices as suited to each of these animals, and build temples and shrines in honour of them. Further to support this theory, Mosheim adduces the fact, that, besides the animals generally venerated throughout Egypt, each province and city had its own particular animal to which special honour was paid. He alleges, also, that not a single noxious animal was ever worshipped by the Egyptians until their country had been vanquished by the Persians, Typhon, the enemy of Osiris, and the representative of the evil principle, not having been worshipped in the earlier periods of their history. This ingenious writer argues, accordingly, that the worship of serpents, crocodiles, bears, and other noxious animals, was never known in Egypt until after the conquest of that country by the Persians, who had been, from the earliest ages, familiar with the dualistic theory of a good and evil principle.

Bishop Warburton, on the other hand, enters into an elaborate argument to prove, that animal-worship had its origin among the Egyptians in the use of hieroglyphical writing. Even after alphabetical writing had come into general use for civil and ordinary purposes, the learned prelate proves, by a number of quotations from ancient authors, that the priests still retained symbolical hieroglyphics as the medium through which to convey theological truth. These hieroglyphics represented animals and vegetables, which were intended to denote certain attributes of the gods, and the common people, no longer regarding them as symbols, began at length to venerate them as emblems of the deities themselves. And if the figures of animals and vegetables came thus to be viewed as sacred, it was surely natural to pass, by an easy process, to the veneration of animals and vegetables in themselves. Such are some of the most plausible hypotheses which have been

devised in modern times to account for the rise of animal-worship in Egypt. This species of idolatry, however, was not limited to the land of the Nile. It seems to have passed at a very remote period from Egypt to India; and hence we find the Hindus venerating the cow and the alligator. So strong is the feeling of sacredness which the natives of India attach to the latter of these two animals, that the Hindu mother rejoices, in throwing her child into the Ganges, to think that it is sure to be devoured by one of these holy alligators, and thus obtain an easy passport to eternal happiness. In short, in every country where gross idolatry has prevailed, the tendency has ever been not to rest contented with the worship of unseen gods, but to adore them in "an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."

Among the Greek and Roman nations of antiquity, animals were often consecrated to particular gods, as among the Egyptians. But in many of the modern heathen nations animal-worship is found existing in the most revolting form. In Japan the ape is worshipped, and a temple erected in its honour. (See APE-WORSHIP.) In Western Africa patron spirits are supposed to inhabit certain animals, and hence they become sacred. At Fishtown, on the Grain coast, certain monkeys found in the wood about the grave-yard are accounted sacred, because it is thought they are animated by the spirits of their departed friends. At Dixcove, on the Gold coast, the crocodile is sacred, as it was among the ancient Egyptians. At Papo and Whidah, on the Slave coast, a certain kind of snake is sacred. At Calabar and Bonny the shark is sacred, and human victims are occasionally offered to it. At the Gaboon the natives will not eat the parrot because it talks, and, as they say, is too much like man; but in reality, perhaps, because they have some suspicion that these birds are inhabited by the spirits of their forefathers. At Cape St. Catherine a certain tiger is also sacred. In Hindostan, not only the cow, as we have seen, but serpents also are looked upon with peculiar reverence. See IDOLATRY—PAGANISM—POLYTHEISM.

ANIMALES, a term of reproach which was given to the orthodox among the ancient Christians, by the Origenians, or followers of Origen, who denied the truth of the resurrection, and asserted that men should have only aerial and spiritual bodies in the next world. Hence those who held the general opinions of the early church—that the saints at the resurrection would rise with the same bodies as at present, only altered in quality, not in substance—were called, among other opprobrious epithets, *Animales*, as sensual, carnal in their opinions.

ANNA PERENNA, a female divinity among the ancient Romans. She is mentioned by Virgil in his fourth *Æneid* as a sister of Dido, queen of Carthage. After her sister's death, Anna fled to Italy, where she was treated with the utmost kindness by *Æneas*;

but having become jealous of Lavinia, and warned in a dream by the spirit of Dido, she drowned herself in the river Numicius. From that time she was worshipped as the nymph of that river, under the name of Perenna. Ovid, in his '*Fasti*,' speaks of her as having been regarded by some as Luna, by others as Themis. The festival in honour of this deity was celebrated in spring, on the 15th of March, with great joy and merriment.

ANNATES, the first year's revenues of an ecclesiastical benefice in the Church of Rome, which every new incumbent was required to remit to the Pope's treasury. It may easily be conceived, that by constantly advancing clergymen from poorer to richer benefices, and prohibiting pluralities, these *annates* might be made the source of immense income when levied throughout Christendom upon all the numberless officers in the churches and monasteries. It is doubtful what pope originated this ecclesiastical tax, but it has been often attributed to John XXII., whose zeal for the enlargement of the papal revenues is well known. Annates were abolished by the celebrated council of Basil, in the fifteenth century, all the decrees of which council were declared to be null by the council of Florence; and accordingly Romanists are in the habit of excluding the council of Basil from the list of ecumenical or general councils. The exaction of Annates, or first-fruits, from the clergy in England is supposed by some to have been first made by Pope Clement, in the reign of Edward I., but other writers are of opinion that annates were demanded previous to that period. This tax was a constant source of discord between the Popes and Catholic countries. At the Reformation in England under Henry VIII., an act was passed in 1532 abolishing the annates in so far as payable to the Pope. These amounted in England to a large sum annually, £160,000 having been paid to Rome since 1510, the second year of Henry's reign. As if, however, still to afford an opening for a reconciliation with Rome, a condition was annexed to the act of parliament, that if the Pope would either abolish the payment of annates altogether, or reduce them to a moderate amount, the king might declare, before next session, whether this act, or any part of it, should be observed. At length, in 1534, the sovereign was declared by parliament to be the supreme head of the English church, as he had been declared two years before by the convocation; and annates formerly payable to the Pope, were declared to belong henceforth to the crown. This act, however, was felt to be imperfect, being understood to apply only to the annates paid for archbishoprics and bishoprics; and, accordingly, it was followed up next session by a supplementary act, declaring that the annates, or first-fruits of every ecclesiastical living, should be paid to the king. A court was now erected by parliament for the collection and management of the annates, which was dissolved by Queen Mary; but, under Elizabeth, annates were restored to

the crown, and, for this purpose, they were made payable to the exchequer, while a new officer was created, called a remembrancer of the first-fruits, whose business was to take compositions for the same, and to report to the sheriff for prosecution, those who neglected payment.

In the reign of Queen Anne, the annates were surrendered by the crown for the better support of the clergy; and a standing commission was named as governors of what has ever since been called Queen Anne's Bounty, for the augmentation of the maintenance of the poor clergy, to whom she gave the first fruits. Every person who has less than £80 per annum, is understood to have a claim upon this fund; and, for its distribution to all cases deemed deserving, quarterly courts of the governors of the fund are held in December, March, June, and September. The annates are thus rendered a source of much comfort to many poor, but faithful and zealous, ministers of Christ, in connection with the Church of England. The governors are also authorized to receive contributions in behalf of this benevolent object from any who may voluntarily give their pecuniary aid to increase a fund of such manifest importance.

ANNE (FESTIVAL OF ST.), celebrated in the Greek Church on the 25th July.

ANNEMONTA, an inferior deity, adored by the worshippers of Vishnu the Preserver, the second member of the Hindu Triad. This subordinate divinity, who is properly the wind, attends upon Vishnu, and has a small pagoda erected in honour of him, within that of Vishnu. See HINDUISM.

ANNIHILATIONISTS, those who believe that the final punishment threatened in the gospel to the wicked and impenitent consists not in an eternal existence of misery and torment, but in a total extinction of being. This doctrine has been held by some writers of considerable eminence, particularly by the late Dr. John Taylor of Norwich, by the Rev. Mr. J. Bourne of Birmingham, and by Dr. Price. The same tenet was maintained by not a few of the ancient Pagans. Several Jewish writers also have held the doctrine of annihilation. Maimonides, for example, says that when the wicked die they "will be utterly destroyed;" David Kimchi, that "their souls will perish with their bodies;" and Manasseh Ben Israel, that "their torments will not be perpetual." Dr. Isaac Watts entertained the notion that the children of ungodly parents who die in infancy are annihilated.

The arguments in favour of the annihilation of the wicked, are given by Mr. Bourne in his 'Sermons.' The substance of these arguments may be thus stated. There are many passages of Scripture in which the ultimate punishment of wicked men is defined in the most precise and intelligible terms, to be an everlasting destruction from the power of God, which is equally able to destroy as to preserve. So when the Saviour is fortifying the minds of his disciples against persecution at the hands of man, he

expresses himself in these words, "Fear not them which kill the body, and after that have no more that they can do; fear him rather who is able to destroy both soul and body in hell." Here he plainly proposes the destruction of the soul, not its endless pain and misery, as the ultimate object of the divine displeasure, and the greatest object of our fear. And when he says, "These shall go away into everlasting punishment, but the righteous into life eternal," it appears evident that by that eternal punishment which is set in opposition to eternal life, is not meant any kind of life, however miserable, but the same which the apostle expresses by "everlasting destruction from the presence of the Lord and the glory of his power." This, it is argued, is the eternal death which in its full sense and meaning is the wages of sin.

In opposition to the annihilation of the wicked, it may be remarked, that in Scripture all men are said to "receive according to the deeds done in the body, whether they have been good or whether they have been evil." This, especially when viewed in the light of other passages, shows that there shall be different degrees of punishment, as well as of reward, in a future state of existence. Punishment, therefore, it is plain, cannot consist of annihilation, which admits of no degrees.

Again, the punishment of wicked men is said in Scripture to be the same as that of wicked angels. Thus Matt. xxv. 41, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The punishment of wicked angels, however, consists not in annihilation, but in torment, of which their present punishment is but a foretaste. They are "cast down to hell;" they are "reserved in chains under darkness unto the judgment of the great day." They are said to "believe and tremble;" they cried to Jesus while on earth, "What have we to do with thee? art thou come to torment us before the time?" evidently implying that torment, not annihilation, is to be their future and eternal doom.

Still farther, "everlasting destruction from the presence of God and the glory of his power" cannot mean annihilation, for that would be no exertion of divine power, but the suspension of it; and the second death is said to consist in being "cast into the lake of fire and brimstone," where "their worm dieth not and their fire is not quenched," where "there is weeping, and wailing, and gnashing of teeth"—expressions, all of which point to an eternal prolongation of existence, not annihilation.

Strangely in opposition to the doctrines of the *Annihilationists*, or, as they are more frequently called, the *Destructionists*, who imagine cessation of existence to be the consummation of the misery reserved for the wicked, is a prominent doctrine of Buddhism, which is the religion of upwards of three hundred millions of the human race, that what they call Nirvana, or annihilation, is the consummation of happi-

ness, reserved for those who have reached the highest degree of perfection. (See *ABSORPTION*). The grand end which the Buddhist sage aims at, is to obtain a final cessation of existence, to be nothing, absolutely nothing. So completely do extremes meet in the speculations of men.

ANNIVERSARIES. The ancient Greeks, convinced by reason and tradition that man was not annihilated at death, but that his nobler part was incorruptible, celebrated annually the commemoration of their departed heroes. Animated by a higher and a holier feeling, the early Christians were accustomed to hold a festival on the anniversary of the day on which a martyr had fallen, which, as being the date of his entrance on his eternal state of existence, they called his birthday. The festival on an anniversary was observed with great rejoicing. The place of meeting was the tomb of the martyr, situated in a remote and sequestered spot at some distance from the abodes of men, or, as was frequently the case, in a subterranean dungeon or catacomb. On the approach of the anniversary, groups of Christian families assembled to undertake the journey in company, and on reaching the sacred spot where the martyr had died for the cause of Christ, they proceeded to engage in divine worship, after which they partook together of the Lord's Supper. A collection was then made for the poor, and several hymns sung, when the acts of the martyr, whose anniversary they were holding, were publicly read, and the whole service was concluded by some pastor giving a practical address suited to the occasion. The earliest notice of such anniversaries occurs in the second century, on the martyrdom of Polycarp at Smyrna. The practice gradually became more common, and we find Cyprian at length, when in exile, writing to his clergy to be careful in keeping a record of the days on which the martyrs suffered, that there might be an anniversary commemoration made of them. And not only were the dates, but the minute details of the martyrdoms, preserved. These were read at the anniversary of a martyr. The third council of Carthage, which forbids all other books to be read in church except the canonical Scriptures, mentions the passions of the martyrs as books that might be read on their anniversary days of commemoration. Austin, Pope Leo, and Gelasius, often mention the reading of such histories in the African and Roman churches. The anniversary sermon became a very important part of the service on such occasions. Specimens of these productions by some of the ablest of the Christian fathers still exist.

It was customary for the primitive Christians at their anniversaries to celebrate a love-feast (see *AGAPÆ*), and as the tombs of the martyrs were at a distance from towns, a regular market was frequently held on the spot. For a long time the utmost decorum and even solemnity characterized these annual gatherings; but in course of time scenes of excess and revelry were occasionally witnessed, and

it became necessary to abolish the love feasts altogether. Another abuse, which was productive of the most injurious consequences to the cause of religion, rose out of these commemorations. It was a natural and proper thing to hold in high esteem the memory of those holy men who had shed their blood in the Redeemer's cause, but the simple services of these anniversaries at length degenerated into a superstitious homage paid to the glorified martyrs, and even to their bones and relics. "The degenerate professors of Christianity," as Dr. Jamieson remarks, "came to ascribe to them attributes, and to dignify them with honours higher than what were due to men; these anniversary memorials of the martyrs became so many polluted fountains from which was yearly discharged an increasing torrent of superstition on the churches." The simple form of the anniversary was exchanged for the ostentatious ceremonial of the Festival of the Martyr, and Popery engrafted upon a solemn Christian service a number of superstitious and unscriptural rites. See *FESTIVALS*.

ANNUNCIADA, a society founded at Rome in 1460 for the marrying of poor maids. Every Lady-day this institution gives sixty Roman crowns, a suit of white serge, and a florin for slippers, to more than four hundred maids for their portion. The tickets authorizing them to receive the allowance are distributed by the Pope, who makes a cavalcade attended with his cardinals for the purpose. If any of the maids wish to be nuns, they receive 120 crowns each, and are distinguished by a chaplet of flowers on their head.

ANNUNCIADE, an order of Popish nuns, instituted by Jane, Queen of France, daughter of Louis XI., and wife of Louis XII. She was under the spiritual direction of two fathers of the Cordelier order, who endeavoured to persuade her that the greatest honour she could render to God was to build some convents for nuns of their order, like that of the Ave Maria at Paris, founded by her mother, Queen Charlotte of Savoy. But Jane, alleging that she had received a special revelation from the Virgin Mary, that she must found an entirely new order, different from any that had hitherto existed, her confessors undertook to aid her in the accomplishment of her design, and accordingly they composed a rule for the new order, the chief business of which was to honour with a number of beads and rosaries the ten principal virtues or delights of the Virgin Mary. The first of these delights was when the angel Gabriel announced to her the mystery of the incarnation, and from this the new order of nuns took their name. The second delight was when she saw her son Jesus brought into the world. The third when the wise men came to worship him. The fourth when she found the child Jesus questioning the doctors in the temple; and so forth. The order being now set on foot, it was necessary to obtain the confirmation of it by the Court of Rome. This, how-

ever, was found to be rather difficult. Alexander VI., the then reigning Pope, declined to grant the requested confirmation, and it was not until one of her confessors repaired personally to Rome, that the Pope and the Cardinals yielded. Father Gilbert, for such was the confessor's name, pretended that St. Lawrence and St. Francis had appeared to him, and strictly charged him, under pain of their severe displeasure, to obtain the confirmation of the rule and order of the ten virtues or delights of the Virgin Mary. The device was successful, and the confirmation was given on the 14th February 1501. Leo X. renewed the confirmation in 1517. This order speedily increased in France, Flanders, and other parts. They wear a grey habit, with a red scapulary, and a white cloak, and have for a girdle a cord with ten knots in remembrance of the ten delights of the Virgin Mary. Another order of nuns bearing the same name, was founded at Genoa in Italy, by a lady of quality, in the year 1600, and was called the order of the Annunciade, as making profession of honouring particularly the mystery of the incarnation. Their dress differs from the nuns of France, being of a white colour, with a scapulary, and a cloak of a blue colour, from which circumstance they are called also *Celestes*. They receive into their order both widows and maids, and have a number of convents in Italy.

ANNUNCIATION, a festival celebrated in the Roman Catholic, Greek, and Anglican churches, in commemoration of the announcement made by the angel Gabriel to Mary, that she should bring forth the Saviour. The Latins absurdly call it the Annunciation of Mary. It is observed generally on the 25th of March, which on this account receives the name of Lady-day. To avoid interrupting the Lent fast, the Spaniards celebrated it on the 18th of December, and the Armenians on the 5th of January. It is uncertain when the festival was first instituted, and although it has sometimes been alleged to have been observed in the time of Athanasius, this is generally doubted. The first mention of it appears to be in the 52d canon of the council of Trullo, A. D. 691, where it is spoken of as a festival established and known. Bernard calls it, "the root of all the festivals," so that he must have supposed it to have been recognized in the church much earlier than the end of the seventh century. The Pope on Lady-day distributes the marriage portions to poor maids, allowed by the society ANNUNCIADA (which see). The 25th of March was anciently dedicated to the heathen goddess, Cybele, who was called the "Queen of heaven," as the Virgin Mary is by the Roman Catholics. In this point, as in many others, a strong resemblance may be traced between Paganism and Popery.

ANOINTING. It was a customary practice among the ancient Hebrews to pour oil upon a person in consecrating or setting him apart to an office. The custom was also observed in common life for

purposes of health and cleanliness, as well as from a regard to religion. They were in the habit of anointing the hair, the head, and the beard. Guests were frequently anointed as a proof of hospitality and kindness, the oil being either poured over the whole body, or particularly upon the head and feet. Dead bodies were also anointed to preserve them from corruption. Sacred vessels were anointed as well as sacred persons. The Jews were accustomed by this ceremony to consecrate or set apart to their office, prophets, priests, and kings, thus emblematically representing the communication of the gifts and graces of the Spirit. Hence Jesus was called the Messiah or the Christ, the first in the Hebrew language, and the second in Greek, denoting the Anointed. And the Holy Spirit is called an unction or anointing, while it is said of all believers, that they "have an unction or anointing from the Holy One."

The ceremony of the inauguration of kings among the Hebrews consisted in anointing or pouring oil upon the head. It is a maxim among the Jews, that a king must be anointed in the open air, near a fountain, an idea probably founded on the history of Solomon, who was brought at his inauguration to Gihon, a fountain or brook near Jerusalem. The Talmud explains the anointing to be an emblem and good omen of the perpetuity of the kingdom, which should resemble in its continuance an ever-flowing fountain. It is by no means consistent with fact, however, that the Hebrew kings were all of them anointed near fountains. This was not the case with Saul, and although David was anointed three times, there is no mention of a fountain in connection with the ceremony. The Jews assert that kings were always anointed by prophets, and that the unction in such cases must always be with the sacred oil taken from the tabernacle. The Hebrew doctors believe that the family of David had the privilege of being anointed with the same holy oil with which the high priest was anointed. It is certain that Solomon was anointed with oil taken from the tabernacle, but the Jews allege that there was a difference in the form of anointing between the king and the high priest; the former being anointed in the form of a crown encircling his head, in token that he was the head of the people, and had the supreme power committed to him; the latter being anointed in the form of a cross, by one line drawn with the oil running down his forehead, and by another line drawn by the oil between his eye-brows. The ceremony of anointing was regarded with great veneration.

The unction of the high priest was performed in a peculiar manner. The oil was poured upon his head, which was bare, and ran down his face upon his beard; and he that anointed him drew with his finger the letter X upon his forehead, to distinguish his anointing from that of kings, who were anointed in the form of a circle or crown. The Jews allege that the high priest was anointed by the sanhe-

drim, and when the oil failed, he was clothed in the pontifical garments. If the anointing took place, it was practised daily for seven days, in succession; and if it did not take place, he was clothed with the eight vestments of the priesthood every day, for seven days, and was called "the installed by the garments." Though there was only one high priest at a time, yet he sometimes deputed his power, and appointed a substitute, particularly one who accompanied the armies of Israel to the wars, carrying with him the ephod and breastplate, that he might ask counsel of God by the Urim and Thummim, in all the difficulties which might arise. That this person might be the better fitted to occupy the place of the high priest, he was consecrated to the office by the holy anointing oil as the high priest was; and hence he was called the anointed for the wars.

In the Roman Catholic church the ceremony of anointing is used in ordaining candidates for the priest's office. Thus in the course of the ordination service, the candidates successively kneeling one by one before the Pontiff, he anoints with the catechumenal oil both the hands joined together, of each one in the form of a cross; he draws with his right thumb, after he has dipped it in the oil, two lines on the joined hands: namely, one from the thumb of the right hand to the forefinger of the left hand, and another from the thumb of the left hand to the forefinger of the right; and then he anoints the palms all over, saying whilst he anoints each one, "Vouchsafe, O Lord, to consecrate and sanctify these hands through this unction and our benediction. Amen." This ceremony of anointing as practised in ordination is altogether unsanctioned by antiquity. The Greek church has never used it. It is not mentioned in the fourth council of Carthage, where the rites of ordination as they were then practised are laid down; nor was it the practice even at Rome itself in the time of Nicholas I., who died A. D. 867. He says expressly, "that neither priests nor deacons are anointed at their ordination in this holy Roman church, in which by God's appointment we serve; and if our memory fails us not, we nowhere read that this was done by the ministers of the New Law." The practice was first adopted in the Gallican church, and thence it spread to Rome. Now it is essential to ordination in the church of Rome.

ANOINTING OIL. The holy anointing oil to be used for the consecration of priests, and other religious purposes, was appointed by God to be composed of the following ingredients: Exod. xxx. 22—25, "Moreover the Lord spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil-olive an hin: and thou shalt make it an oil of holy ointment, an ointment

compound after the art of the apothecary: it shall be an holy anointing oil." With this holy oil was the tabernacle with its priesthood and its furniture to be anointed as the last and crowning act of consecration. And as every thing to which it was applied became thereby most holy, so a peculiar sanctity attached to the anointing oil itself, and it was on peril of death that any oil of the same composition was made for any other purpose whatever. The two leading attributes of the anointing oil were its preciousness and its sanctity. The spices of which it was composed were peculiarly rare and odoriferous, and the oil with which they were blended was most pure. This was doubtless intended to shadow forth the excellency of the gifts of the Holy Spirit, whose distinguishing emblem under the old economy was oil. The holy oil was commanded to be kept by the children of Israel throughout their generations. And, therefore, it was laid up before the Lord in the most holy place. And as the original copy of the Law was placed there on the right side of the ark of the covenant, so probably the vessel containing the holy oil was placed on the other side of it, and there kept till the first temple being destroyed, that also was destroyed with it. But the want of this precious sacred oil in the second temple caused a want of sanctity in all things else belonging to it; for although, on the return of the Jews from the Babylonish captivity and the rebuilding of their temple, they made an ark, an altar of incense, a table for shew-bread, a golden candlestick, an altar of burnt-offerings, and a laver, with the other vessels and utensils belonging to them, yet through want of the holy anointing oil to consecrate them, these all wanted that holiness under the second temple which they had under the first; and the high-priest, who officiated in that temple, was consecrated not by oil but by the putting on of his vestments. So that the want of this one thing in the second temple deprived all the rest of its sanctity. And, therefore, this holy anointing oil might well be reckoned one of the principal things that were wanting in the second temple.

ANOMŒANS (Gr. *anomoios*, unlike), a name given to the pure Arians in the fourth century, in contradistinction to the Semi-Arians, because they held the Son of God to be unlike to, or different from, the Father in essence, whereas the Semi-Arians maintained the nature of the Son to be like that of the Father. The Anomœans were condemned by the Semi-Arians at the council of Seleucia A. D. 359, while they, in their turn, condemned the Semi-Arians in the councils of Constantinople and Antioch, erasing the word *like* from the formula of Rimini and Constantinople. See **ARIANS—SEMI-ARIANS**.

ANSARIANS, or **ANSAIRYAH**, or **NASAIRYAH**, a people inhabiting the range of mountains north of Lebanon, between Tripoli and Antioch. They profess an absurd mass of doctrines much resembling

those of the Druses, and somewhat like the tenets of the Mormonites. The semi-fabulous origin of the sect is thus stated by Asseman, translated from the Syriac:—"Whereas many desire to know the origin of the Nazareæ, receive the following account from us. In A. D. 891, there appeared an old man in the region Akula [this is Cupha, a city of Arabia, as Bar-Hebræus elsewhere notices] in a village which the inhabitants call Nazaria. This old man having the appearance of a person given to severe fasts, great poverty, and strict devotion, many of the natives of that place followed him; out of whom having chosen twelve, according to the number of the Apostles, he commanded them to preach a new doctrine to the people. The governor of the place, hearing of this, commanded to apprehend him; and, having cast him into a dungeon in his own house, swore that on the following morning he would have him crucified. On the same night, the governor going to bed, half-intoxicated with wine, placed the key of the dungeon under his pillow; a maid of the household perceiving this, when he was fast asleep, withdrew the key; and, pitying this old man, given to fasting and prayer, opened the dungeon, set him at liberty, and then restored the key to its former place: the governor, going in the morning to the dungeon, and opening it with the same key, and finding no person, imagined the culprit to have been miraculously removed; and as the maid through fear kept silence as to what she had done, the report spread abroad that the old man had escaped from the prison while the doors were shut. A short time after, having found two of his disciples in a distant country, he contrived to persuade them that he had been delivered by angels from the prison, and conveyed to a desert-place. He then wrote a book of his religion, and gave it to them with an order to promulgate it, and invite men to receive his new doctrines. These doctrines were of the following nature:—"I, such an one, commonly believed to be the son of Othman, of the town Nazaria, saw Christ, who is Jesus, who also is the Word, and the Director, and Achmed, the son of Mohammed, the son of Hanaphia of the sons of Ali: the same also is the angel Gabriel: and he said to me, Thou art the Reader, thou art the Truth. Thou art the camel that retainest anger against the Infidels. Thou art the heifer bearing the yoke of the Believers. Thou art the Spirit. Thou art John the son of Zacharias. Preach, therefore, to men that they kneel four times in their prayers; twice before sunrise, twice after sunset, toward Jerusalem, saying each time these three verses, God is sublime above all, God is high above all, God is the greatest of all. On the second and sixth festival, let no man do any work; let them fast two days every year: let them abstain from the Mohammedan ablution: let them not drink strong drink, but of wine as much they please. Let them not eat the flesh of wild beasts." Having delivered these ridiculous doctrines, he went to Palestine,

where he infected the simple and rustic people with the same teaching: then departing, he hid himself; nor is his place known to this day."

The doctrines taught by the sheikhs or doctors of the Ansarians, are very strange. They allege that God has been incarnate several times, that he has been incarnate not only in Jesus Christ, but also in Abraham, Moses, and other persons celebrated in the Old Testament. They attribute also the same honour to Mohammed. They imagine that they honour Jesus Christ by maintaining that he did not die on the cross as the Christians profess, but that he substituted another in his place. They likewise say, that Mohammed appointed that another body, in place of his own, should be put into the tomb which had been prepared for him. They have borrowed from Christianity the practice of observing the communion, but they celebrate it strangely with wine and a morsel of meat. They admit only men to the communion, and observe it in secret. They celebrate some of the festivals observed among Christians, such as Christmas, the circumcision, Epiphany, Palm Sunday, Easter, and some of the apostles' and saints' days. When they are at their prayers they turn their face towards the sun, which has led some to suppose that they worship the sun. This charge, however, is not well founded.

The Ansarians believe in the transmigration of souls, but they hold that the soul of a devotee belonging to their own sect can enter Paradise after having passed through a small number of bodies; but the soul of any other person must have passed through eighty. The souls of infidels they believe pass through five frightful degrees, and after that they must remain in the world as sheep till the coming of Fatima. The Ansarians are divided into different sects, of which nothing is known except their names, viz. Kelbye, Shamsye, and Mokludjye. They entertain the curious notion that the soul ought to quit the body of a dying man by the mouth; and they are extremely cautious against any accident which they imagine may prevent it from taking that road: for this reason, whenever the government of Latakia or Tripoli condemns an Ansarian to death, his relations offer considerable sums that he may be impaled instead of being hanged. This shows that they have some idea at least of a future state. It appears that Ansarians are found in Anatolia and at Constantinople. Dr. Wilson mentions his having found some of them in the villages near the sources of the Jordan. Burckhardt the traveller informs us that "some years since a great man of this sect died in the mountains of Antioch, and the water with which his corpse had been washed was carefully put into bottles, and sent to Constantinople and Asia Minor."

The Ansarians are a mountainous tribe of a somewhat lawless character, who have never been brought into complete subjection. They appear to be a branch of the CARMATHIANS (which see), their tenets being obviously a mixture of Mohammedan-

ism and Persian mysticism. They call themselves *Mumen*, and ascribe to Ali divine honours; associating with him Fatima, Hassan, and Hossein. Niebuhr asserts, that they acknowledge twelve Imaams, the last of whom, Mohammed-el-Mehdee, they believe to have taken up his residence in the sun. Maundrell represents them as low in the scale of morality, being a dissipated wine-drinking people. They maintain constant feuds with the Ismaiylah or Ishmaelites, who inhabit the same mountains. They are sometimes confounded with the ASSASSINS (which see).

ANTAMTAPPES, or the Dark Well, the place of final punishment into which, according to the Indian Brahmins, the wicked are cast, and from which they can never return. There they are lacerated with thorns, pecked by mad crows with steel beaks, bitten by dogs, and stung by gnats.

ANTANG, a large bird of prey, revered by the Dyaks, a people inhabiting the southern coast of the island of Borneo. It is regarded as one of the good spirits inhabiting the higher regions, which are described as similar in aspect to the terrestrial world. Mountains, valleys, streams, lakes, &c., are found there as well as on this earth, and the dominions of various spirits are bounded by the different streams and branches of the rivers. The following account of this venerated bird is given by the Rev. T. F. Becker, a missionary in the district:—"The ancestor, 'Tato,' of that respectable family of antangs, is a certain *Sambila-Tiong*, or rich son of a Kahaian chieftain of ancient times. This *Sambila-Tiong* is the first who pursued the practice, so general in latter times among the Dyaks, of cutting off heads. His mother instigated him to it on the demise of her husband, when she refused to *tirru* before he had found the head of a man with which to decorate the feast, whilst the soul of the beheaded was to be given to the deceased chief as a slave to accompany him to the *leweilian*. *Sambila-Tiong* was obedient to the command of his mother. One day, at an early hour in the morning, he took his *lunju* and *mandan* (spear and sword), some boiled rice rolled in pisang leaves, and took his way along a narrow and solitary path towards the neighbouring mountains. Arrived there he hid himself among the brushwood close to the path, watching eagerly for his prey. After waiting for some time, a traveller appeared beneath at the brook carrying a load on his back. Having passed, wading the rivulet, he advanced quickly and heedlessly towards the spot where *Sambila-Tiong* was concealed. The latter moved not, but let the poor stranger quietly pass over, and then suddenly throwing himself from behind upon his victim, pierced him with his *lunju* in the side, upon which he struggling fell forward to the ground.

"Defence was impossible; before the mortally wounded man had recovered his spirits, the sharp two feet long *mandan* was through his neck, and the severed head rolled to the feet of the murderer.

Eagerly grasped the latter the head by its long disentangled hair, and placing it in his *rambat* (a small oblong basket, exclusively used by males on a journey), returned home with his prey the same day, where his mother was waiting for him. The necessary preparations for the *tiwa* now were made without loss of time, and when all was ready, within about a month, the guests were invited in great numbers. But lo! what happened. When the festivity had reached its height, and the *kámpong* resounded with the song of the *Blians* (dancing girls), when shot after shot shook the house in which the exulting people were crowded, the songs of the '*Olo magalian*' (the hymn sung by the guide of the soul) rising higher and higher, commending the departed soul of the *Tomogong*, and that of his slave, the beheaded traveller, to the care of *Tempon-tellon*, inflaming and transporting the spirits of the multitude: then suddenly, in the twinkling of an eye, *Sambila-Tiong* was transformed into an *Antang*, and, fluttering with his long red wings above the heads of the *Blians* and the *Olo magalian*, reached the open door. Escaping by it he soared aloft and gyrating in great wide circles above the *kámpong* for some seconds, he then betook himself to the solitary shores of the *damauis* (inland lakes) in the mountains, whence subsequently his numerous descendants spread themselves not only over that large island, but also over the whole of the Indian Archipelago.

"On this fiction is founded the high veneration in which the *Antang* stands among the Dyaks, who consult him in all important undertakings, and never set out on a journey without having first assured themselves of his approbation, which he makes known to his votaries by his significant flight, for which of course marks of gratitude are shown to him, the king of the airy regions, by royal banquets. After the conclusions of these entertainments, the travellers set out with great composure, and totally careless about the things to come, relying on their patron, who, they are sure, will be constantly near them. Every one sees in him an old friend and countryman, who, although elevated to a higher rank, is always deeply concerned in the fate of his family, and delights in their friendship and confidence. One point, however, is not altogether in accordance with their notion of his benevolence, viz., his fondness for chickens, which is so great that he always carries with him a great number to his *kala tangiran* (a lofty tree). If his visits are too frequent, the people, when they see him swooping down from his airy castle, place themselves in the doors of their houses, and deafen his ears with shrill cries at the utmost pitch of their voices. This is all that is deemed necessary; to receive him with a charge of small shot is a thing which nobody dreams of, probably also from his being considered 'tago.' Great was the surprise of the peasants when, on one occasion, the writer brought one of their *Nabis* down from his *tangiran* with a little small shot, just when he was

occupied preparing his fare; 'Hau matei kea iä!' (ha, he is dead indeed!) they exclaimed aloud, when a little Chinese boy dragged him out of the long grass."

ANTEDILUVIANS (RELIGION OF). Little is known of the minute details of the religions of the world before the Flood; but enough has been revealed in Sacred Scripture to enable us to form not very vague or inaccurate notions on the subject. The Antediluvian period extended through 1,656 years, following the Hebrew computation, and yet, in the course of that long space of time, the want of a written revelation could not possibly be felt, the life of men being so protracted that Methuselah spent 243 years with Adam, the first father of mankind, and 600 years with Noah, the last of the old world. The knowledge of the creation, therefore, as well as of the fall of man and revelation of the remedy, was easily transmitted throughout the generations from Adam to Noah. The Antediluvians, however, were favoured with remarkable manifestations of the Divinity. God appeared at that early period of the world's history, not only to good, but, sometimes at least, even to bad men. It is not improbable that, when it is said, Gen. v. 22, "Enoch walked with God," he may have enjoyed extraordinary revelations from Jehovah himself. The institution of the Sabbath, and the observance of sacrifice, must have gone far to preserve a knowledge of the true religion, in the essential features of it, as embodied in the promise given to our first parents after the fall, Gen. iii. 15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The peculiar privileges, however, of the Antediluvian world did not restrain them from falling into a state of the deepest depravity and corruption. We are expressly informed, Gen. vi. 11, that the old world was corrupt before God, and by corruption, the Jewish doctors allege, is always meant, in Scripture language, impurity or idolatry. Great difference of opinion exists on the point, whether the Antediluvians can be charged with idolatry. Onkelos, Maimonides, and the greater number of the Rabbinical writers, interpret the words relating to the birth of Enos not as we do, "Then began men to call upon the name of the Lord;" but "then there was profanation by invoking the name of the Lord," or as they understand it, "That the most glorious name of God was then given unto creatures." Sanchoniatho, one of the earliest of profane authors, has given a particular account of the sun being worshipped in the second generation from Adam, and pillars or rude stones in the fifth, and statues and eminent persons in the ninth. To such speculations, however, not the slightest credit is to be attached. It is sufficient for our present purpose to refer to the undoubted fact, that the human family had degenerated to such an extent during the period which elapsed between the Creation and the Deluge, that "it repented

God that he had made man upon the earth." Often, doubtless, had righteous men endeavoured to stem the rapidly advancing torrent of impiety and wickedness. Enoch predicted the final destruction of the world at Christ's second coming; and Bochart throws out the idea, that he predicted the coming deluge by the name which he gave to his son Methuselah, which may be interpreted paraphrastically, "when he is dead a deluge of waters shall ensue." This notion, if well founded, was remarkably fulfilled, as, however unlikely to happen when that name was given, his life was protracted till within two years of the Deluge. Noah himself was a preacher of righteousness for one hundred and twenty years before that great catastrophe which brought ruin and desolation upon a sinful world.

The three writers of remote antiquity who have professed to give an account of the Antediluvian world, are Berosus, who wrote the history of the Chaldeans; Sanchoniatho, who compiled that of the Phœnicians; and Manetho, who collected the antiquities of Egypt. Berosus professes to narrate shortly the history of ten kings which reigned in Chaldea before the flood, and these corresponding with the number which Moses mentions. Alorus, the first, is supposed to be Adam; and Xisuthrus, the last, to be Noah. Sanchoniatho speaks with greater minuteness concerning this obscure period of the world's history, and says, that upon the occasion of great droughts, the people worshipped the sun, which they called Beelsamen, which in Phœnician means the Lord of Heaven. Manetho, in his great anxiety to make the Egyptians appear far more ancient than any other nation, gives one of the most absurd legends that has ever been palmed upon the world. He asserts that there were in Egypt thirty dynasties of gods, consisting of 113 generations, and which took up the space of 36,525 years; that when this period had expired, there reigned eight demigods in the space of 217 years; that after them succeeded a race of heroes to the number of fifteen, and their reign took up 443 years. All this he alleges to have been before the flood. The account which Manetho here gives is so extravagant, that it appears to many of the learned to be nothing better than a fiction. Stackhouse, in his History of the Bible, throws some light upon the subject, by referring to the fact that the heavenly luminaries were the earliest gods of the Egyptians, and by an interesting coincidence which seems to explain the whole matter, the duration of the thirty dynasties of gods, which he notes as 36,525 years, is the precise extent of what the Egyptians called an entire mundane revolution, that is, when the several heavenly bodies come round to the same point from which all their courses began.

Some authors have contended that the religion of the Antediluvian world was exclusively natural, founded on the deductions of human reason. No doubt the fundamental principles of all religion have

been implanted by God in the human breast, and therefore the possession of this inheritance from nature might be argued as belonging to the post-diluvian equally with the antediluvian race. But besides the elementary principles to which we refer, mankind before the flood had evidently a positive religion prescribed by God, and which gave rise to the religious observances in which they engaged. Thus the rite of sacrifice was derived from God by a particular revelation given to our first parents. That there was some divine warrant and precept for this institution, appears to be intimated by the author of the epistle to the Hebrews, when he says, that "by faith Abel offered unto God a more excellent sacrifice than Cain." The faith of Abel must have had an object on which it rested, and that could only be found in the promise of God which he believed, that "the seed of the woman should bruise the head of the serpent," and in consequence of this belief he offered such a sacrifice for his sins as God had appointed to be offered, until the promised seed should come. The law of sacrifices then, which existed in the antediluvian world, was partly derived from the natural operation of human reason, and partly from the direct and positive appointment of God himself. In so far as the sacrifice was eucharistic, or an expression of thanksgiving to God for mercies received, it was an observance of mere natural religion, but in so far as it was expiatory and expressive of the principle, that "without shedding of blood there is no remission of sins," it was certainly instituted by God, and the practice founded on a divine command.

That private devotion was observed by our first parents, and those of their descendants who feared God, cannot for a moment be doubted. But the first institution and practice of public worship is generally supposed to be found in the expression which is used in reference to the time of Enos, that then "men began to call upon the name of the Lord," or as the words may be translated, "men began to call themselves by the name of the Lord," or to assume the denomination of "the sons of God," to distinguish themselves from the profane race of Cain. It has often been maintained that the distinction between clean and unclean animals was recognized among the Antediluvians—a supposition which has been thought to be warranted by the account of the animals preserved in the ark. Moses, however, it is possible, in penning the narrative, may have written in language drawn from his own knowledge of the distinction, without intending thereby to convey the impression that such a distinction was known previous to the deluge.

Under the Antediluvian dispensation, the Rabbis allege, were given the "six great precepts of Adam," as they are generally called, and to which a seventh was added by Noah in regard to the eating of blood. The six precepts are as follows: 1. Thou shalt have no other gods but the Maker only of heaven and

earth. 2. Thou shalt remember to serve the true God, the Lord of the world, by sanctifying his name in the midst of thee. 3. Thou shalt not shed the blood of man created after the image of God. 4. Thou shalt not defile thy body, that thou mayest be fruitful and multiply, and with a blessing replenish the earth. 5. Thou shalt be content with that which is thine, and what thou wouldst not have done to thyself, that thou shalt not do to another. 6. Thou shalt do right judgment to every one without respect to persons.

The existence of prophets among the Antediluvians is evident from the prophecy of Enoch, which Jude records in his epistle. An entire book, entitled 'The Prophecies of Enoch,' has been received into the sacred canon by the Abyssinian church, which is evidently a spurious work, but founded as to its historical tenor on the Mosaic history of the Antediluvians. Specimens of the book were brought from Abyssinia by Mr. Bruce, and he himself pronounces it a Gnostic work, containing the age of the Emims, Anakims, and Egregores, who were giants, and descended from the sons of God, when they fell in love with the daughters of men. The Eastern people have preserved several traditions of no great probability in reference to Enoch. They believe that he received from God the gift of wisdom and knowledge in an eminent degree, and that God sent him thirty volumes from heaven filled with all the secrets of the most mysterious science. Absurd though such traditions are, it is beyond all doubt that Enoch believed in the promised Messiah, and not only rejoiced in the prospect of his first coming to save the world, but looked forward with solemn anticipation to his second coming to judge the quick and the dead.

ANTELUCAN SERVICE (*Lat. ante lucem*, before day-break). In consequence of the severe persecutions to which the early Christian church was exposed, it came to be necessary, instead of meeting publicly on the Lord's day, to hold their assemblies secretly for divine worship, meeting early in the morning, before day, to avoid the ever watchful eyes of their enemies. Pliny, in his well-known letter to Trajan, describes the Christians as meeting together on a certain day before it was light, and singing a hymn to Christ as to their God. But though these antelucan meetings arose out of necessity at first, the church in after ages thought fit to continue them. Chrysostom accordingly commends the widows and virgins for frequenting the church night and day, and singing psalms in their assemblies. He says also, that men ought to come to the sanctuary in the night, and pour out their prayers there. In another place, speaking of the city of Antioch, he says, "Go into the church, and there see the excellency of the city. Go into the church, and see the poor continuing there from midnight to the morning light." The fullest and most interesting description of this service as it was observed in the early church, is that which is given by Basil. It is as follows:

"The customs which now prevail among us are consonant and agreeable to all the churches of God. For with us the people rising early, while it is night, come to the house of prayer, and there, with much labour and affliction, and contrition and tears, make confession of their sins to God. When this is done, they rise from prayer, and dispose themselves to psalmody: sometimes dividing themselves into two parts, they answer one another in singing, or sing alternately; after this again they permit one alone to begin the psalm, and the rest join in the close of every verse. And thus with this variety of psalmody they carry on through the night, praying in the intervals, or intermingling prayers with their psalms. At last when the day begins to break forth, they all in common, as with one mouth and one heart, offer up to God the psalm of confession, every one making the words of this psalm to be the expression of his repentance." This last psalm, which is here described as "the psalm of confession," is the fifty-first Psalm, which is usually spoken of by the ancients under this name.

Basil, in the passage we have now quoted, makes no mention of the precise number of psalms sung in the Antelucan service. This seems to have differed in different churches; sometimes reaching the number of eighteen and twenty. In the Egyptian churches, some were in favour of singing fifty and even sixty psalms at one service, but upon mature consideration of the matter, the number fixed was twelve both for their morning and evening service, interposing a prayer between each psalm, and adding two lessons, one out of the Old Testament, and the other out of the New; which was their custom every day except Saturday and Sunday, when they repeated them both out of the New Testament, the one out of Paul's epistles, or the Acts of the Apostles, the other out of the Gospels. The manner of singing in the Egyptian churches was also peculiar. Never more than four persons were allowed to repeat the twelve psalms in one assembly, and that by turns, every one singing three in order after one another. If there were only three, then each sung four psalms; if there were no more than two, each sung six psalms.

The Antelucan service in the primitive churches, though it took place at a very early hour in the morning, was frequented not by the clergy and monks only, but by the people also. This is plainly stated in the account already quoted from Basil, and Sidonius mentions that Theodoric, king of the Goths, was a constant attendant on their services. At first they were held only during the night preceding the Lord's day, but afterwards their observance extended to all the other days of the week, and the service, instead of being protracted through several hours, was brought within a very limited compass, so as neither to exhaust the strength of the worshippers, nor to interfere with their ordinary worldly avocations.

ANTEROS, a Pagan deity, the son of Mars and Venus. The Athenians erected an altar and a statue to this god, who is generally taken as the representative of mutual and reciprocal love. Originally, however, Anteros was opposed to Eros, and contending against him; or rather he is an avenging deity, punishing those who do not return the love of others.

ANTEVORTA, one of the *Camenæ*, or prophetic nymphs, belonging to the religion of ancient Italy. This is sometimes taken for one of the attributes of the Roman goddess *Carmenta*, indicating her knowledge of what was to come, just as *Postvorta* implied her knowledge of what was past.

ANTHEIA (Gr. *anthos*, a flower), a surname of Hera, as the friend of flowers, under which name she was worshipped at Argos. The same word was employed at Gnosus as a surname of Aphrodite.

ANTHELII (Gr. *Anti Helios*, opposite to the sun), certain gods of antiquity, whose images stood before the doors of houses, and were exposed to the sun.

ANTHEM, a hymn, sung in parts alternately. Anciently all psalms and hymns sung in this manner were termed anthems, but the word is now used in a restricted sense, being applied to passages of Scripture set to music adapted to particular occasions. The Anthem was first introduced in the reformed service of the Church of England in the reign of Queen Elizabeth, and it is now appointed by the rubric in the daily service in the Prayer Book, after the third collect both at morning and evening prayer. Socrates, in his Ecclesiastical History, represents Ignatius as the originator of anthems among the Greeks, and Ambrose among the Latins.

ANTHESPHORIA, a festival celebrated in Sicily in ancient times, in honour of the heathen goddess Proserpine. The name is derived from two Greek words, *anthos* a flower, and *phero* to carry away, because Proserpine was carried off by Pluto while gathering flowers. The festival was in commemoration of the return of Persephone to her mother in the beginning of spring, and therefore it was a flower festival, celebrated by gathering flowers, and turning them into garlands. Festivals of the same kind were held in honour of other deities, particularly Hera, on which occasion maidens walked in procession carrying baskets filled with flowers, whilst a tune called Hierakion was played on the flute.

ANTHESTERIA, a festival celebrated at Athens in honour of Dionysus or Bacchus, on the 11th, 12th, and 13th day of the month Anthesterion, corresponding to the end of our November and beginning of December. It was a season of great rejoicing, and games of various kinds were carried on during the three days of the festival. On the first day, the barrels were tapped, and the wine of the previous year was tasted. On the second day, each man drank out of his own cup or vessel as much as he pleased, and indulged in all kinds of amusement. On the third day, pots with flowers and seeds were

offered to Dionysus and Hermes. The mysteries connected with this festival were held by the women alone at night, in a temple which was shut all the year round, except on this occasion. The ceremonies were conducted by fourteen priestesses. The wife of the second archon offered a mysterious sacrifice for the welfare of the city; and a secret solemnity took place, during which she was betrothed to the god. The animal offered in sacrifice was a sow, and the initiated, who had been admitted only after great preparations by purification, were clothed in skins of fawns, and crowned with myrtle garlands.

ANTHEUS, or ANTHIUS (Gr. *anthos*, a flower), a surname of Dionysus at Athens.

ANTHOLOGION, a book containing the chief offices of the Greek church. It contains the offices, divided into twelve months, which are sung on the festivals of our Saviour, the Virgin Mary, and other remarkable saints.

ANTHONY'S DAY (St.), a festival of the Romish church, celebrated on the 17th January. The Romish Breviary in the lesson for that day, gives the following account of the saint: "Anthony the Egyptian was born of noble and Christian parents, of whom, when young, he was deprived. When entering the church, he heard the gospel, 'If you would be perfect, go and sell all that you have, and give to the poor.' As if these words had been addressed to him, he felt that he must be obedient to the voice of the Lord Christ; therefore, selling all his goods, he distributed his money to the poor. Being thus delivered from all entanglements, he resolved to cultivate a kind of celestial life on earth. To attain this, we are told, among other means, that he lay on the ground when necessary sleep called him to rest. He so cultivated fasting, that he used only salt to his bread, and quenched his thirst with water; neither did he refresh himself with meat or drink before sunset. Often, also, he abstained two days from food, and very often passed the night in prayer. Not content with this, he betook himself to the most desolate solitude of Egypt, where, daily advancing in Christian perfection, he despised the demons, who were the more eager in attacking him, the stronger he was to resist. He reproached them with imbecility; and often stirred up his disciples to fight against the devil, teaching them by what arms he might be conquered. 'Believe me, brethren,' he said, 'Satan dreads the watchings, prayers, fasts, voluntary poverty, piety, and humility, but especially the glowing love of Christ; paralyzed, he flies before the sign of the most holy cross.' So formidable was he to the demons, that many agitated by them, calling on the name of Anthony, were delivered; and so great was his sanctity, that Constantine the Great, and his sons, by letters requested his prayers. After reaching his 105th year, when he had innumerable imitators of his own institute, having called together the monks, and instructed them in the perfect rule of the Christian life, he departed to heaven, illustrious by sanc-

tity and miracles, on the 16th of the kalends of February."

St. Anthony is generally considered as having been the first who embraced the life of a monk among the early Christians. He was born in Egypt about the middle of the third century. While yet a young man, though possessed of a considerable fortune, he distributed the whole among his neighbours and the poor, and retired to a place of deep seclusion, resolved to lead the life of a hermit. In A. D. 285, he took up his residence in a decayed castle among the mountains of eastern Egypt, where he spent twenty years in solitude. He thus acquired the reputation of great sanctity. At length, yielding to the earnest solicitations of his friends, he returned to the world in A. D. 305, attracting crowds of eager admirers by his preaching and miraculous cures. By the glowing representations which he made of the pleasures and advantages of a life spent away from the snares and temptations of the world, he prevailed upon large numbers to embrace a monastic life. For the accommodation of his disciples, accordingly, he established two monasteries, one in the mountainous district of eastern Egypt, and another near the town of Arsinoe. Naturally enthusiastic and ardent, Anthony was desirous of adding to the reputation which he had already acquired as a monk, the additional reputation of a martyr. When persecution broke out, therefore, against the Christians, A. D. 311, in the reign of the emperor Maximian, he anxiously repaired to Alexandria, courting the opposition of government, but without avail. He returned to his former seclusion, and so high did his fame rise as a monk, that the emperor Constantine invited him to Constantinople. This invitation he respectfully declined. This celebrated monk lived to a very great age, and at length, in the depth of his solitude, he died on the 17th January, A. D. 356.

Anthony is regarded in the Roman Catholic church as the patron saint of horses. To account for his obtaining this distinction, a tradition exists, that a certain king of Egypt, when persecuting the Christians, was exhorted by this saint to permit God's people to live in peace. The king tore the letter in pieces, and resolved to make Anthony his next victim. Five days after when riding out, the king's horse, which had been up to that time remarkably tame, threw him to the ground, and then turning round, bit and tore his thigh so severely that he died in three days. From this, or some other equally credible legend, Anthony has been made the patron saint of horses, and in his honour the practice is observed at Rome of blessing the horses on St. Anthony's day. The scene is a most extraordinary one. On that day the inhabitants of Rome and its vicinity deck their horses, mules, asses, and dogs with ribands, and send them to the church of St. Anthony, which is situated near the church of Santa Maria Maggiore. A priest is stationed at the church-door, dressed in full canonicals, with a large

sprinkling-brush in his hand, and, as each animal is presented to him, he takes off his skull-cap, mutters a few words in Latin, intimating that through the merits of the blessed St. Anthony, the animals are to be preserved for the coming year from sickness and death, famine and danger; then he dips his brush in a huge bucket of holy water that stands by him, and sprinkles them in the name of the Father, and of the Son, and of the Holy Ghost. The priest receives a small fee for sprinkling each animal. "Sometimes the visitor at Rome," says Mr. Dowling, in his 'History of Romanism,' "will see a splendid equipage drive up, attended by outriders in elegant livery, to have the horses thus sprinkled with holy water, all the people remaining uncovered till the absurd and disgusting ceremony is over. On one occasion, a traveller observed a countryman whose beast, having received the holy water, set off from the church-door at a gallop, but had scarcely gone a hundred yards, before the ungainly animal tumbled down with him, and over its head he rolled into the dust. He soon, however, arose, and so did the horse, without either seeming to have sustained much injury. The priest looked on, and, though his blessing had failed, he was not out of countenance; while some of the bystanders said, that but for it, the horse and his rider might have broken their necks."

This custom is continued yearly at Rome on St. Anthony's day. Dr. Middleton, in the preface to his Letter from Rome, gives the following story from Jerome, as the most probable origin of the practice of blessing the horses. "A citizen of Gaza, a Christian, who kept a stable of running horses for the Circassian games, was always beaten by his antagonist, an idolater, the master of the rival stable; for the idolater, by the help of certain charms and diabolical imprecations, constantly damped the spirits of the Christian's horses, and added courage to his own. The Christian, therefore, in despair applied himself to St. Hilarian, and implored his assistance; but the saint was unwilling to enter into an affair so frivolous and profane, till the Christian urged it as a necessary defence against these adversaries of God whose insults were levelled not so much at him as at the church of Christ; and his entreaties being seconded by the monks who were present, the saint ordered his earthen jug, out of which he used to drink, to be filled with water and delivered to the man, who presently sprinkled his stable, his horses, his charioteers, his chariot, and the very boundaries of the course with it. Upon this the whole city was in wondrous expectation. The idolaters derided what the Christian was doing, while the Christians took courage, and assured themselves of victory; till, the signal being given for the race, the Christian's horses seemed to fly, while the idolater's were labouring behind, and left quite out of sight; so that the pagans themselves were obliged to cry out that their god Marnas was conquered at last by Christ."

The ceremony of blessing the animals is not

limited to the 17th of January, but continues for eight days, accompanied with a special service in honour of the saint. Mr. Thomson of Banchory, who witnessed the ceremony, mentions having seen the Pope's cavalry ride in a body to the church, and receive the blessing upon their horses. As the owner of an animal which has been blessed leaves the presence of the officiating priest, he is presented with a picture of St. Anthony, and a small copper cross.

ANTHONY (MONKS OF ST.). In the eleventh and twelfth centuries, a fearful disease raged throughout several parts of Europe, which was known by the name of the Sacred or St. Anthony's Fire. This disorder was accompanied with the most painful sufferings, and, besides cutting off great multitudes, left many to wear out the remainder of their days with bodies helpless by distortion or incurable lameness. As medical assistance was, to a great extent, unsuccessful, recourse was had by some superstitious persons in the province of Vienne in France, to the relics of St. Anthony the Egyptian, which, having been brought from Constantinople, were imagined to prove an infallible cure. Among others who attributed their recovery to the mediation of St. Anthony, was one Gaston, descended from a family of the French nobility, who, in gratitude for his own and his son's restoration to health, founded, A. D. 1095, the order of St. Anthony, a monastic institution, the express object of which was to provide nurses for persons sick of that painful disorder which had committed such extensive ravages throughout Europe. The principal seat of this order was at La Motte, where the general of the order was resident. The monks followed the so-called rule of Augustine, and their dress consisted of a cassock, a patience, a plaited cloak, and a black hood. They have a peculiar mark, of a blue colour, on the left side of their clothes.

No sooner was the order of St. Anthony formed, having an object in view so benevolent, and, in the circumstances, called for, than societies of a similar kind, connected with the order, sprung up in all directions. These, under the management of a superior, spent their time in taking care of the sick in hospitals. The ecclesiastics in such societies attended to the religious wants of patients; preached to them, gave them the benefit of their pastoral care, and administered to them the sacraments. The laymen undertook to provide for their bodily relief and comfort, and also to arrange for the decent burial of the dead, according to the usual forms. Female societies having the same object were also formed. Such institutions could not fail, at their first commencement, to be attended with much advantage. They originated in a spirit of charity, and as long as they limited their operations to the benevolent purpose for which they had been formed, they were productive of no small benefit. But after a time societies of this kind began to be abused, and in the thirteenth century we find Jacob of Vitry, who had

described the employment of these monks as "a holy martyrdom," complaining that many who pretended to devote their lives to this nursing of the sick, only used it as a cover under which to exact, by various and deceptive tricks, from the abused sympathies of Christians, large sums of money, of which but a trifling portion was expended on the objects for which it had been bestowed. Pope Innocent II. passed an ordinance against such fraudulent collectors of alms for spitals. Much did these monks abuse the name of their patron saint, selling pictures of St. Anthony to the peasantry, and persuading them that the mere possession of such a picture in their houses would save them from the plague. Some cardinals and prelates endeavoured to persuade Pope Paul III. to abolish the begging friars of St. Anthony, whom they described as deceiving the simple rustics, and robbing them of their money. His Holiness, however, refused to interfere, and the monks of St. Anthony have been allowed to prosecute their mendicant calling.

ANTHONY (NUNS OF ST.). The high reputation which Anthony had obtained in Egypt for sanctity, led to the formation in that country of a monastic society for females of the order of St. Anthony, so early as A. D. 318, under the direction of an abbess named Syncletica; and also to another of the same order in Jerusalem, in A. D. 325, under the abbess Mary. Another society of the same order was instituted in Ethiopia, A. D. 1325, under mother Imata. The nuns of this order wore on their heads a kind of turban made of striped calico, and on their shoulders a small cloak of yellow skins of goats. The rest of their dress was either yellow or white. They obtained their livelihood by exacting a small payment in return for their prayers, and they devoted much of their time to the care of the poor.

ANTHONY (ST.) OF PADUA'S DAY, a festival in the Romish Church, held on the 13th of June, in honour of St. Anthony, who is famed for his sermons and miracles. It is related of him, that when the heretics refused to listen to his preaching, he betook himself to the shore of the Adriatic Sea, and there he summoned the fishes, in the name of God, to listen to his holy word. The fishes immediately obeyed the call, and swimming in large shoals to hear the saint, arranged themselves into a most orderly and attentive congregation. Anthony, struck with the miracle wrought upon the fishes, addressed them in a regular and lengthened discourse. At the close of his eloquent sermon, the fishes bowed their heads in token of their humility and devotion, and moved their bodies up and down in evident approval of the discourse of St. Anthony. The legend adds, that after many heretics who were present at the miracle had been converted by it, the saint gave his benediction to the fish and dismissed them. He is recognized and held in great honour as the patron saint of Padua. "He is there known," says Dr. Wylie in his 'Pilgrimage from the Alps to the Tiber,'

"as *Il santo*, the saint, and has a gorgeous temple erected in his honour, crowned with not less than eight cupolas, and illuminated day and night by golden lamps and silver candlesticks, which burn continually before his shrine." The same author informs us that the tablets and bas-reliefs of the church are inscribed with the miracles and great deeds of the saint. The tongue of St. Anthony was found, it is said, thirty-two years after his death, in a quite fresh state, and is preserved still in a most costly case, in his church at Padua. An unbeliever said one day, "If this glass does not break on dashing it against that stone, I will believe in St. Anthony." He dashed it down and it did not break! The miracle was so obvious, that he immediately believed. Such are the absurd and foolish legends with which the life of this saint is filled, as given by Butler in his 'Lives of the Saints.'

ANTHROPOLATRÆ (Gr. *anthropos*, *latreuo*, to worship man), an odious name given to orthodox Christians by the Apollinarians, because they maintained that Christ was a perfect man, and had a reasonable soul, and a true body of the same nature with other men; all which was denied by the APOLLINARIANS (which see). Gregory Nazianzen takes notice of this abuse, and sharply replies to it; telling the Apollinarians that they themselves much more deserved the name of flesh-worshippers; for if Christ had no human soul, as they alleged, they must necessarily be viewed as worshipping his flesh only.

ANTHROPOMORPHITES (Gr. *anthropos*, man, *morphe*, shape), a class of men who have appeared at various periods in the history of the Christian Church, and whose error lies in supposing that the Divine Being, instead of being purely spiritual and incorporeal, is possessed of a human body, though perhaps more spiritualized and ethereal in its nature. Such an idea haunts the minds of multitudes in every age, arising from the extent to which, as possessed of material bodies, we are necessarily under the influence of our outward senses. In perusing the Sacred Scriptures, we cannot fail to be struck with the uniformity with which the subjection of our minds to the influence of matter is kept in view. If they speak to us of the Divine Being, they represent him as possessed of those attributes and qualities which we ourselves comprehend as being, in some degree, allied to the characteristics of our own nature. Not that God hears, and sees, and handles as men do; but to describe the Supreme Being, it is necessary to use such language as shall convey to us ideas, as nearly as possible correspondent to the reality. The language expressive of such conceptions can at least be no other than analogical, just as we ourselves, in treating of phenomena purely mental, are nevertheless compelled to clothe our thoughts in expressions which, in their primary sense, refer to material objects alone. The transition from the primary to the metaphorical

meaning of words, is, in most cases, simple and easy, and we are in little or no danger, in ordinary cases, of confounding the one with the other. In regard to matters spiritual and divine, however, the transition is accompanied with no small difficulty, and we run considerable hazard of resting contented with notions which are almost wholly material. Hence Anthropomorphism, or the error of attributing to the Divine Being the materialism of our own framework, belongs not to any particular sect, but rather to a vicious habit of mind which requires to be corrected. The first who appears to have openly and avowedly taught the doctrine that God is possessed of a human body after the image of which man has been created, was Audeus in the fourth century. This was only one out of a number of erroneous tenets held by the sect of which he was the origin and head. See AUDEANS.

In the tenth century, this materialistic view of the Divine nature showed itself in the district of Vicenza in Italy, and was opposed with the utmost vigour and success by Ratherius, bishop of Verona. Having been informed that the priests of the see of Vicenza taught anthropomorphic views of God, this excellent and able man took occasion, in one of his sermons, to expose the error, and to set forth the purely spiritual nature of Deity. This gave great offence, and even some of the priests felt as if their God had been taken away from them since they had been accustomed to view him only under a material form. "You were stupidly fabricating idols in your own hearts," replied the faithful prelate, "and forgetting the immensity of God, were picturing, as it were, some great king seated on a golden throne, and the host of angels around, as being winged men, clothed in white garments, such as you see painted on the church walls." The strange superstitious notions, to which Ratherius here refers, were fostered and encouraged, in no small degree, by the paintings of God and the angels which everywhere adorned the churches.

Once more, Anthropomorphism was taught in the 17th century by Mr. Joseph Hussey of Cambridge. This learned divine held the pre-existence of the human soul of Christ, as rather of a spiritual and glorious body in which he appeared to Adam, Abraham, and other Old Testament saints; and which he considered to be "the image of God" in which man was made. Thus, from the time of Tertullian, who found it impossible to conceive anything to be real which was not in some way or other corporeal, onwards throughout many centuries, has this materialistic view of the Divine Being been manifesting itself at intervals, thus showing how difficult it is for man to conceive of a purely spiritual being.

One of the grossest forms in which these erroneous conceptions of the nature of the Divine Being appear, is the anthropomorphism taught by the Mormons of our own day. Thus, in one of the last sermons which their great prophet, Joseph Smith, preached before

his death, the following exhibition of their views on this subject is given in words which cannot be mistaken: "God himself, who sits enthroned in yonder heavens, is a man like unto one of yourselves, that is the great secret. If the vail was rent to-day, and the great God who holds this world in its orbit, and upholds all things by his power, if you were to see him to-day, you would see him in all the person, image, and very form as a man; for Adam was created in the very fashion and image of God; Adam received instruction, walked, talked, and conversed with him, as one man talks and communes with another." * * * "I am going to tell you how God came to be God. God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did, and I will show it from the Bible. Jesus said, as the Father hath power in himself, even so hath the Son power; to do what? why, what the Father did, that answer is obvious: in a manner to lay down his body and take it up again. Jesus, what are you going to do?—To lay down my life as *my Father did*, and take it up again."

And in another work by one of the Brethren, entitled 'The Voice of Warning,' the same doctrine is plainly taught as the belief of the sect: "We worship a God who hath both body and parts; who has eyes, mouth, and ears, and who speaks when, and to whom he pleases—who is just as good at mechanical inventions as at any other business."

ANTHROPOPATHISTS (Gr. *anthropos*, man, *pathos*, an affection). The class to whom this name is applicable differs somewhat from the Anthropomorphites, consisting, as it does, not in ascribing to the Divine Being the possession of a human body, but the same limitations and defects which are found cleaving to the human spirit. This notion is apparently countenanced by various passages of the Sacred Scriptures, in which the feelings and affections of the human being are attributed to God. They speak of God as loving, hating, being angry, jealous, and so forth, all of which seem to proceed upon the idea that the Absolute Spirit somewhat resembles the limited spirit of man. All such passages, while they are evidently accommodated to our weak capacities, must be interpreted with certain important conditions. 1. That we understand them in a way and manner suitable to the nature and majesty of the Almighty, refining them from all that imperfection with which they are debased in the creatures, and so attribute them to the Deity. 2. When human affections are attributed to Jehovah we must be careful not to interpret them in a manner that shall imply the least imperfection in Him; but must thereby conceive either a pure act of his will, free from all perturbations to which men are liable, or else the effect of such human affections, the antecedent being put for the consequent,—that is, one thing being expressed, while another thing is understood, which is usually its effect, or at least follows it,—a figure of very frequent occurrence in the Sacred Writings.

The influence of the anthropopathic tendency was seen in the case of Tertullian, in his controversy with Marcion. Man being created in the image of God, this writer argued that he has, in common with God, all the attributes and agencies pertaining to the essence of spirit,—only with this difference, that every thing which in man is imperfect, must be conceived in God as perfect. "Proceeding on the assumption," as Neander remarks, "that Christianity aimed at a transfigured spiritualized anthropopathism, growing out of the restoration of God's image in man, he insisted that, instead of transferring every quality to the Divine Being in the same imperfection in which it was found existing in man, the endeavours should be rather to transfigure everything in man to the true image of God, to make man truly godlike. He sees in the entire revelation of God a continual condescension and humanization—the end and goal of which is the incarnation of the Son of God." These sentiments were a most effectual corrective of the views of Marcion, who, in his anxiety to avoid anthropopathic opinions, ascribed to God no other attributes than goodness and love.

The philosophical education of the Alexandrian Church teachers led them to try to exclude all material anthropopathism from the Christian system of faith; but the danger, in such a case, was, that they should give too subjective a turn to the Divine attributes, and thus exclude them from the region of human sympathies. This was, perhaps, the case with some of the reasonings of Origen. The Gnostics, in their hostility to anthropopathism, deprived God of his attribute of justice as incompatible, in their view, with the essential being of an infinitely perfect God. The Alexandrians, on the other hand, while they defended the notion of justice against the Gnostics as an attribute belonging to the Divine perfections, ran into another error, that of merging it in disciplinary love, and thus depriving it of its own self-subsistence. There is, however, a true, in opposition to a false, anthropopathism, an ascription of human affections to God, which is thoroughly scriptural, provided always they be understood in accordance with the nature and majesty of God, and so as not to imply the slightest imperfection in the infinitely pure and perfect Jehovah.

ANTI-ADIAPHORISTS, those who were opposed to the tenets of the ADIAPHORISTS (which see).

ANTI-BAPTISTS (Gr. *anti*, against, *baptizo*, to baptize). This name is applied not to those who object to any peculiar mode of baptism, but to those who object wholly to the administration of the ordinance. Among these the Society of Friends occupy a conspicuous place, who deny the necessity of external ordinances, and resolve the Christianity of the New Testament into an entirely spiritual and inward religion. They allege that water-baptism has long ago been superseded by the baptism of the Holy Spirit, that "one baptism" which alone they admit.

That Christian baptism is not an external rite, they argue from 1 Peter iii. 21, "The like figure, whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." This and various other passages they allege speak of baptism as a moral and spiritual rite; and the baptism with water administered by John, the forerunner of Christ, belonged, as John himself confessed, to an inferior and decaying dispensation. This opposition to the administration of baptism has not been confined to the "Friends." Socinus wrote a tract on the question, "Is it allowable in a Christian man to dispense with water-baptism?" and he determined it in the affirmative. Without forming regular sects, individuals have often been found to entertain objections to the administration of baptism as a Christian ordinance; sometimes on somewhat similar grounds to those of the "Friends," that as an outward ceremonial rite it is inconsistent with the spiritual character of the New Testament dispensation; at other times, on the plea that baptism is a proselyting ordinance, and as such to be applied only to converts to Christianity from other religions, and is not therefore applicable to their descendants, whether infant or adult. This view of the matter is inferred from the words of our Lord's commission to his disciples, "Go ye and teach," or disciple "all nations, baptizing them;" from the practice of the apostles and first Christians, who, so far as can be ascertained, baptized none but converts from Judaism or heathenism, and their families; and from the dispensation of the ordinance not forming any part of the pastoral office, but being peculiar to apostles and evangelists. The reply to all this is plain, that, in the time of the apostles, churches could not possibly be formed of any other than proselytes from Judaism or heathenism, and, therefore, no other than adults, at least, could be baptized; but even in the Acts of the Apostles, we find mention made of the families and households of such individuals being baptized, and it is likely that among these were some who must have been of such an age as to be incapable of having made such a profession of Judaism or heathenism, as to entitle them to be considered as proselytes. See BAPTISTS.

ANTIBURGHER SYNOD. See ASSOCIATE (ANTIBURGHER) SYNOD.

ANTI-CALVINISTS, a name given to the ARMINIANS (which see), as opposed to the Calvinists or adherents of the doctrines of Calvin.

ANTICHRIST (Gr. *against* Christ, or *instead of* Christ). This word is used in Scripture to denote "the man of sin," or that grand apostacy from the faith which was predicted to occur before the second advent of the Lord Jesus Christ. On this subject the Apostle Paul says, 2 Thess. ii. 1—11, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto

him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." The Apostle John also appears to have had the same train of events revealed to him, and he was directed to remind the Christian Church of this great coming enemy under the very remarkable name of "the Antichrist." Thus 1 John ii. 18, "Ye have heard that the Antichrist cometh." This peculiar term, Mr. Elliott, in his 'Horæ Apocalypticæ,' regards as "a name of new formation, expressly compounded, it might seem, by God's Spirit, for the occasion, and as if to express some idea through its etymological force, which no older word could so well express, the name ANTICHRIST: even as if he would appear in some way as a Vice-Christ, in the mystic temple or professing Church; and in that character act out the part of Usurper and Adversary against Christ's true Church and Christ himself." The Antichrist predicted by Paul and John was obviously the very same enemy of Christ and his people which Daniel saw in vision long before, in connection with the Roman Empire, as if he were to be the head or chief over it, not indeed in its present, but in some subsequent and divided form. This is quite in accordance with what Paul alleges, that a certain hindrance required first to be taken out of the way that the Antichrist might be developed—a hindrance which has been understood in the Church from the earliest ages to refer to the Roman Empire as at that time constituted.

In the time of the Apostle Paul, as he himself informs us, the "mystery" had begun to work—the little horn of Daniel had begun to force its way up among the Roman kingdoms. It was to be a power partly temporal, taking to some extent the place of the Roman government, and partly spiritual, "sitting in the temple of God." Like Daniel's little horn, which is said to be a blasphemous and wicked

power, Paul's "Man of sin" and "Mystery of iniquity" is represented as "opposing and exalting itself above all that is called God." The same apostle gives another description of the Antichrist in 1 Tim. iv. 1—4, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving." Here, as Dr. Begg remarks, in his 'Handbook of Popery,' "a number of additional particulars are stated all clearly applicable to the Popish Church. The 'latter times' are evidently those of the Gospel; and it is vain for the adherents of the Church of Rome to allege that the word 'some' cannot apply to them, inasmuch as they are very numerous, for the same word is often used in Scripture to describe nearly a whole people,—as where Paul says, 'some when they heard did provoke,' although he is speaking of nearly the whole congregation of Israel. The apostle's description embraces not only the lying spirit of Popery, which has always been one of its leading features, its prohibition of marriage, in the case of nuns, monks, and priests—a most remarkable feature of the system—its commands to abstain from certain meats, but, as Mede has proved, in a learned treatise on this passage, its restoration of the demon or hero-worship of the Pagans, in the form of an impious devotion offered to the Virgin Mary, and the real or supposed saints."

The apostle John clearly describes the same antichristian power in the Apocalypse. Thus Rev. xiii. 1—8, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall

worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." The overthrow of this tremendous power is afterwards clearly described in the eighteenth chapter of the same book, where we are told that she trafficked in the "souls of men," and that "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

The tyrannical power described by Daniel and Paul, and afterwards by John, is both by ancients and moderns generally denominated Antichrist, the enemy of Christ, or the Vicar of Christ. The fathers speak of Antichrist and the Man of Sin as one and the same person; and whether from tradition or by inference from the statements of Scripture, many of them believed that what retarded the revelation of Antichrist was the Pagan Roman empire, but when that empire should be broken in pieces, then he should appear in the Christian church, and rule principally in the Church of Rome. Even Gregory the Great, one of the Popes of Rome, who sat in the pontifical chair towards the end of the sixth century, confidently affirmed that "whosoever should call himself, or desired to be called, universal bishop, he is the forerunner of Antichrist." The language is strong and significant. And it is not a little remarkable that the immediate successor of Gregory received, in A. D. 606, from the Greek Emperor Phocas, the title of Universal Bishop. From this date accordingly, is generally calculated the rise of the Antichristian power, which according to Daniel was to continue 1,260 years, thus making the termination of his reign upon the earth fall in the year A. D. 1866.

That the Antichrist is to be understood of the Papal see, Mr. Elliott concludes from the following rapid induction of particulars. "As to this Antichrist,—it seems to me that when regarded in their history, character, pretensions, local site, and relation to the too generally apostatized church and priesthood in Christendom, there was that in *the see* and *the bishops of Rome* which might well have appeared to the reflecting Christian, as wearing to that awful phantasm of prophecy a most suspicious likeness. Considering that, while the apostacy was progressing, those bishops had been too uniformly its promoters and inculcators, and that now, when it was all but brought to maturity, Pope Gregory had most zealously (though not altogether consistently) identified himself and his see with its whole system,—alike with its infusions of Judaism and of Heathenism, its enforced clerical celibacy and its monasticism, its confessional and its purgatory, its saint, relic, and image worship, its pilgrimages, and its lying miracles, considering that the seat of the episcopate thus heading the Apostacy was *Rome*, the fated seven-hilled city, the seat of the Beast in apocalyptic prophecy, and the place to which all the Fathers had looked as that of Antichrist's supremacy,—Rome so singularly freed, by means of the very wrecking of

its empire, from the "let" long time controlling it of the overlooking Roman *imperial* power, and then, by Belisarius' and Narses' conquests, from the subsequent but short-lived "let" of Italian *Gothic* princes, similarly near and controlling,—considering that the *power of the keys* was now believed in the West to attach individually to but one bishop, viz. to St. Peter's episcopal successor and representative, (not, as of old supposed, to the body of priests or bishops,) and that the fact of St. Peter's having visited, and been martyred and buried at *Rome*, had determined that representative to be the *Roman* bishop,—considering that, in consequence, the bishop of the now revived Imperial city was indicating pretensions, enduring evidently as the world itself, to a spiritual empire over Christendom immeasurably loftier than that of old Pagan Rome, and had not merely accepted and assumed the title of *Universal Bishop*, given by the Emperor, but accepted and assumed the yet loftier title, distinctively ascribed to him a little earlier by the Italian bishops and priesthood in council, of *Christ's Vicar*, or *God's Vicar*, on earth,—the very characteristic predicated of the *Man of Sin* by St. Paul, and identical title, only Latinized, with St. John's term *Antichrist*,—considering that, besides the priesthood thus taking part to elevate him, the people also of the western part of the apostatizing church acquiesced in it, (like Augustine's multiplied "*ficti et mali*," to aid in Antichrist's development,) and specially the kings of the new-formed Gothic kingdoms, thus adding power throughout the west to his name and office,—considering all these resemblances, I say, in respect of place, time, titles, station, character, might not the thought have well occurred to the reflecting Christian of the day, that the bishops of Rome, regarded in their *succession and line*, might very possibly be the identical *Antichrist* predicted:—he whose incoming was to be with lying miracles; he who was to sum up in himself as their head, to use Irenæus' expression, all the particulars of the long progressing apostacy; and to be in short, as Justin Martyr had called him, 'the Man of the Apostacy,' as well as, in St. Paul's language, 'the Man of Sin?'"

While Protestant writers are all but unanimous in regarding Antichrist as denoting Rome Papal, Romish writers as generally explain it of Rome Pagan. The latter opinion has been ably advocated by Bossuet; while the Albigenses, Waldenses, and the first Reformers strenuously maintained the former view. Grotius wrote a learned treatise, with the view of proving that the Antichrist or Man of Sin was Caius Caligula, the Roman Emperor. Dr. Hammond views it as descriptive of Simon Magus and the Gnostics. Some writers apply the prophecy to the unbelieving Jews before the destruction of Jerusalem; others to the Jews who revolted from the Romans; others to Mohammed the prophet of Arabia; and others still, chiefly of the Romish divines, regard the Antichrist as designed to predict

the Protestants who disown the Pope as the visible head of the church on earth.

ANTIDICA-MARIANITES (Gr. opposed to Mary), a sect which arose in the fourth century, who denied the prevailing Romish doctrine of the time, that Mary was ever-Virgin, and adopting the more natural interpretation of Mat. i. 25. and xiii. 55, 56, contended that she had afterwards lived in a state of honourable matrimony with her husband, and that she had borne other children. Those who held this opinion were enumerated among the heretics of the time. They were also called *Antimarians*, against Mary, and *Helvidians* from Helvidius, one of the leaders of the sect, who lived under Theodosius the Great, B. C. 355. Epiphanius says they were most numerous in Arabia and the adjacent countries.

ANTIDORON (Gr. one gift instead of another), a name given by the Greek church to the remainder of the consecrated bread after the celebration of the Lord's Supper. The bread which is used in the Eucharist is round, but has commonly in the centre a square projection called the "Holy Lamb," or the "Holy Bread," on which is a motto or device. The usual stamp consists of letters standing for the words, "Jesus Christ conquers," thus:



When the central portion of the bread in which alone the consecration is believed to reside, has been taken away by the priest, the surrounding and unstamped portion is called **ANTIDORON**, and is distributed among the people. The Greek church alleges that the custom of distributing the blest bread among the congregation derives its origin from the apostles themselves. They interpret all the texts of scripture, in which mention is made of breaking of bread, as so many incontestable proofs of such distribution of consecrated bread. They convey it to the sick and infirm, who may have been unable to be present at the communion. It must be eaten fasting, and to ensure this it is often laid aside till early next morning. They ascribe to it the virtue of expiating the guilt of all venial sins. They hold the Antidoron in great veneration and regard, because they consider it as an emblem or representation of the blessed Virgin.

ANTIMENSIMUM, the consecrated cloth in the Greek church which covers the altar. It must be consecrated by a bishop, and have "in its web par-

ticles of a martyr's remains." This Antimensium supplies the place of a portable altar. The ceremony of its consecration is thus performed. In the first place, they sprinkle it three times, singing the anthem, Thou shalt wash me with hyssop, &c., which they repeat thrice. The patriarch or his assistant then adds the benediction, after which he takes the incense-pot and makes the sign of the cross three times with it upon the Antimensium, the first in the middle, and the other two on each side, and after that sings another anthem. Then follow different thurifications, prayers, and ejaculations. The relics are now produced, and the patriarch pours the chrism upon them, and deposits them in a shrine which is placed behind the Antimensium. The ceremony concludes with a prayer.

ANTINOMIANS (Gr. *anti, nomos*, against law), a name which has been applied to those who hold that the law of God has been abrogated by the gospel, and hence that there is no obligation resting upon the believer to maintain good works. The first who seems to have openly inculcated such dangerous doctrines, was John Agricola, who was at first a disciple of Luther; but afterwards a violent opponent of the great Reformer. The same doctrines, carried even still farther, were taught in England by some of the Puritans in the time of Cromwell, in the seventeenth century. They have been revived in the present day in all their force by the Plymouth Brethren. The fundamental tenet of the system, which for convenience is called Antinomian, though no such name has ever been adopted by any sect, consists in the denial of the obligation of believers to obey the precepts of Christ, founded on the idea that the Redeemer hath obtained for his people exemption not only from the curse of the law, but from all responsibility to the law itself. Hence, to use the language of the Rev. Robert Hall, "So far as they—believers—are concerned, the moral government of the Deity is annihilated—that they have ceased to be accountable creatures. But this involves the total subversion of religion: for what idea can we form of a religion in which all the obligations of piety and morality are done away; in which nothing is binding or imperative on the conscience? We may conceive of a religious code under all the possible gradations of laxness or severity—of its demanding more or less, or of its enforcing its injunctions by penalties more or less formidable; but to form a conception of a system deserving the name of religion which prescribes no duties whatever, and is enforced by no sanctions, seems an impossibility." "On this account," continues Mr. Hall, "it appears to me improper to speak of Antinomianism as a *religious* error; religion, whether true or false, has nothing to do with it; it is rather to be considered as an attempt to substitute a system of subtle and specious impiety in the room of Christianity. In their own estimation its disciples are a privileged class, who dwell in a secluded region of unshaken security and lawless liberty,

while the rest of the Christian world are the vassals of legal bondage, toiling in darkness and in chains. Hence, whatever diversity of character they may display in other respects, a haughty and bitter disdain of every other class of professors is a universal feature. Contempt or hatred of the most devout and enlightened Christians out of their own pale, seems one of the most essential elements of their being; nor were the ancient Pharisees ever more notorious for 'trusting in themselves that they were righteous and despising others.'

The attempts which have been made to defend the principles of Antinomianism, rest on a number of isolated and detached passages of Scripture, wrested forcibly from the context. The doctrines of free grace are held forth not in their sober and real signification, but in a form the most exaggerated and distorted. The express declaration of Christ himself, "I am not come to destroy the law and the prophets, but to fulfil," is distinctly reversed. Such a doctrine is at utter variance with both reason and Scripture. The law of God is, and must be, of perpetual obligation. It must be eternally and unchangeably binding on every intelligent creature whom God hath made. It asserts, and will ever assert, its claims upon every one, either to obedience or to punishment with unflinching strictness, and though to the believer it has ceased to be a covenant of works on the ground of which he can expect to enter into life, it still remains in all its original integrity as a rule of life. In no possible way, by no possible means, can it be relaxed in its obligations or mitigated in its demands. As long as the infinitely great, and holy, and just God exists, or wields the sceptre of the universe, this law must ever retain its original purity, unsullied as the Lawgiver himself. True, the law hath exhausted its demands upon Christ our surety, and therefore it no longer possesses the power of communicating life or death to the believer. They who are in Christ are no longer under the law as a covenant promising life or threatening death, but they are one with him who hath fulfilled the whole law, that they might be accepted as righteous in the sight of God, and who hath died for them that they might never perish but might have everlasting life. The law cannot relax in its demands, either of perfect obedience to its precepts, or satisfaction due to the violation of it; but all such demands have already been fulfilled by the Christian, not in himself but in his Surety; and if the sentence of condemnation be cancelled against Christ the surety, it is equally so against his people. The righteousness of the law is fulfilled in them, and consistently with the principles of the divine government, no further claims can be urged against them. They are complete in Christ, being justified in the sight of God; their persons are accepted and their natures renewed. They are no longer strangers and foreigners, but fellow-citizens of the saints, and of the household of God.

But while thus justified by faith without deeds of law, it is nevertheless true, that just in virtue of this justification the law of God is the highest object of the believer's regard. "O how love I thy law," is the exclamation of the true child of God, "it is my meditation all the day;" and such is the jealousy which he feels for the honour of God and of his law, that his eyes run down with tears because men keep not that law. The believer is an unwearied apostle of the law. He teaches it by his lips and by his life; and instead of wishing in the slightest degree to lower the standard of Jehovah's law, he holds forth the fulfilment of it in the obedience and sufferings of Christ, as the most powerful evidence that it is unchangeably holy, inflexibly just, and inexpressibly good. No doubt he has learned that by the deeds of the law no flesh can be justified, and therefore he rejoices that he is no longer under the law, but under grace. And yet the very thought of losing sight of the law of God as still binding on him, he repels with the utmost indignation. "Shall we sin because we are not under the law but under grace? Do we make void the law through faith? God forbid! Yea, we establish the law." Entertaining such views of the law of God, he enjoys true spiritual peace, for "great peace have they who love thy law; nothing shall offend them." Such persons "delight in the law of God after the inward man," and though they often feel to their sad experience that they have "a law in their members warring against the law of their minds," they long for complete deliverance from the dominion of sin, that they may be holy as God is holy. It is this admiration and love of God's law, this growing desire after conformity to its pure and righteous precepts, which constitutes the very essence of religion in the soul. There may be an appearance of sanctity in the outward demeanour of a man who is nevertheless not a true sincere Christian; but it is the prevailing influence and power of God's law in the heart, which entitles a man to the appellation of a true child of God.

The Antinomian endeavours to persuade himself and others, that in taking upon himself the office of Redeemer, Christ hath laid aside the authority of a legislator. But did not Jesus while on earth urge it upon his followers as a sure and unvarying test of love to him, that they keep his commandments. And now that he hath ascended on high, it is as a Prince as well as a Saviour; that he may subdue his people unto himself, making them a willing people in the day of his power. If Jesus died that his people might not perish, is it not equally true that he died to redeem them from all iniquity, to purify unto himself a peculiar people zealous of good works? In the New Testament all doctrinal statement is made subservient to the inculcation of a holy obedience.

Antinomians have never formed themselves into a distinct and separate sect, but their pernicious doctrines have been embraced by many professing Christians. The name seems to have originated with

Luther, who used it in opposing the doctrines of Agricola. They have also been termed *Solifidians*, because they held that holiness had no connection whatever with justifying faith. Antinomian opinions appear to have crept at a very early period into the Christian church, as is quite apparent from the whole language of the apostle James, in his epistle, when speaking of the invariable connection of faith and good works. From that period down to the present day, the sentiments of the Antinomians have been entertained by numbers in every age of the church. "Such doctrine," as Mr. Fuller remarks, "has a bewitching influence upon minds of a certain cast. It is a species of religious flattery which feeds their vanity and soothes their selfishness; yet they call it the food of their souls. Like intoxicating liquors to a drunkard, its tendency is to destroy; but yet it seems necessary to their existence; so much so, that for the sake of it they despise the bread of life." It is lamentable that the pure doctrines of the gospel should be so perverted, and that the grace of God should be turned into lasciviousness. To check the progress of such fatal errors, it is of the utmost importance that faithful ministers of Christ should preach, not only the privileges of the Christian, but the precepts of Christ, pointing out the intimate and indissoluble connection between faith and holiness, between justification and sanctification, pardon and purity, grace in the heart and godliness in the life. "The grace of God which bringeth salvation teacheth us to deny ourselves to all ungodliness and worldly lusts, and to live soberly, righteously, and godly in the present evil world." If such be the design, the object, and end of the gospel of the grace of God, Antinomianism must be no less at variance with the word of God than with the best interests of man.

ANTI-PÆDOBAPTISTS (Gr. *anti, paidion, baptizo*, against baptism of children), a name given to those who deny the validity and Scriptural warrant of infant baptism. They are most generally known by the name of BAPTISTS (which see).

ANTIPHONAR, the book which contains the verses, collects, and whatever else is sung in the choir of Episcopal churches.

ANTIPHONY (Gr. *anti, phone*, voice answering to voice), a word used to describe alternate singing in opposition to *symphony*, or united singing. Alternate singing seems to have been practised in the service of the ancient Jewish temple. Many of the psalms are evidently composed of alternate verses, and therefore intended for antiphony, or, as it was sometimes called, *responsoria*, the singing by responsals. Augustine frequently mentions this mode of singing, and traces its origin in the Western Church to Ambrose of Milan, who introduced it in imitation of the Eastern churches. It is difficult to discover its origin in the East. Theodoret says that Flavian and Diodorus first brought in the practice of singing David's Psalms alternately, or by antiphony, into the church of Antioch in the reign of Constan-

tius. But Socrates carries it as far back as the time of Ignatius. Whatever be its origin, the practice soon spread through all the churches. Chrysostom encouraged it in the vigils at Constantinople, in opposition to the Arians. Basil speaks of it in his time as the received custom of all the East. This custom of alternate singing was resorted to not only in public, but occasionally also in private. Thus Socrates mentions that the emperor Theodosius the Younger and his sisters were accustomed to sing alternate hymns together every morning in the royal palace.

ANTI-POPE, one who has been elected to the popedom in opposition to, or as the rival of, the existing Pope of Rome. Rival popes have existed at different periods in the history of the Romish Church, although that church has always made it her peculiar boast that she has preserved from apostolic times an undivided unity. Geddes gives the history of no fewer than twenty-four schisms in the Roman church caused by anti-popes. It may be sufficient for our purpose to refer to the great Western schism in the fourteenth century, originating in rival popes, elected by the French and Italian factions respectively at Avignon and Rome. The first of this series of anti-popes, who took the name of Clement V., passed the whole nine years of his reign in France, without once visiting Rome. Instigated by Philip, the king of France, whose obedient tool he was, Clement revoked the bull *Unam Sanctam*, and other decrees of Pope Boniface VIII. against France, created several French cardinals, and condemned and suppressed the order of the Knights Templar, in a council held at Vienne in 1309. The Avignon series of anti-popes who succeeded Clement, were John XXII., elected in 1316; Benedict XII., in 1334; Clement VI., in 1342; Innocent VI., in 1352; Urban V., in 1362, who returned to Rome in 1367, but, probably at the persuasions of the French cardinals, returned to Avignon in 1370, where he died; and Gregory XI., who removed his court to Rome in 1374, where he died in 1378.

The death of Gregory was followed, in the first instance, by the election of an Italian Pope, who took the name of Urban VI., and afterwards the very same college of cardinals, in the same year, elected another Pope, who assumed the name of Clement VII., and was installed with the customary ceremonies. This double election gave rise to the great Western Schism which divided the church for about 40 years. It is disputed to this day, and even Popish historians are unable to decide the point, whether Urban or Clement is to be regarded as the lawful Pope and true successor of Peter. Urban remained at Rome; Clement went to Avignon in France. The whole Catholic world were completely divided in their allegiance. France and Spain, Scotland, Sicily, and Cyprus acknowledged Clement, while all the rest of Europe recognized Urban as the real earthly head of the Church. For forty years the utmost confu-

sion prevailed. Two or three different Popes were reigning at the same time, each of them thundering out his anathemas against the others.

At length it was resolved to put an end to this disgraceful schism, by calling a general council in reference to the point in dispute. The council, accordingly, assembled at Pisa on the 25th of March 1409; but instead of healing the divisions, it gave rise to new and still keener contests. Both the rival Popes, Gregory XII. at Rome, and Benedict XII. at Avignon, were declared excommunicated, and one pontiff was elected in their place, who is known by the name of Alexander V. The decrees of this famous council, however, were treated with contempt by the condemned pontiffs, who continued to enjoy the privileges, and to exercise the authority of the popedom. Though deposed, they protested against the proceedings of the council of Pisa, and denied to it the name and authority of an œcumenical council, each of them calling a council of his own for the purpose of maintaining his pretensions against all gainsayers. "Thus was the *holy Catholic Church*," says Dowling, "which boasts so much of its unity, split up into three contending and hostile factions under three pretended successors of St. Peter, who loaded each other with reciprocal calumnies and excommunications, and even to the present day the problem remains undecided which of the three is to be regarded as the genuine link in the chain of apostolical succession." This conflict of Popes and Anti-Popes was only terminated by the council of Constance in 1414, which deposed John XXIII., and also Benedict XIII., the Avignon Pope, while the Italian pontiff, Gregory XII., voluntarily resigned his office, thus making way for the unanimous election of Cardinal Otto de Colonna, in whom, under the name of Martin V., terminated this long protracted and disgraceful schism.

ANTISABBATARIANS, a name applied to those who reject both the Jewish and Christian Sabbaths. The chief arguments which they employ to prove the non-obligation of the Sabbath are, that the Jewish Sabbath was a ceremonial, not a moral institution, and was, therefore, entirely abrogated by the coming of Christ, and that no other Sabbath having been instituted by Christ or his apostles, they are bound to observe not any particular day, but every day as holy unto the Lord. Now, in opposition to this, it is enough to notice, that the Sabbath was instituted not as a part of the ceremonial law, but even anterior to the fall of man, while Adam was yet in a state of innocence, and, therefore, obviously intended to survive all the changes which sin might introduce. Thus the Sabbath was made for man as man, not under peculiar circumstances, but in all circumstances, and in all situations. See **SABBATH—SABBATARIANS**.

ANTISTES (*President*), a title given by some of the ancient Christian writers to presbyters in the early Church. Hilarius Sardus, speaking of presbyters against whom a bishop is not to receive

an accusation, calls them *antistites Dei*. The title is given to bishops and presbyters indiscriminately. Hence an argument is sometimes drawn by Presbyterians in favour of both being one and the same order.—This name was also applied to the superior, or rather head of the ecclesiastical senate among the Bohemian Brethren before the Reformation. The person chosen to this high and honourable office was usually a man of advanced years, distinguished talents, and irreproachable character. He was elected in the most solemn manner, by the free votes of all the ministers. He held office for life. Comenius says there were two of them in Bohemia, two of them in Moravia, and always one, but sometimes two, in Poland. The duty of an Antistes was to examine into the orthodoxy and strict discipline maintained in the Church, to select out of the students those young men who were best qualified for the ministry, to appoint acolytes, deacons, elders, and other office-bearers, to visit his diocese every year, to watch over the general concerns of the churches, doing his utmost to ward off persecution, and to correct any errors which might have been introduced. In discharging his responsible office, however, the Antistes was bound to consult his colleagues and assistants; and an appeal from his judgment lay to the General Synod. In many respects the office of an Antistes resembled that of a bishop. There was a president or principal, who was his superior in office, but who had no power to convene the consistory without the consent and approval of his Brethren, the Antistes. In the ordination of the ministers belonging to the Bohemian Brethren, the Antistes laid his hands upon the head of the candidate, and prayed over him, after which the congregation sung the hymn, "Veni, Spiritus Sancte," "Come, thou Holy Spirit." At the close of the service the Brethren gave him the right hand of fellowship. The election of an Antistes was peculiarly solemn. When one of them died, and his office thus became vacant, a General Synod was called, and the meeting was opened with a day set apart for fasting and prayer. After that a sermon was preached on the duties of an Antistes, and then they proceeded to the election, which was conducted by ballot, and the vacant place filled up by a plurality of votes. The day following, the people were informed that the election was closed, and the individual upon whom the choice had fallen was called upon to appear before a public meeting or assembly of the Church. He was solemnly asked whether he believed his calling to be from God, and whether he was ready to promise, that he would discharge the sacred duties of his office with fidelity and conscientiousness. On returning satisfactory answers to the questions proposed, the ordination was proceeded with, as in the case of an ordinary pastor, by prayer and imposition of hands.

ANTISUPERNATURALISTS, a term used to denote those who endeavour to subtract from the character of Christ and Christianity all that is mira-

culous and supernatural, thus reducing every thing within the limits of mere human reason, and what is accordant with the ordinary operations of nature. See RATIONALISTS.

ANTITACTES (Gr. *antitaktein*, to oppose), a class of licentious Antinomians, who arose about A. D. 170, and who derived their name either from opposing the commands of God, practising the very reverse, or because they opposed one god to another. They taught that the good and gracious God created all things good. But one of his own offspring rebelled against him. This was the Demiurge, the god of the Jews, who gave rise to the principle of evil, by which may, perhaps, be meant, as Neander thinks, "the material body, constituting at once the prison-house and the fountain of all sin to the souls banished from above." Thus he has brought us into a state of enmity with the Father, and we in turn set ourselves at enmity with him. To avenge the Father on him, we do directly the reverse of what he wills and commands. Some go so far as to allege, that the Antitactes held the opinion, that sin deserved reward rather than punishment, and, consequently, they abandoned themselves to all kinds of vices and enormities. They appear to have been a sect of the Gnostics (which see).

ANTI-TALMUDISTS. Among the modern Jews there is a large class who have cast off their adherence to the Talmud or traditions of the Rabbis; some of them trying to find a resting-place in the Old Testament, but, rejecting the New Testament which alone can rightly explain the Old, they are utterly destitute of any sure footing. Another and a far more numerous body of the Anti-Talmudists have rejected both the Talmudical traditions and the Old Testament, and sunk down into avowed infidelity. All who have gone thus far, however, are not in exactly the same position. With many their infidelity is a mere negation. They have renounced authority, and can receive nothing without evidence. Still they are open to conviction. Another and an increasing party place themselves in direct and active antagonism to all systems of belief, which they regard as fettering the understanding and unnecessarily restraining the inclination. On the Continent particularly, Rabbinism is now a tottering fabric, and a licentious freedom of thought has become prevalent among the Jews, which has led not, in too many cases, to the embracing of Christianity, but to a wide-spread infidelity. It is to the writings of Moses Mendelsohn that, in a great measure, this change is to be attributed. He has infused into the minds of his countrymen in Germany a spirit of reckless speculation, which refuses to yield an implicit submission to the Sacred Oracles, once the glory and the guide of their fathers. Rationalism has taken the place of Judaism. The writings of Mendelsohn occupy, in the estimation of multitudes of Jews in Germany, Poland, and the other continental countries, a higher place than the writings even of their ancient law-

giver. This eminent thinker has been undoubtedly the author and the instrumental cause of a great change, both intellectual and civil, in the Jewish nation. He led the way to a neglect, and, in many instances, to an entire disuse of the mass of absurd and inconsistent traditions forming the Talmud. Since the death of Mendelsohn, which happened in 1785, the Antitalmudists have been every year growing in numbers both on the Continent and in Great Britain. A sect of the modern Jews, who are to the full extent Antitalmudists, has long existed under the name of CARAITES (which see). The Rabbinites pretend that the Schism, as they term it, of the Caraites, cannot be traced beyond 750 A. D. They themselves, on the contrary, maintain, that before the destruction of the first temple, they existed as a distinct sect under the name of "The Company of the Son of Judah." Be this as it may, the Caraites possess many strange peculiarities, both of doctrine and practice, which must ever separate them from the Antitalmudists or Reformed Jews which have arisen in more modern times, and whose principle of adherence to Scripture alone may yet, by the Divine blessing, lead to the recognition of Jesus of Nazareth as the true Messiah of whom Moses in the law and the prophets did speak. The rejection of the Talmud is undoubtedly an important step towards the adoption of the Christian system, and may lead, in God's good time, to the grafting of Israel into her own olive tree, and to her partaking of the root and fatness thereof.

ANTI-TRINITARIANS, the general name of all those who deny the doctrine of the Trinity, but particularly applied to the ARIANS and SOCINIANS (which see). Other sects may also be comprehended under this comprehensive term; such as the *Sabelians* and *Samosatenians*, who denied the distinctions of persons in the Godhead; the *Macedonians*, who denied the divinity of the Holy Spirit; and the *Humanitarians*, who contended that the Lord Jesus is a man only, like ourselves, fallible and peccable, and entitled to no higher honour than that of a good man, a moral philosopher, and a prophet.

ANTOSIANDRIANS, a term applied to Melancthon and the other Lutherans who opposed the doctrines taught by Osiander, a German divine of the sixteenth century. It would appear that the chief heresy into which Osiander fell regarded the ground of a believer's justification in the sight of God, which he attributed not to the mediatorial righteousness wrought out by Christ, and imputed to the sinner, but to the essential divine righteousness of the Redeemer, which he failed to perceive must, from its very nature as a divine attribute, be incommunicable. See OSIANDRIANS.

ANUBIS, an ancient Egyptian deity, usually represented in the form of a dog, or of a man with a dog's head. Some writers have alleged the worship of this god to be of very great antiquity, and that Moses alludes to it in Deut. xxiii. 18, "Thou shalt

not bring the price of a dog into the house of the Lord." But nowhere do we find any mention of Anubis before the time of Augustus, and yet after that period it occurs frequently both in Greek and Roman writers. If we may credit Diodorus Siculus, Anubis was the son of Osiris, and was wont to accompany his father on his expeditions, covered with the skin of a dog. Hence he was represented as a human being with a dog's head. Plutarch explains the figure as a myth, descriptive of the physical character of Egypt, Anubis being the son of the Nile, which by its inundation fertilizes the most distant parts of the country. The same writer represents Anubis as the horizon, and his being in the shape of a dog arises from the circumstance that this animal sees by night as well as by day. The Greeks regarded the Egyptian Anubis as identical with their own HERMES (which see). The worship of Anubis was introduced at Rome towards the close of the republic, and during the Empire his worship was widely disseminated both among the Greeks and Romans.

ANUVRATA, the first rank of ascetics among the JAINS (which see), a Hindu sect found in considerable numbers, particularly in the south of India. This degree of asceticism can be attained only by him who forsakes his family, entirely cuts off his hair, holds always in his hand a bundle of peacock's feathers and an earthen pot, and wears only clothes of a tawny colour.

ANXUR, an Italian divinity, who derived his name from Anxur, a city of the Volsci, where he had a temple and was worshipped. He is spoken of by Virgil as Jupiter Anxur; and on a medal he is represented as a beardless young man, with a radiated crown upon his head. In worship, he was associated with Feronia, who was regarded as Juno.

AEDE (Gr. *Singing*), the name among the ancient Greeks of one of the fabulous divinities called Muses, who were regarded by some writers as three in number,—Mneme, Aoele, and Melete,—though the most ancient authors, particularly Homer and Hesiod, reckon nine. See MUSES.

APANCHOMENE (Gr. *Strangled*), a surname of Artemis, derived from a circumstance recorded by Pausanias, as having happened at Condylea in Arcadia, where there was a grove sacred to Artemis Condyleatis. Some boys, it is said, when amusing themselves threw a cord round the statue of the goddess, playfully pretending to strangle Artemis. Some of the inhabitants of the neighbouring town of Caphyæ finding the boys thus employed, stoned them to death. To punish this rash and cruel act of the people of Caphyæ, the women of that town, as Pausanias alleges, had premature births, and the children born were all of them dead. This continued until the murdered boys were buried, and a yearly sacrifice to their manes appointed. From that time Apanchomene was substituted as a surname of Artemis for Condyleatis.

APATURIA (Gr. *apate*, deceit), a surname given to Athena by Æthra, daughter of Pittheus king of Troezen. This princess dedicated a temple to Athena Apaturia, in the island of Sphæria, and taught the maidens of Troezen to dedicate their girdles to the same goddess on the day of their marriage.—A surname also of Aphrodite, derived from the deceitful way in which she killed giants, by whom she was attacked, delivering them over to Heracles, who had concealed himself in a cave for that purpose.—Apaturia was the name of a festival celebrated by the Athenians annually in October. It continued for four days, during which young people of both sexes engaged in sports and rejoicings of various kinds. The first day was dedicated to Bacchus, the second to Jupiter and Pallas, the third was spent in admitting the young men and women into their tribes; what was done on the fourth day is uncertain.

APELLEANS, or APELLITES, a branch of the Gnostics, which derived its name from Apelles, who flourished about A. D. 188. He was a disciple of Marcion, but differed from his teacher in some points. Tertullian charges him with immorality, but Rhodon, who was a contemporary and a personal opponent of Apelles, speaks in high terms of the purity of his life. The individual to whom he was chiefly indebted for his heretical opinions, was a woman named Philumene, who imagined herself a prophetess, and whose foolish fancies he thought it worth while to expound in a work, which he entitled "Revelations." The opinions of Apelles which were adopted by his followers, partook of a similar character with those of Marcion, but modified not a little by his residence for a long period in Alexandria. The Old Testament, he alleged, came from different authors, partly from the inspirations of the Soter, partly from those of the Demiurge, and partly from those of the Evil Spirit, who corrupted the revelations of divine things. Denying, therefore, the entire inspiration of this part of the Sacred Volume, he endeavoured, in a work of great extent bearing the name of "Syllogisms," to point out the contradictions, as he supposed, which are to be found in the Old Testament, at the same time declaring that he used these ancient Scriptures, gathering from them what is profitable, while he found in them fables wholly destitute of truth. He believed in one Supreme Eternal God, the author of all existence, while he professed himself utterly unable scientifically to demonstrate how all existence could be traced back to one original principle. He held that the Supreme God had created an inferior god, whose nature was evil, and who created this world. He denied the incarnation of Jesus Christ, in so far as real flesh is concerned, but asserted that he took an elementary body, and conversed on earth in appearance only; that in his ascension he left behind him that body, making his entrance into heaven, only in his spirit. He denied the resurrection of the human body. Apelles lived to a very advanced age, and in his late years he appears to have

lost all taste for controversy, declaring, "Let every man stand fast by his faith; for all that put their trust in Christ crucified shall attain salvation, if they only prove their faith by their works." See MARCIONITES.

APEMIUS, a surname of Zeus, under which he was worshipped on Mount Parnes in Attica.

APESANTIUS, a surname of Zeus, under which he was worshipped on Mount Apesas near Nemea.

APE-WORSHIP. Apes, from their resemblance to the human race, seem even in remote ages to have been viewed with veneration. The Babylonians, and also the Egyptians, are said to have held them as sacred. In India, at this day, apes are in many places adored, though not resident in temples. In Western Africa, more especially at Fishtown on the Grain Coast, as has been already noticed under article ANIMAL-WORSHIP, certain monkeys found in the wood about the grave-yard are regarded as sacred, because it is thought they are animated by the spirits of their departed friends. Among various heathen nations these animals are viewed with peculiar interest, but nowhere more so than in Japan, where they are actually worshipped, and in that island there is a large temple dedicated entirely to Ape-worship. In the middle stands the statue of an ape erected on a pedestal which rests upon an altar, large enough not only to contain both, but likewise the oblations of the devotees, together with a brass vessel on which a bonze or priest beats as on a drum, in order by this solemn sound to stir up the devotions of the people, and remind them of their religious duties. Under the vaulted roofs and in the walls of the pagoda, there are numbers of apes of all kinds in various attitudes, and in still deeper niches there are several pedestals like that on the altar, with their respective apes upon them. Opposite to these pedestals there are other apes with the oblations of their devotees before them. As some palliation of this strange species of idolatry, it has been alleged that the Japanese regard the bodies of apes as animated by the souls of the grandees and princes of the empire.

Several Indian nations imagine that an ape is a human being, though in a savage state; others hold that formerly they were men as perfect as themselves; but that for the punishment of their vices God transformed them into such ugly creatures. An Ape-god, called Hanuman, is held in great veneration in Hindostan, a pompous homage is paid him, and the pagodas in which he is worshipped are adorned with the utmost magnificence. When the Portuguese, in 1554, made a descent upon the island of Ceylon, they plundered the temple of the Ape's Tooth, made themselves masters of immense riches, carried off this precious relic, the object of the religious worship of the inhabitants of Ceylon, Pegu, Malabar, Bengal, and other districts. The shrine in which this relic was deposited was covered with jewels, and accordingly it was reckoned a valuable

prize. An Indian prince offered the Viceroy of Goa seven hundred thousand ducats of gold to redeem this sacred tooth, but his proposal was rejected. Herbert mentions a pagoda at Calicut dedicated to an ape.

APEX, a stitched cap, somewhat resembling a helmet, with the addition of a little stick fixed on the top, and wound about with white wool, properly belonging to the ancient FLAMEN (which see).—The same word *Apex* is used by Jerome to express a small hair-stroke, with which the Jews embellish the top of some of the Hebrew characters, placing it over them in the shape of a crown. These they make use of in those books which are read in their synagogues and in their MEZUZZIM (which see). It is thought that our blessed Lord referred to these *Apices* when he said, Mat. v. 18. "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

APHACITIS, a surname of *Aphrodite*, derived from the town of Aphace in Cœle-Syria, where there was a temple consecrated to the goddess which was destroyed by Constantine the Roman Emperor.

APHNEIUS, a surname of *Ares*, under which he was worshipped on Mount Cnesius, near Tegea in Arcadia. This name, giver of food, was derived from the wonderful circumstance that *Ares* caused his son *Aëropus* to draw nourishment from the breast of his dead mother *Aërope*.

APHRODISIA, several festivals in honour of *Aphrodite* or *Venus*, which were celebrated at various places, but particularly at Cyprus. On these occasions mysterious rites were performed to which only the initiated were admitted who offered a piece of money to the goddess.

APHRODITE, called *Venus* among the Romans, was one of the great deities of the ancient mythology, the goddess of love. She is fabled to have sprung from the foam of the sea (Gr. *aphros*). Homer speaks of her as the daughter of Zeus and Dione. She was famed for her beauty and the handsomeness of her person. She rendered effective assistance to the Trojans in the course of the Trojan war. She was represented as being in possession of a girdle, which inspired love for those who wore it. Various flowers, as the myrtle, rose, and poppy, were sacred to her, and also various birds, as the sparrow, the swan, the swallow, and the dove. Several surnames were applied to her, all of them derived from places where she was worshipped, or from peculiar qualities which she was conceived to possess. Temples were built in honour of this goddess in many Grecian cities, such as Athens, Sparta, Corinth, Abydos, but the chief places of her worship were Mount Ida in Troas, and the islands of Cyprus and Cythera. Her votaries brought incense and garlands of flowers, but in some places sacrifices of animals were offered to her. The worship of this female deity is thought to have had its origin in the East, and *Aphrodite* has often been

considered as identical with ASTARTE or ASHTORETH (which see).

APHTHARTODOCITES (Gr. *aphthartos*, incorruptible, and *dokeo*, to judge), the name given to a party of the MONOPHYSITES (which see) in the sixth century, which held, as a necessary consequence from the union of the Deity and humanity in one nature in Christ, the dogma that the body of Christ, even during his earthly life, was not subjected by any necessity of nature to the ordinary affections, infirmities, and wants of our bodily frame, such as hunger, thirst, and pain; but that, by a free determination of his own will, he subjected himself to these things for the salvation of man. The body of Christ, then, according to this view, was not necessarily and naturally corruptible, but derived this quality from the will of Christ himself. This doctrine was embraced by the emperor Justinian, who, along with many others, thought that he thereby honoured Christ, by depriving him of all human affections. By an imperial edict, accordingly, Aphthartodocetism was made a law. Eutychius, patriarch of Constantinople, had already been deposed and banished for contradicting this dogma, and a similar fate was impending over Anastatius, patriarch of Antioch, while the oriental church was about to be involved in the most painful and distracting quarrels, when, by the death of the emperor in A. D. 565, peace and order were restored.

APIS, an ancient deity worshipped by the Egyptians under the form of a bull. The soul of Osiris was supposed to have transmigrated into the great bull which was worshipped at Memphis, in Upper Egypt, under the name of Apis, and at Heliopolis in Lower Egypt, under the name of Mnevis. Osiris was the name by which the Egyptians deified the founder of their country and nation; and the selection of an ox as the animal into which the soul of Osiris was supposed to have passed, is accounted for by Diodorus Siculus on the ground that the ox was particularly useful in husbandry. The animal selected for worship was held in great veneration while alive, and deeply lamented and mourned for when dead. The characters of Apis, or the sacred bull, are thus given by Herodotus. "The Apis," he says, "is the calf of a cow past bearing, but who, according to the Egyptians, is impregnated by lightning, whence she has the Apis. The marks which distinguish it from all others are these: Its body is black, except one square of white on the forehead; the figure of an eagle on its back; two kinds of hair on its tail, and a scarabæus or beetle under its tongue." On the announcement being made that an animal possessing all these marks had been found, some sacred persons resorted to the place, and built a house facing the rising sun. In this house Apis was kept for four months, being carefully fed with milk; and after this, about the time of the new moon, he was conveyed in a vessel built for the purpose, to Memphis. Here a hundred priests and crowds of people received him with great rejoicings,

leading him to the temple of Osiris. Strabo and Plutarch tell us, that when an animal possessing the requisite marks could not be found, they paid adoration to a golden image of it, which they set up in their temples. The living ox, when found, was kept in the temple of Osiris, and worshipped as a representative of that god as long as it lived. In the temple were two thalami, or bed-chambers, and, according as the sacred ox entered the one or the other, it was regarded as a lucky or an unlucky omen. Oxen of a yellow or red colour were sacrificed to this god, more especially on his birth-day, which was celebrated every year with great pomp and solemnity.

Some authors allege that Apis was permitted to live no longer than twenty-five years, and, accordingly, if he had not died before that time, he was killed, and his body was buried in a sacred well, the place of which was carefully concealed from all except the initiated. If, however, he died a natural death, he was buried in the temple of Serapis at Memphis, and all Egypt was plunged into grief and mourning, which lasted, however, only till another sacred bull was found, when their mourning was turned into joy. Apis was consecrated to the sun and moon. Ælian regards the twenty-nine marks on the body of the sacred bull as forming a complete system of astronomy.

The worship of the golden calf by the Israelites in the wilderness is generally supposed to have been derived from the worship of Apis in Egypt. Accordingly it is said of them, Psal. cvi. 20, "Thus they changed their glory into the similitude of an ox that eateth grass." They were not so ignorant as to imagine that the image which they made was really God, but they seem to have supposed that the divine virtue resided in it, and that it was such a sign or symbol of the Divinity as the Apis was of the Egyptian Osiris. The calves which Jeroboam set up in Dan and Bethel had probably the same origin. And, accordingly, both Aaron's and Jeroboam's calves were made of gold, the same metal with which the Egyptians made the statues or images of their gods. Aaron, also, we are told, "fashioned it with a graving tool after he had made it a molten calf;" that is, he gave it all those particular marks which were the distinguishing characteristics of the Egyptian Apis. A further resemblance may be traced in Exod. xxxii. 5, 6: "And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play." This was precisely what took place in Egypt on the appearance of the sacred bull. Sacrifices were offered in its honour, a feast was celebrated, and mirth and revelry prevailed throughout the land. Following the same practice, Jeroboam had no sooner constructed his golden calves, than he proclaimed a feast of rejoicing in honour of the new

gods. It may be observed, besides, that Jeroboam did not set up his calves in Shechem, the capital of his kingdom, but, as the Egyptians worshipped one bull at Memphis and another at Heliopolis, so he set the one calf in Bethel, the other in Dan, the two extremities of his kingdom. The Greeks and Romans seem to have sanctioned to some extent the worship of Apis. Several of the Roman emperors visited and adored the sacred bull. Alexander the Great, also, pleased the Egyptians by paying homage to Apis, as well as to their other gods. See COW-WORSHIP.

APOCARITÆ, a small Christian sect which arose in the third century, being an offshoot from the MANICHEANS (which see). The peculiar doctrine which they held was, that the soul of man partook of the substance of divinity, an oriental idea which is not unfrequently to be found in a certain class of heathen systems of religion.

APOCRISARIUS (Gr. *apokrino*, to answer), the representative at the imperial court of a foreign church or bishop, whose office was to negotiate in all ecclesiastical causes in which their principles might be concerned. The institution of this office appears to have been in the time of the emperor Constantine, or not long after, when, the emperors having become Christian, foreign churches had more occasion to promote their suits at the imperial court than formerly. Whatever may have been the date of its origin, we find the office established by law, in the time of Justinian. From the statements of various ecclesiastical writers, it would appear that those who held this office were clergymen. In imitation of the *apocrisarius* in the church, almost every monastery had a similar officer, whose business was not to reside in the royal city, as in the case of the *apocrisarii* already noticed, but to act as proctor for the monastery, or any member of it, when they had occasion to give any appearance at law before the bishop under whose jurisdiction they were. These were also sometimes of the clergy. In process of time the emperors gave the name of *Apocrisarii* to their own ambassadors, and it became the common title of every legate whatsoever. The title of *Apocrisarius* became at length appropriated to the Pope's agent or Nuncio, as he is now called, who, in the days of the Greek emperors, resided at Constantinople, to receive the Pope's despatches and the emperor's answers.

APOCRYPHA (Gr. *apokrupto*, to conceal), those ancient writings which have not been admitted into the canon of Scripture, not being recognized as divinely inspired, but rejected as spurious. The reason of the name *apocrypha* being applied to such writings, is far from being fully ascertained. Augustine alleges that the reason is to be found in the circumstance that the origin of the works so called was unknown to the Fathers of the first ages of the Church. Jerome denotes those writings apocryphal which do not belong to the authors whose names they bear, and which contain dangerous forgeries. Some writers say that the name Apocrypha was

given them, because they were concealed and not usually read in public; others, that they deserve to be concealed or buried in oblivion. Epiphanius alleges that they were hid or not deposited in the *ark of the covenant*, by which he probably meant the ark or chest in which the Jewish records were kept in the ancient temple, no such depositary, if we may credit Josephus, being found in the second temple. The writings in question then, according to some authors, may be said to be apocryphal, or concealed, because they were not contained in the chest in which the sacred books were carefully deposited.

The Apocryphal books mentioned in the sixth article of the Church of England as to be read "for example of life and instruction of manners," while "it doth not apply to them to establish any doctrine," are as follows:

The Third book of Esdras.

The Fourth book of Esdras.

The book of Tobias.

The book of Judith.

The rest of the book of Esther.

The book of Wisdom.

Jesus the Son of Sirach.

Baruch the Prophet.

The Song of the Three Children.

The History of Susanna.

The History of Bel and the Dragon.

The Prayer of Manasses.

The First book of Maccabees.

The Second book of Maccabees.

These books appear to have been written by Jews, at a somewhat remote period, but there is no authority, either external or internal, for admitting them into the sacred canon. In the early ages of Christianity they were read in some churches, but not in all. That they were forbidden to be used in the church of Jerusalem, is plain from Cyril's catechisms, where he directs the catechumens to read no Apocryphal books, but only such books as were read in the church, specifying all those which are still recognized as canonical, with the exception of the book of Revelation. The council of Laodicea forbids all but canonical books to be read in the church, mentioning by name the very books recognized at this day, except the Apocalypse. The author of the Constitutions, also, mentioning what books should be read in the church, takes no notice whatever of the Apocrypha. Jerome alleges that in some churches they were read merely as books of piety and moral instruction, but in no sense as canonical, or with a view of confirming articles of faith. Rufinus, presbyter of Aquileia, mentions the same as being the practice of that church. Athanasius also ranks these books, not among the canonical, but among those that might at least be read to or by the catechumens. There were some churches, however, which used these books on the same footing as the regular canonical Scriptures. Thus the third council of Carthage ordered that nothing but the canonical writings should be read in

the church, under the name of the Divine Scriptures, among which canonical writings are included by name several Apocryphal books. Augustine, also, in his book of Christian doctrine, calls all the apocryphal books canonical, but he does not allow them so great authority as the rest, because they were not generally received as such by the churches. In the Eastern church, the canonical authority of the Apocryphal books was always denied, and also in many of the Western churches. Gregory the Great having occasion to quote a text from Maccabees, apologizes for making a citation from a book which was not canonical, but only published for the edification of the church.

By the Council of Trent, however, in the sixteenth century, the Apocryphal books were, for the first time, placed entirely on a level with the inspired Scriptures. What could have led to the promulgation of such a decree under the penalty of anathema, it is difficult to comprehend, unless it may have arisen from a consciousness, that from no other quarter could they obtain evidence in proof of their unscriptural doctrines and practices. Notwithstanding the Tridentine decree, however, the Apocryphal books can lay no valid claim to inspiration or canonical authority. None of them are to be found in the Hebrew language, or have ever been recognized by the Jews. The whole of them are written in Greek, and appear to have been composed by Alexandrian Jews, except the Fourth Book of Esdras, which is in Latin. They bear evident marks of having been written posterior to the time of Malachi, with whom the spirit of prophecy is universally admitted to have ceased. They contain no prophecy, or any other mark of inspiration, and not one of them claims to be inspired. Not a single quotation from any one of them was ever made by Christ or his apostles; and both Philo and Josephus, who flourished in the first century of the Christian era, are silent in regard to them. These Apocryphal books are not to be found in the lists of inspired writings drawn up by various individuals during the first four centuries of the Christian Church. They were never read in the Christian Church until the fourth century, and even then, as we have already seen, on the testimony of Jerome, not as canonical or authoritative, but simply for edification. Never, indeed, until the fourth session of the last Council of Trent were these books ranked as canonical or inspired writings. The only Apocryphal books omitted in the decree are the prayer of Manasseh and the Third and Fourth Books of Esdras.

When from external we turn to the internal evidence furnished by the writings themselves, we can have no hesitation in rejecting the Apocrypha as utterly uncanonical and uninspired. In proof of this we may refer to some prominent instances in which false and unscriptural doctrines are taught. Thus, Eccclus. iii. 3, "Alms doth deliver from death, and shall purge away all sins." And, again, to the same

effect, Eccclus. xxxv. 3, "Alms maketh atonement for sins." The book of Maccabees teaches the Popish practice of praying for the dead, which is nowhere sanctioned in the Word of God. Thus 2 Macc. xii. 43, 44, "And when he had made a gathering throughout the company, to the sum of 2,000 drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly; for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead." The Apocryphal books not only teach erroneous doctrines, but inculcate and commend immoral practices. Thus the Book of Maccabees (2 Macc. xiv. 41) represents as noble and virtuous the act of Razis in falling upon his sword, rather than allow himself to be taken by his enemies. The treacherous assassination of the Shechemites, which is strongly condemned in the Bible, is highly commended in Judith ix. 2. Magical incantations, which the Bible often forbids, are stated in a ridiculous story found in Tobit vi. 1—8, to have been sanctioned and even commanded by God himself. It is unnecessary to do more than refer to the silly fable of Bel and the Dragon, the immoral tale of Susanna, the absurd story of Judith, and numberless contradictions and follies with which these writings everywhere abound.

By the rubric of the Church of England, the Apocrypha is appointed to be read in the churches; but it may be mentioned that all the books are not read. Thus the Church excepts both books of Esdras, the books of the Maccabees, the rest of the book of Esther, the Song of the Three Children, and the Prayer of Manasseh. The Puritans were much opposed to the reading of the Apocrypha in churches. The Reformers, however, made a selection from it for certain holy days, and for the first lessons in October and November.

A controversy arose both in England and Scotland in 1830, on the subject of the Apocrypha. The British and Foreign Bible Society had, for some time previous, been issuing Bibles containing not merely the Canonical, but also the Apocryphal Books, in violation of one of its fundamental conditions, which expressly declared, that the object of the Society was to circulate the pure Bible without note or comment. The directors, animated by a desire to extend the circulation of the Word of God among Roman Catholics in Continental countries, yielded to views of expediency in the matter, and thus gave rise to a very keen, and even bitter contention, more especially on the north side of the Tweed. For several years the controversy raged, during which the claims of the Apocrypha were fully discussed, and its unscriptural and uncanonical character clearly exposed.

Apocryphal or spurious writings have not only been classed with the Old Testament, but also with the New. Not long after the ascension of Christ, various pretended histories of his life and doctrines, full of impositions and fables, were given forth to the

world; and afterwards several spurious writings appeared inscribed with the names of the apostles. A number of these apocryphal productions have perished by the lapse of time. Those that still remain have been carefully collected by Fabricius, in his '*Codex Apocryphus Novi Testamentis*,' 2 vols. 12mo. Hamburg, 1719. These books appear to have been written by well-meaning persons, not with a design to injure, but to advance the cause of Christianity. No church or body of Christians, however, have ever claimed for them a place in the Sacred canon, or regarded them as entitled to rank among inspired writings.

APODIPHO (Gr. *apo*, from, *deipnon*, supper), an office recited by the *Caloyers* or monks of the Greek Church every night after supper.

APOLLINARES LUDI, games celebrated annually by the ancient Romans in honour of *Apollo*. They were instituted during the second Punic war in B. C. 212. The prætor presided at these games, and ten men were appointed to see that the sacrifices were performed after the manner of the Greeks. For a few years the day for the celebration of these games was fixed at the discretion of the prætor; but U. C. 545, they were appointed to be held regularly about the nones of July.

APOLLINARIANS, a heretical Christian sect which arose about the middle of the fourth century, headed by Apollinaris, bishop of Laodicea. This distinguished person was one of the ablest and most learned men of his time, and at first looked upon by all, particularly by Epiphanius and Athanasius, as one of the great champions of the orthodox faith. Such was his zeal, indeed, in behalf of the truth, that he was excommunicated by the Arian party and driven into exile. He was remarkable for his intimate acquaintance with the Scriptures, which he publicly expounded at Antioch, where Jerôme became one of his numerous hearers. He was also a man of great general learning, and famed as a poet. The tragedy entitled '*Christ's Sufferings*,' which is to be found among the works of Gregory Nazianzen, is generally attributed to the versatile genius of Apollinaris. The only entire work of his that has reached our times is a Paraphrase in hexameter verse on the Psalms. In consequence of his eminent talents and extensive learning, he was raised in A. D. 362 to the bishopric of Laodicea in Syria, the city of his birth, and where he had spent the greater part of his life. The most celebrated of his controversial works was one which he wrote in thirty books against Porphyry.

In arguing against the Arians, Apollinaris was anxious to establish on a firm footing the doctrine of the union of the Divine Logos solely with the human body, and to refute the theory introduced by Origen, according to which a human spirit only was represented as the organ of the Divine manifestation. Being a man of a strongly speculative mind, he set himself to show how the doctrine of the God-

man ought to be viewed. The line of argument which he pursued is thus beautifully stated by Neander: "Two beings persisting in their completeness, he conceived, could not be united into one whole. Out of the union of the *perfect* human nature with the Deity one person never could proceed; and more particularly, the rational soul of the man could not be assumed into union with the divine Logos so as to form *one* person. This was the negative side of the doctrine of Apollinaris; but, as to its positive side, this was closely connected with his peculiar views of human nature. He supposed, with many others of his time, that human nature consisted of three parts,—the rational soul, which constitutes the essence of man's nature; the animal soul, which is the principle of animal life; and the body, between which and the spirit, that soul is the intermediate principle. The body, by itself considered, has no faculty of desire; but this soul, which is united with it, is the source and fountain of the desires that struggle against reason. This soul Apollinaris believed he found described also by the apostle Paul, in the passage where he speaks of the flesh striving against the spirit. The human, mutable spirit was too weak to subject to itself this resisting soul; hence the domination of the sinful desires. In order, therefore, to the redemption of mankind from the dominion of sin, it was necessary that an immutable Divine Spirit, the Logos himself, should enter into union with these two parts of human nature. It does not pertain to the essence of that lower soul, as it does to the essence of the higher soul, that it should determine itself; but, on the contrary, that it should be determined and ruled by a higher principle; but the human spirit was too weak for this; the end and destination of human nature, therefore, is realized when the Logos, as an immutable Divine Spirit, rules over this lower soul, and thus restores the harmony between the lower and the higher principles in man's nature."

By such a train of reasoning as this did Apollinaris flatter himself that he had demonstrated how the divine and human natures in Christ must be conceived to be united into personal unity. In his view humanity consisted of three parts, spirit, soul, and body. In the case of Christ's humanity, however, the weak and mutable human spirit gave place to an immutable Divine Spirit; and on this account is Christ the God-man. Apollinaris was partial to the use of certain expressions which began about this time to become current. "God died." "God was born." By way of doing honour to Christ, his humanity was, in a manner, lost in his divinity. The whole being of the Logos was regarded as constituting the animating soul in the human nature of Jesus. By this mode of explanation, Apollinaris imagined that he established the perfect sinlessness of Christ's human nature; forgetting all the while that he was labouring under the erroneous idea entertained by the Manicheans, that sin was an essential quality of

human nature. Athanasius wrote an able work in refutation of his friend Apollinaris, and the controversy was carried on by the publication of several works, among which the most prominent, in opposition to the Apollinarian heresy, was a treatise manifesting great acuteness and polemic power by Theodore of Mopsuestia. The doctrine of Apollinaris was embraced by many in nearly all the Eastern provinces, and, although it was condemned by a council at Alexandria in A. D. 362, and afterwards, in a more formal manner, by a council at Rome in A. D. 375, and by another council in A. D. 378, which deposed Apollinaris from his bishopric, the sect still continued in considerable numbers till towards the middle of the fifth century. Apollinaris survived his deposition for some years, and in A. D. 392, he died maintaining to the last his peculiar doctrines in regard to the person of Christ. His followers were also called VITALIANS and DIMOIRITES, (which see).

APOLLO, one of the principal deities of ancient Greece. He is represented by Homer and Hesiod as the son of Zeus and Leto or Latona, while his sister was Artemis or Diana. He is generally supposed to have been born in the island of Delos. The number seven was sacred to this divinity, and on the seventh of every month sacrifices were offered to him, and his festivals celebrated. His name has sometimes been said to be derived from the Greek word *apolūmi*, to destroy, because he was regarded as the destroyer of the wicked, and is, therefore, represented as armed with a bow and arrows. He was imagined to have the power both of sending and removing plagues and epidemic diseases. He was the god of prophecy, and also of music, the protector of cattle, and the founder of cities. He is said to have been identical with the sun, and he was undoubtedly the chief object of worship among the Greeks. Temples were reared to him in many places, but the principal seat of this god was at Delphi, in Boeotia. The Romans, in the early part of their history, seem to have been altogether unacquainted with the worship of Apollo. The first temple built to him at Rome was in the year B. C. 430, in order to avert a plague which had broken out in the city and surrounding country. A second temple was built to him in B. C. 350. It was not, however, till the time of Augustus that the Romans actively engaged in the worship of this god, when after the battle of Actium the emperor dedicated the spoils to Apollo, appointed games in his honour, and built a temple to him on the Palatine Hill. The Etrurians worshipped Apollo on Mount Soracte, to which Pliny refers in these words: "Not far from the city of Rome, in the country of the Falisci, there are a few families who, in an annual sacrifice which is held to Apollo on Mount Soracte, walk over a heap of burning wood without being injured, and are, therefore, by a perpetual decree of the senate, exempted from serving in the wars, or being burdened with any duty." These remarks would seem to imply, that

the Etrurians had practised some ceremony similar to that which was observed among the ancient Canaanites, of passing through the fire. The laurel was sacred to Apollo. He is said to have resided along with the Muses on Mount Parnassus, and to have taught them the arts of poetry and music. He is often represented as a beardless youth of singular beauty and elegance, with flowing hair, crowned with laurel, holding a bow and arrows in his right hand, and a harp in his left. When he appears as the sun, he rides in a chariot drawn by four horses. The animals used in sacrifice to Apollo were chiefly bulls and oxen.

APOLLONIA, a festival sacred to Apollo at Ægiale, observed annually in honour of the return of that god with his sister Artemis, after having been driven to Crete on the conquest of Python. On the day set apart for this festival, seven young men, and as many young women, were selected to go, as it were, in search of the god and goddess.

APOLOGY (Gr. *apologia*, a defence), the term used to denote the defences of Christianity which were produced in the early ages of the Christian Church. These apologies were of two different forms, and written with two different objects. One class of them were expositions of Christian doctrine intended for the use of enlightened pagans generally; the other class were more official in their character, being meant to advocate the cause of the Christians before emperors, or before the proconsuls or presidents of provinces. Not being able to obtain a hearing in person, they were under the necessity of producing their defence in writing. The first Apology was presented to the Emperor Adrian, by Quadratus, A. D. 126, a fragment of which is preserved by Eusebius; but a second presented to the same emperor soon after by Aristides, a converted Athenian philosopher, is lost. The rest of the ancient Apologists for Christianity were Justin Martyr, Tatian, Athenagoras, Theophilus, Melito, Claudius Apollinaris, Hippolytus, Clemens Alexandrinus, Tertullian, Minucius Felix, Origen, Cyprian, Lactantius, and Arnobius. The Apologists come next in order after the Apostolic Fathers, and their writings, as far as they have been preserved, are peculiarly valuable, as showing the arguments adduced by the heathen against Christianity, and the manner in which these arguments were met by the early Christian writers.

APOMYIUS (Gr. *apo*, from, *muos*, a fly), a surname of Zeus at Olympia, as being a driver away of flies, under which name he was worshipped by the Eleans.

APOPIS, a deity of the ancient Egyptians, a brother of the Sun, and mentioned by Plutarch as having made war against Jove.

APOPOMPÆ, certain days on which the Greeks offered sacrifices to the gods called *Pompaioi*, or conductors by the way. Who these were is not properly ascertained, unless it refers to Mercury,

whose employment it was to conduct the souls of deceased persons to the shades below.

APOSTASY (Gr. *apostasis*, a departure), a renunciation or abandonment of our religion, either by an open declaration in words, or by a virtual declaration of it by our works. In the early Christian Church this sin subjected those who were guilty of it to the severest ecclesiastical censures. There were usually reckoned at that time three different kinds or degrees of Apostasy. Some entirely renounced the Christian religion, and passed over to the Jews; others mingled a partial observance of Jewish ceremonies, and a partial adoption of Jewish doctrines with the profession of the Christian faith; and others complied with them so far as to join in many of their unlawful practices, though they made no formal profession of an adherence to the Jewish religion. Though the imperial laws allowed those that were original Jews the complete freedom of their religion, and the enjoyment of many privileges for a long time under the reigns of Christian emperors, yet they strictly prohibited any Christian going over to them, and exposed all such apostates to very heavy penalties. Constantine left it to the discretion of the Jews to punish them with death or any other condign punishment. His son, Constantius, subjected them to confiscation of goods. And Valentinian, the younger, deprived them of the power of disposing of their estates by will. In compliance with these laws of the states, the Church not only pronounced a solemn anathema against all such apostates, but prevented them from being recognized as credible witnesses in any of her courts of judicature.

Those apostates also, who sought to form to themselves a new religion, by an incongruous mixture of the Jewish and the Christian systems, were condemned by the church as heretics, and excluded from her communion; while those who endeavoured to compromise matters by conforming to the Jews in some of their rites and ceremonial practices, were visited with church censures corresponding to the extent of their sin. The council of Laodicea forbids Christians to Judaize, by resting on the Sabbath, under pain of anathema; it likewise prohibits keeping Jewish feasts, and accepting festival presents sent from them; and also receiving unleavened bread from them, which is accounted a partaking with them in their impiety. Among the apostolical canons, there is one which forbids fasting or feasting with the Jews, or receiving any of their festival presents or unleavened bread, under the penalty of deposition to a clergyman, and excommunication to a layman. According to another of the same canons, to carry oil to a Jewish synagogue, or set up lights on their festivals, was regarded as a crime equally great with the performance of the same service for a heathen temple or festival, and both were alike punished with excommunication. A bishop, priest, or deacon, also, who celebrated the Easter

festival before the vernal equinox with the Jews, was considered as thereby incurring the sentence of deposition. The council of Eliberis forbids Christians to have recourse to the Jews for blessing the fruits of the earth, and that under the penalty of excommunication. The same council forbids both clergy and laity to eat with the Jews upon pain of being cast out of the communion of the church. The council of Clermont makes it excommunication for a Christian to marry a Jew. And the third council of Orleans prohibits it under the same penalty, together with separation of the parties.

Another sort of apostates were such as fell away voluntarily into heathenism after they had for some time made profession of Christianity. The imperial laws, at least from the time of Theodosius, denied apostates of this kind the common privilege of Roman subjects, depriving them of the power of disposing of their estates by will. Valentinian the younger, not only denied them the power of making their own wills, but of receiving any benefit from others by will: no man might make them his heirs, nor could they succeed to any inheritance. They were prohibited from having intercourse with others; their testimony was not to be taken in a court of law; they were to be accounted infamous, and of no credit among men. The council of Eliberis denies communion to the last to all such apostates, because they doubled their crime, not only in absenting themselves from church ordinances, but in defiling themselves with idolatry. Those apostates who only left off attendance on religious assemblies for a long time, but did not fall into idolatry, should they afterwards return to the church, might be admitted to communion after ten years' probation. Cyprian says, that many of his predecessors in Africa denied communion to the very last, to all such as were guilty of the three great crimes, apostasy, adultery, and murder. Siricius, bishop of Rome, says apostates were to do penance as long as they lived, and only to have the grace of reconciliation at the point of death.

The ordinary way in which in early times apostates to heathenism renounced the Christian faith, was by denying Christ and blaspheming his name. That this was the common mode of avowing their apostasy, appears from the demand which the proconsul made to Polycarp, and the aged Christian's reply to it. The proconsul called upon him to revile Christ, but Polycarp replied, "These eighty-six years I have served Him, and he never did me any harm; how then can I blaspheme my King and Saviour!" Justin Martyr says, that when Barchocebas, the ringleader of the Jewish rebellion under Adrian, persecuted the Christians, he threatened to inflict terrible punishments on all who would not deny Christ, and blaspheme his name. All blasphemers of this kind accordingly were punished with the highest degree of ecclesiastical censure. All apostates, who were either in debt, or under prosecution as criminals, were denied the privilege of tak-

ing sanctuary in the church. And by a law of Theodosius, the slave of an apostate master who fled from him, and took sanctuary in the church, was not only to be protected, but to receive his freedom.

Apostasy from Judaism to Christianity is regarded by the Jews as a sin of the deepest dye, and all who are guilty of it are believed to be excluded from all share of future happiness, unless they repent, and return to the bosom of the synagogue. The Rabbis, however, allow such persons no time for consideration or repentance; apostasy is deemed to require immediate extermination; they pronounce it to be the duty of all faithful Israelites not to suffer an apostate to die a natural death, but to hurry him away, either by public execution, or private assassination, into those torments which await him in another state. One of the most common terms of reproach, which the Jews apply to one of their brethren who has embraced Christianity is *Meshummad*, which signifies a person ruined and destroyed, and the imprecation which generally follows is, "Let his name and memory be blotted out."

Among the Mohammedans apostasy is considered as calling for the instant death of the man who shall dare to renounce the faith of Islam. Almost all false systems of religion indeed consider the abandonment of their creed and modes of worship as a capital crime.

APOSTLE (Gr. *apostello*, to send), a name given to the twelve disciples whom Jesus Christ set apart to be the first preachers of his gospel. Before making the selection of his apostles, our blessed Redeemer had been engaged for a considerable time in the prosecution of his public ministry. He had laid down, with great clearness and force, the nature and design of that kingdom which he had come to establish upon the earth. The attention of the Jewish people had been aroused by his discourses and miracles, and matters were now in such a state as called for the appointment of a number of qualified men, who would not only assist in extending the gospel while Christ was upon the earth, but would carry forward the great work after he had gone to the Father. Jesus, accordingly, resolved to select and send forth twelve men from among his followers, to be his apostles or ambassadors to a guilty world. In proceeding to their choice and appointment, Jesus seems to have felt deeply the solemnity of the work, for Luke informs us, that on the day previous, "he retired to a mountain to pray, and continued all night in prayer to God." He did not send them forth immediately after they became disciples, nor even immediately after they were appointed to the apostleship, but to fit them all the better for their arduous and important work, they continued for some time to enjoy his instructions both in private and public.

The word *apostle* signifies one sent, a messenger. It is equivalent in meaning to the angel of the church in the book of Revelation, and Jesus himself is styled the Messenger of the Covenant, and also

the Apostle and High Priest of our profession. The apostles were twelve in number, probably that the Christian church might correspond with the Jewish, which was composed of twelve tribes, and to this John alludes in his vision of the New Jerusalem, which "had twelve gates, and at the gates twelve angels, and the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

The apostles were the first select ministers of Christ, distinguished from all others who should ever hold office in the church of Christ. And accordingly the apostle Paul, when in Eph. iv. 11. he enumerates the various authorized officers in the Christian church, places apostles in the very foreground. "He gave some apostles," and then as different from, and inferior to these, he mentions "prophets, evangelists, pastors and teachers." Who then were the men whom Jesus chose to be his apostles? We might have supposed that for an office so important, so difficult, so responsible, he would have selected men of high talents, extensive learning, polished manners, distinguished for their wealth and influence in society. Far different were the men whom Jesus called to be his faithful messengers;—humble, plain, unlettered men, remarkable neither for their natural nor their acquired endowments. What then was the secret of the marked success which attended the labours of such men? "The treasure was put in earthen vessels, that the excellency of the power might clearly appear to be of God, and not of men." They were endowed with miraculous gifts, such as heaven alone could bestow. "He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease." These were the credentials of their mission, clearly showing that they had received power and authority from on high. When they went forth, therefore, into the world, proclaiming the salvation of the gospel, their testimony was confirmed by "signs and wonders, and divers miracles and gifts of the Holy Ghost."

The names of the twelve apostles are thus given by the Evangelist Matthew:—"The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him." Though Matthew records the mission of the apostles, immediately after their nomination to the office, it would appear from the other Evangelists, that a considerable period elapsed after their appointment to the apostleship before they were sent out to preach the gospel. With the view of qualifying and preparing them for their great work, Jesus took them under special instruction, for Mark tells us, that "he ordained them that they should be with him." Having sat for some time at the feet of Jesus, and learned

the law at his mouth, the apostles were sent forth, and in the first instance the extent of their mission was limited. They were not to go as yet into the way of the Gentiles, nor to enter into any city of the Samaritans. The personal ministry of Christ, and the early labours of the apostles, were confined to the Jews. And even after the resurrection of Christ, when the extended commission was given to the apostles, that repentance and remission of sins should be preached among all nations, Jesus added, "beginning at Jerusalem." By his own direct authority, without the agency or interposition of any other, he gives his instructions to the apostles to whom they are to go, "to the lost sheep of the house of Israel;" in what employment they are to be engaged, they are to "preach;" and what is to be the subject of their preaching, "the kingdom of God is at hand." The name of apostle was not confined to the twelve, but is sometimes applied in the New Testament to those who assisted the apostles in their labours. Thus Barnabas is so called in Acts xiv. 4 and 14, and Epaphroditus in Phil. ii. 25. In the exercise of their office the apostles planted churches in various places, and visited and superintended the churches they had founded. Many writers, both ancient and modern, allege that all bishops were at first called apostles.

Among the Jews, at a later period, after the destruction of Jerusalem, there was a class of officers who bore the name of apostles. These were envoys or legates of the Jewish Patriarch, who passed from one province to another, to regulate in his name the differences that arose betwixt private persons or in the synagogues. They had also a commission to levy the impost that was paid annually to the Patriarch, and, besides aiding him with their counsel, they reported the state of the churches. This office was abolished by the Christian emperors.

Apostle in the Greek Liturgy is a name used to denote a book containing the Epistles of Paul, printed in the order in which they are to be read in churches in the course of the year.

APOSTLES' CREED, a formula or summary of the Christian faith, drawn up, according to Rufinus, by the apostles during their stay at Jerusalem. Baronius and some other writers conjecture that they did not compose it till the second year of the reign of Claudius, shortly before their dispersion. But there is no evidence that any formal creed whatever was drawn up by the apostles. Had it been so, we would undoubtedly have found in their writings some notice of such a formula having been published by them. The modern Tractarians, indeed, adduce a few passages, in which they allege that Paul quotes from the Creed. The first passage runs thus, "For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures." Now compare this passage with one just preceding it, in the eleventh chapter, "For I have received of the Lord that which also I delivered unto you, That

the Lord Jesus the same night in which he was betrayed took bread." The expressions in both verses are all but identical; and surely, therefore, the obvious mode of interpreting the passage in the fifteenth, is by that in the eleventh chapter, where there is evidently no quotation from the creed. Instead of receiving his faith from the creed, the apostle expressly discountenances every such idea in Gal. i. 11, 12: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

The next passage adduced by the Tractarians in favour of the Apostles' Creed being referred to by the Apostle Paul, is to be found in 2 Tim. i. 13, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." Now from the construction of these words in the original, it is plain that the apostle does not say that Timothy had heard from him an outline of sound words, but that he had heard from him sound words, of which he was to hold fast the outline, that is, the leading features. If there was such a form of sound words, where is it? The form called by us "The Apostles' Creed," cannot be traced higher than the fourth century. And the forms given in the early writers vary much, both from this and among themselves. Irenæus and Tertullian, both of whom flourished in the second century, give creeds or formulæ of faith, which differ in various respects from one another. Had there been such a form as is alleged left by the apostles, there can be no doubt that it would have been referred to by these or some other of the early writers. But for the first three centuries and more, there is not the slightest indication given us that the apostles left such a form. Each person, who has occasion to give a summary of the chief articles of the Christian faith, gives it in different words, and, if more than once, does not himself give always the same form. Not the slightest reference, besides, is made to such a form by the Nicene council, in A. D. 325.

It is not till the close of the fourth century that we meet with the report of the Creed having been composed by the apostles. We do not find even the name "The Apostles' Creed," earlier than a letter of Ambrose, written about the year A. D. 389. The first assertion of its having been composed by the apostles, is found in Rufinus, who, in his 'Exposition of the Creed,' written about the year A. D. 390, tells us that it was said to be written by them, though in a subsequent part of the same treatise, he speaks as if he himself had some doubts on the point. Jerome also speaks of the Creed as having been delivered by the apostles, and similar language is used respecting it by several writers of the fifth and sixth centuries. Thus the opinion gained ground that the Creed was in reality composed by the apostles.

What is called "The Apostles' Creed," attained its present form not all at once, but gradually. In

its earliest form it consisted simply of a confession of the Trinity. Erasmus and Vossius were of opinion that for more than three centuries the Creed did not extend further than that. It appears from the early creeds which still exist, that, even in the part relating to the Trinity, the article relating to Christ's descent into hell formed no part of the primitive summary of the articles of the faith. The first creed in which it appears was one published by the Arians at the council of Ariminum, A. D. 359, which had also been previously exhibited by them at the council of Sirmium. It is also to be found in the creed of the church of Aquileia, given by Rufinus towards the close of this century, who, however, also tells us that this addition was not to be found in the creed of the Roman church, nor in the churches of the East. This article, therefore, was not introduced into the creed of the Roman and oriental churches, until after the fourth century. In the article relating to the church, the most ancient creeds, both of the Greek and Roman churches, have only the words "holy church," the word "catholic" having been afterwards added by the Greeks. The article of the "communion of saints," also, is not to be found in any creed or baptismal confession of the first four centuries, nor in many of those of a subsequent date.

The obvious conclusion from all that has been said is, that the formula which is familiarly known by the name of "The Apostles' Creed," has no claim whatever to be regarded as the genuine production of the apostles, but is a composition of a much later date. It was no part of the public liturgy in the earlier ages of the church. Tullo, bishop of Antioch, seems to have been the first who introduced the "Creed" into the daily service of the Greek church about A. D. 471, and it was not adopted by the church of Constantinople till A. D. 511. The Roman church did not embody it as a part of their liturgy before A. D. 1014. Bishop Burnet gives, as the ground for retaining the "Creed" in the liturgy of the Church of England, that the doctrine which it contains is to be found in the Scriptures. See CREED.

APOSTOLEUM, the term by which, in the early ages of Christianity, a church was described which had been built in honour of an apostle. Thus Sozomen speaks of the *apostoleum* of Peter in Rome, and again, of the *apostoleum* of Peter and Paul at Quercus, in the suburbs of Chalcedon.

APOSTOLIC, something that relates to the apostles. Thus we speak of the apostolic age, the apostolic doctrine, traditions, &c.

APOSTOLIC CATHOLIC CHURCH. This name has been assumed by a body of Christians who have sometimes been termed Irvingites, from the circumstance that their rise as a distinct and separate communion is to be traced to the Rev. Edward Irving, an able and pious, though somewhat eccentric Presbyterian minister in London. Mr. Irving delivered, in 1829-30, a series of doctrines on the extraordinary gifts of the Spirit, which he maintained

were not limited in their communication to the times of the apostles and their immediate successors, but were designed to continue throughout every age of the church. He argued, also, that the absence of these spiritual gifts was solely due to the low state of the church's faith and holiness. These discourses attracted great attention, and made a deep impression upon the minds of many. While they were in the course of delivery, a report was spread throughout the country that a manifestation of extraordinary gifts had taken place at Port-Glasgow, in the West of Scotland, and that a pious female named Isabella Campbell had been suddenly and miraculously cured of a severe and lingering illness. The occurrence of such an event at the very time when the minds of many members of Mr. Irving's congregation had been thrown by his discourses into a state of great excitement, was likely to work upon susceptible minds, leading them into extravagance and enthusiasm. The news from Port-Glasgow was hailed by not a few as a remarkable fulfilment and confirmation of Mr. Irving's views. Numbers hurried to the scene to witness these marvellous operations of the Spirit, and the "gifted" in the little community were looked upon with veneration and awe. They spoke on some occasions in "an unknown tongue," and though utterly unintelligible and therefore unedifying to those who heard it, still the gift was concluded by not a few to be directly from above. Among the firmest and most unhesitating believers in these manifestations, was Mr. Irving himself, who, naturally anxious that his people should witness such a marked display of the Spirit's power, invited a highly "gifted" female from Port-Glasgow to visit London, and exhibit before his congregation the extraordinary power she had received. The invitation was complied with, and the result was that the same gift of speaking in "unknown tongues" came to be enjoyed by various members of Mr. Irving's flock, who, first in private meetings for prayer, and afterwards in the public congregation, broke forth into strange utterances, which were readily and without reserve acknowledged, both by the pastor and many of his people, as messages sent from God. Some of these revelations were interpreted, and others not, but the church in Regent Square was now the scene of much "prophesying" and "speaking in tongues." The prophesying was plain and easily understood by all, but the "tongues" were generally such as no one could possibly comprehend, and the only explanation which could be given of the matter was, that perhaps they might be meant as signs simply of the Spirit's presence and power. They were regarded, besides, by some of the believers in their reality, as sure prognostications that the end of all things was at hand.

Mr. Irving, the virtual originator of the body whose history and tenets we are now considering, had been teaching, for some time in Regent Square church, doctrines which were regarded as decidedly

heretical, particularly in regard to the human nature of Christ, which he declared not to be sinless in the sense in which it is viewed by the great body of Christians of all denominations, that is, he held it to be peccable though not peccant. His errors at length attracted the attention of the Church of Scotland, with which both he and his congregation in London were connected. With the sanction and full authority of the General Assembly accordingly, Mr. Irving was deposed by the Presbytery of Anan from the office of the ministry, and he was thus compelled to cease his connection with the Regent Square church. His adherents and followers thereupon erected for him a new place of worship in Newman Street. The order of "prophets" was regarded by them as having been now revived in the church, and soon after, one of the so-called prophets having pointed out an individual as an "apostle," that office also was considered to be restored. The ministry was now held to be fourfold, consisting of apostles, prophets, evangelists, and pastors, and that the proper mode of ordination was by the imposition of the apostles' hands on those who had been previously designated by the word of the prophet to the sacred office of the ministry. The first ordination, accordingly, in connection with the Apostolic Catholic Church took place on Christmas day 1832, when an angel, or chief pastor, was ordained over the church at Albury. This individual, who had previously been an "evangelist," was nominated to the apostolic office by the word of a prophet, and he was ordained to that office by the laying on of the hands of an apostle. After Mr. Irving's deposition the "gifted" of his congregation had forbidden him to administer the sacraments or perform any priestly function. For some time, therefore, he had ceased to exercise his usual duties, as the pastor of a congregation, in obedience to what he viewed as a command from heaven, and had confined himself to the work of a preacher or deacon. In the spring of 1833 this prohibition was removed by the word of a "prophet," and he was ordained accordingly as angel of the church in Newman Street. The "prophetic word" now called for the appointment of elders and deacons, the former being invested with a priestly character. Revelations were also given by the "prophets" as to other equally necessary parts of church organization.

The church in Newman Street formed the nucleus as well as the model of the churches which began to spring up holding the same principles and adopting the same church arrangements. In 1835 the number of "apostles," which had hitherto been limited to five, was completed, other seven having been ordained to make up the full apostolic college. This apostolic band having been set apart to their high office, retired to Albury, where they spent upwards of a year in the study of the Scriptures and in mutual conference. The result of this long protracted season of meditation and weighty deliberation was, that a council was established on the mo-

del of the Jewish tabernacle, "so arranged," to use their own words, "as to present a definite form calculated to give an idea of the true relation and adjustment of the machinery of the universal church." This was regarded by the body as an important step, and it was immediately followed up by the production of a "Testimony" addressed to the rulers of both church and state. The document, which had been carefully prepared by the senior apostle from notes drawn out by each of the members of the apostolic college, was sent to the archbishop of Canterbury, most of the bishops, a large number of the London clergy, and most of the ministers of the localities in which churches on the apostolic model had been raised. The other document addressed to the rulers of the state, which was prepared by a single apostle, was also in 1836 delivered to the king in person, and afterwards to as many privy counsellors as could be found, or would receive it. "In 1837," to avail ourselves of an admirable summary of the operations of the body drawn up in connection with the publication of the last census in 1851, "a Catholic Testimony, being a combination of the two documents already noticed, was addressed to the patriarchs, bishops, and sovereigns of Christendom, and was subsequently delivered to Cardinal Acton for the Pope,—to Prince Metternich for the Emperor of Austria—and to various others among the bishops and kings of Europe. In 1838 the apostles, in obedience to another prophecy, departed for the continent, and visited for two years most of the European countries, with the object of remarking closely the condition of the general Church, and gleanings from each portion its peculiar inheritance of truth. From this perambulation they, in 1840, were recalled to settle some disputes which had arisen in their absence, with respect to the comparative authority of the apostles and the council above referred to. The apostles stilled these symptoms of dissension by asserting their supremacy; and the meetings of the council were suspended, and have not yet been revived. These measures led, however, to the secession of one of the apostles, whose successor has not yet been named. Seven of the remaining eleven, in 1844, again dispersed themselves, in foreign parts, to be again recalled in 1845, in order to determine what liturgical formalities should be observed. This settled, they once more proceeded to their work abroad—the senior apostle, who remained at Albury, having charge of all the London churches (now reduced to six).—The principal work of recent years has been the gradual completion of the ritual of the Church. In 1842 a liturgy had been framed, 'combining the excellencies of all preceding liturgies.' In this a certain portion of the service was allotted to each of the four ministers already mentioned; the communion (which before had been received by the people in their seats) was now received by them before the altar, kneeling; and the consecrated elements, before their distribution, were offered as an

oblation before the Lord. Simultaneously, appropriate vestments were prescribed—the alb and girdle, stole and chasuble, for services connected with the altar, and a surplice and rochette and mosette for preaching and other offices. In 1847 considerable additions to the liturgy were made, and the use of consecrated oil was permitted in visitation of the sick. In 1850 it was ordered that a certain portion of the consecrated bread and wine should be kept in an appropriate ark or tabernacle placed upon the altar, to be taken by the angel, at the morning and evening services, and ‘proposed’ as a symbol before the Lord. The latest ceremonial additions were adopted in 1852, when lights—two on, and seven before, the altar—were prescribed, and incense was commanded to be burnt while prayers were being offered.”

It is only right to state, that in assuming the name of the Apostolic Catholic Church, the body are not to be understood as claiming an exclusive right to such an appellation. They disclaim the name of Irvingites, as following no earthly leader. They deny that they are schismatics, or sectaries, or separatists of any kind, but that they are members of the one church, baptized into Christ, which has existed from the days of the apostles, and that their great mission is to reunite the scattered members of the one body of Christ. The only standards of faith which they recognize are the Apostles', the Nicene, and the Athanasian Creeds. The distinctive peculiarities of their belief are the holding what they consider an important revived doctrine, that apostles, prophets, evangelists, and pastors are the abiding ministers of the church in all ages of its history, designed, along with the power and gifts of the Holy Ghost, to prepare Christ's people for his second coming; that the church ought to be governed by twelve apostles, whose duty and right it is to exercise supreme rule, and that these apostles are to derive their appointment not from man, but immediately from God.

In regard to the organization of their churches, their congregations are placed under the pastoral rule of angels or bishops, with whom are associated priests and deacons. The holy eucharist is celebrated and the communion administered every Lord's day, and more or less frequently during the week, according to the number of priests connected with the congregation. Where the congregation is large, there is divine worship in public at the first and last hours of the day, which is reckoned after the Jewish fashion, as beginning at six morning and ending at six evening, and if the number of ministers be sufficient, prayers are held daily, at nine and three, the very hours of the morning and evening sacrifice among the Jews. Besides free-will offerings, the tenth of their increase, which is to be understood as including income of every description, is dedicated to the Lord, and apportioned among those who are separated to the work of the ministry.

The Apostolic Catholic Church believe in the transubstantiation of the elements in the eucharist into the real body and blood of Christ, and that the ordinance is not only a feast of communion, but also of sacrifice and oblation. They hold that the consecrated elements should be used not only for purposes of communion, but for worship, prayer and intercession, and hence, that the elements ought always to be present on the altar when the church is engaged in these exercises. In accordance with this view, consecrated bread and wine are kept constantly in a receptacle on the altar, and both ministers and people turn towards them, and reverently bow both on entering and leaving the church.

In the outward arrangements of their worship, the Apostolic Catholic Church attach much importance to the use of symbolical representations. Thus of late two lights have been placed on the altar to indicate the presence of divine light in the institution of apostle and prophet; seven lights are arranged before the altar to indicate the divine light communicated through the sevenfold eldership; and incense is burnt during prayer to indicate the ascent of his people's prayers as a sweet perfume before God. They hold the doctrine of development, in so far as ritualism is concerned, and hold out to their people the expectation that as the church advances in the perfecting of its outward ordinances, new rites and ceremonies will be proposed through the modern apostles and prophets. Both in their doctrine and ritual, this body of Christians approaches nearer to Romanism than to any form or denomination of Protestantism.

It is calculated that in England there are somewhere about thirty congregations belonging to this body, comprising nearly six thousand communicants; and the number is said to be on the increase. From 1846 to 1851 the members increased by a third; while great additions have been made to the body on the Continent, and in America. There are also congregations in Scotland and Ireland. Conversions have not been unfrequent from other bodies of Christians to this church, and this is all the more to be lamented, as, while it professes to abide by the written Word, it yields itself up to the guidance of prophetic utterances given forth by frail and fallible men.

APOSTOLIC CLERKS, a Romish order, instituted in the year 1367, by John Colombinus, a nobleman of Siena. They were afterwards called Jesuates, because they pronounced so very frequently the name of Jesus. This order was confirmed by Urban V. in A. D. 1368, but it was abolished by Clement IX. in the year 1668. Its members followed the rule of St. Augustine, but they were not in holy orders, and only gave themselves to prayer, to pious exercises, and relieving the poor, though themselves without property. They also prepared medicines, and administered them gratuitously among the needy. But these regulations had been nearly abandoned

when Clement dissolved the order. They were obliged to recite one hundred and sixty-five times every day the Lord's Prayer, and the same number of Ave Marias, instead of the canonical office, abstaining from saying mass. Their habit was white, over which they wore a dark cloak, a white hood, and a large leathern girdle with sandals.

APOSTOLIC FATHERS, an appellation usually given to the Christian writers of the first century, Barnabas, Hermas, Clement, Ignatius, and Polycarp. The epistles and other writings of these cotemporaries of the apostles are still extant, and are justly valued from their nearness to the source of inspiration. A collection of these writings has been given in two volumes, by Cotelierus, and, after him, Le Clerc. Archbishop Wake has also published a translation of the genuine epistles of the apostolic fathers, and a still better translation has been given by the Rev. Temple Chevallier, formerly Hulsean lecturer in the university of Cambridge. An excellent critical edition of the *Apostolical Fathers*, with notes, indices, &c., was published at Oxford in Greek and Latin, in two volumes octavo, by Dr. Jacobson, of which a second edition appeared in 1840. "All these writers of this first age of the church," says Mosheim, "possessed little learning, genius, or eloquence; but in their simple and unpolished manner, they express elevated piety. And this is honourable rather than reproachful to the Christian cause. For that a large part of the human race should have been converted to Christ by illiterate and untalented men, shows that the propagation of Christianity must be ascribed, not to human abilities and eloquence, but to a divine power." Neander remarks on this subject with great force and judgment: "A phenomenon, singular in its kind, is the striking difference between the writings of the apostles and the writings of the apostolic fathers, who were so nearly their cotemporaries. In other cases, transitions are wont to be gradual, but in this instance we observe a sudden change. There are here no gentle gradations, but all at once an abrupt transition from one style of language to another; a phenomenon which should lead us to acknowledge the fact of a special agency of the Divine Spirit in the souls of the apostles."

APOSTOLICAL BRIEFS, letters despatched by the Pope to princes and magistrates on public matters.

APOSTOLICAL CANONS, a collection of rules and regulations for the government of the Christian church, supposed by some to have been drawn up by the apostles themselves. Early writers attribute them to Clement of Rome, who was said to have received them from the mouth of the apostles, and to have committed them to writing for the benefit of the Christian church in future ages. Baronius and Bellarmine admit only the first fifty of the canons to be genuine, and reject the rest as apocryphal. Various references to the canons are found in the writers of the third and fourth centuries, but the first distinct

allusion to the entire collection by name, occurs in the acts of the council of Constantinople, A. D. 394. The canons are eighty-five in number, all of them regarded as genuine in the East, but only fifty of them in the West. That these canons were not the production of the apostles is plain, from the circumstance that they contain several arrangements which never could have been made by the apostles. Their antiquity, however, cannot be denied, as they are quoted by the council of Nice, A. D. 325, under the very name of Apostolical Canons. The probability is, that they were composed at different times, and at length collected into one book. The Greek church has always held them in high respect, but the Latin church has viewed them as of more doubtful authority, and Pope Gelasius went the length of pronouncing them apocryphal, because there are some canons among them which seem to favour the views of Cyprian in reference to the baptism of heretics. The so-called apostolical canons have been embodied in the *Corpus Juris Canonici*, or body of canon law, and must be considered as documents of some value, respecting the order and discipline of the church in the third century.

APOSTOLICAL CHAMBER, the treasury of the Pope or the council to which is intrusted all the Pope's demesnes, from which the revenues of the Holy See are derived. It meets in the Pope's palace twice a-week, and consists, besides the Cardinal Great Chamberlain, of the governor of the Rota, who is the vice-chamberlain, of the treasurer-general, an auditor, a president, who is controller-general, an advocate-general, a solicitor-general, a commissary, and twelve clerks of the chamber, of whom one is the prefect of grain, a second prefect of provisions, a third prefect of prisons, a fourth prefect of streets, while the remaining eight are deputed to take cognizance of various causes, each privately in his chamber. The office of a clerk of the apostolical chamber is purchased at a very high price, it being a very lucrative post, and therefore eagerly contended for. The members of the chamber assemble in the apostolical palace on the eve of St. Peter, to receive the tribute of the several feudatories of the church.

APOSTOLICAL CONSTITUTIONS, a collection, in eight books, of rules and regulations concerning the duties of Christians in general, the constitutions of the church, the office and duties of ministers, and the celebration of divine worship. The apostles are frequently introduced in the course of them as speakers, but the production can scarcely be considered as of earlier date than the fourth century, Epiphanius being the first author who speaks of the *apostolical constitutions* by name. They are supposed, unlike the canons, to have been the work of one writer, who appears to have belonged to the Eastern or Greek church. The injunctions contained in them are often minute and detailed. Thus Christians are enjoined to assemble twice every day for prayer and praise, to observe fasts and festivals, and to keep

both the Jewish and the Christian Sabbaths. The *constitutions* are of considerable use in pointing out the actual practice of the church, both in discipline and worship, during the third, fourth, and fifth centuries.

APOSTOLICAL SEE, a title applied in ancient times to every Christian bishop or pastor's see or district. It was no peculiar title of the bishop of Rome, but given to all bishops as deriving their origin from the apostles. "The Catholic church," says Augustine, "is propagated and diffused over all the world by apostolical sees and the succession of bishops in them." Sidonius Apollinaris uses the same expression in speaking of a private French bishop who sat forty-five years, he says, in his apostolical see. Roman Catholic writers apply the expression exclusively to the Pope.

APOSTOLICAL SUCCESSION. It has been uniformly recognized as a favourite doctrine in the Romish Church, that Christ committed to his apostles the power of appointing bishops as their successors; that in virtue of this delegated authority and power, they actually did appoint certain officers, invested precisely with the same functions which they themselves exercised, and that these successors of the apostles appointed others in turn to succeed them, and that thus the line of descent hath continued unbroken to the present time. This doctrine has of late years assumed a peculiar prominence, being dwelt upon with great force by a large and influential party in the Church of England as a fundamental tenet of their theology. "Our ordinations," says Dr. Hook, "descend in an unbroken line from Peter and Paul, the apostles of the circumcision and the Gentiles;" and again, "there is not a bishop, priest, or deacon among us, who may not, if he please, trace his spiritual descent from Peter and Paul." The erroneous and unscriptural character of this doctrine might be shown in a variety of ways. Suffice it to say, that it is altogether inconsistent with the true nature of the apostolic office, which was such as to preclude the possibility of successors. Theirs was a peculiar office. They had seen Christ face to face, and had received their commission from himself personally. They were endowed with peculiar qualifications, having been baptized with the Holy Ghost and endowed with power from on high, in virtue of which they were enabled to work miracles. That such men could have successors, in the sense in which Romish and Anglo-Catholic writers use the term, is plainly impossible. Their privileges, their qualifications, their endowments, could never be handed down to others who might come after them. They were inspired men, who possessed the gift of tongues, and "spake as they were moved by the Holy Ghost." The bishops of no church posterior to the days of the apostles, could lay claim to the possession of qualifications, or the exercise of authority, which could be considered as essentially apostolic. They never saw the Lord Jesus, nor did they receive their commis-

sion from Christ in the sense in which the apostles received it. They are neither inspired nor miracle-working men. They themselves can give us no new revelation, neither can they found a church which has not been already founded, "being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." The natural consequence of the arrogant assumption of the Anglo-Catholics of the present day is, that they regard all Protestant dissenters and Presbyterians as excluded from the Catholic church, not having a commission from Christ to exercise the ministerial office. "Every link in the chain," says the writer of one of the 'Tracts for the Times,' "is known, from St. Peter to our present metropolitan." It is remarkable, however, that the New Testament does not say a single word about any such regular line of descent, and even the Roman bishops themselves did not make the claim to be descended from Peter, until several centuries after the apostolic age. And it is most unfortunate that the very first link which is alleged to connect the whole chain with the apostles is hid in obscurity and the most perplexing uncertainty. Who was the immediate successor of the apostles in the bishopric of Rome? This question has been answered in a variety of ways by Christian writers, even of the early ages. Some assert that Clement, others Linus, others Cletus, others Anacletus, was the immediate successor of Peter. The next link has also given rise to considerable difference of opinion. Amidst such perplexity and confusion, what confidence can be placed in the pretensions to apostolical succession, whether made by Roman Catholics or Anglo-Catholics? Well, therefore, might Archbishop Whately remark, in speaking on this subject, "There is not a minister in all Christendom who is able to trace up, with any approach to certainty, his own spiritual pedigree." And, accordingly, this distinguished prelate goes on to say, "The ultimate consequence must be, that any one who sincerely believes that his claim to the benefits of the gospel covenant depends on his own minister's claim to the supposed sacramental virtue of true ordination, and this, again, on apostolical succession, must be involved, in proportion as he reads, and inquires, and reflects, and reasons on the subject, in the most distressing doubt and perplexity. It is no wonder, therefore, that the advocates of this theory studiously disparage reasoning, deprecate all exercise of the mind in reflection, decry appeals to evidence, and lament that even the power of reading should be imparted to the people. It is not without cause that they dread and lament an age of too much light, and wish to involve religion in a solemn and awful gloom! It is not without cause that, having removed the Christian's confidence from a rock to base it on sand, they forbid all prying curiosity to examine their foundation."

APOSTOLICAL VISITATION (THE CONGREGATION OF THE). The Pope, besides being univer-

sal bishop, according to the Romish system, has also a special spiritual superintendence over the city of Rome, and, accordingly, he is bound to make the pastoral visitation of six bishoprics. But being invested with the care of all the churches throughout the world, and, therefore, unable to pay the requisite attention to his own immediate diocese, he instituted this congregation of the Apostolical Visitation, which nominates commissioners to visit churches and monasteries of both sexes, in the city of Rome and surrounding country; and these visitors, on their return, give in a written report to the congregation, which is authorized to remedy any irregularities which they may discover within the jurisdiction of the patriarchal archbishopric of Rome. The congregation is composed of eight cardinals and a number of monks.

APOSTOLICALS, a Christian sect which sprung up towards the end of the thirteenth century, having as their professed object the revival of the apostolical mode of life. Its founder, Gerhard Sagarellus of Parma, enjoined his followers to travel up and down the world like the apostles, clad in white, with their heads bare, their beards and hair long, and attended by women whom they called sisters. They were allowed to possess no property, but to live upon the voluntary gifts of the pious. They were ordered to preach repentance to the people in public, but in their private meetings to announce the downfall of the corrupt church of Rome, and the rise of a new, purer, and holier church. Sagarellus was burned at the stake A. D. 1300. He was succeeded in his office as leader of the sect by Dolcino of Novara, a man of a bold and intrepid spirit, who openly denounced Boniface VIII., and all the worthless priests and monks of the time, and declared that they would be slain by the emperor Frederick III., the son of Peter, king of Aragon, and that a new and most holy pontiff would be placed over the church. Not contented with preaching against the Roman pontiff, Dolcino collected an armed force, and, being opposed by Raynerius, bishop of Vercelli, a fierce war ensued, which continued for more than two years. At length, after several battles, Dolcino was taken prisoner, and executed at Vercelli A. D. 1307, along with Margaretha, whom he had chosen as a sister, according to the practice of his sect.

The following clear view of the points of difference between the Apostolicals and the mendicant monks, whom in some points they resembled, is given by Neander. "The mode of life among the Apostolical brethren differs from that of the mendicant orders of monks in two respects. First, the latter have monasteries, to which they carry what they have gained by begging. The Apostolical brethren have no houses, and take nothing with them, hoard nothing up; they live from hand to mouth on the pittance bestowed on them at the moment by the charity of the pious. Secondly, the Apostolicals, in distinction

from the other orders of monks, do not bind themselves to their mode of life by any outward and formal vows; they are not bound by any outward rule of obedience to a particular class of superiors, but, with them all the members are held together by the free spirit of love; no other bond exists but the inner one of the Holy Spirit. Thus Dolcino set up against the legal condition that of gospel liberty. Though the Apostolicals recognized men called of God as the founders and guides of their society, yet they were not subject to them by an outward vow of obedience. The monkish virtue of obedience must wholly cease, according to the principles of the Apostolicals, who admitted no form of obedience whatever but that of free obedience to God. Dolcino, in his letters to the different communities of the Apostolicals, describes them as brethren mutually subordinate and bound to each other by ties of affection, without the bond of outward obedience. As Dolcino uniformly opposed the inward power and desecularization of religion, to its externalization and conformity to the world in the corrupt church, so he undervalued the importance attached to consecrated places of worship. 'A church,' he is reported to have said, 'is no better for prayer to God than a stable or a sty. Christ may be worshipped as well, or even better, in groves than in churches.' It is clear that the above principle and tendency must have led him to depart in a great many other ways from the church doctrine than his unsettled life and prevailing practical bent allowed him liberty to express with consciousness; unless it be the fault of the records which we follow, that we have but a very imperfect knowledge of Dolcino's principles in their logical coherence."

The Apostolicals continued for a long time to propagate their peculiar tenets in France, Germany, and other countries, down, indeed, to the days of Boniface IX. In the year 1402, an apostle named William was burned at Lubeck. See JOACHIMITES.

APOSTOLICI, a Christian sect which arose in the twelfth century, and were violently opposed by St. Bernard. They bore this name, as did the Apostolicals of the thirteenth century, because they wished to exemplify the apostolic mode of living. They were for the most part rustics and weavers, but they had numerous supporters drawn from all ranks. They have generally been regarded by ecclesiastical historians as people of blameless character. But the tenets which they held were in some respects peculiar. They deemed it unlawful to take an oath. They allowed their hair and beards to grow long. They preferred celibacy to marriage, and called themselves the chaste brethren and sisters. A similar class of people, who wished to imitate the apostles, appeared in the neighbourhood of Perigord, in Guienne. But these went still farther than those Apostolici just mentioned. They abhorred images and the mass, and had priests, monks, and nuns in their community. Their leader was named Lucius, and

among their adherents they could reckon some of the nobility. They held themselves to be the only true church. The name Apostolici was also applied to the sect called APOTACTICS (which see).

APOSTOLINS, a Romish order which claims to have originated in the preaching of St. Barnabas at Milan, and to have been fully established by St. Ambrose, who was a bishop in the same city. Hence they derived names from both these eminent saints. At Ancona and Genoa they were called *Apostolini*, and in Lombardy, on account of their apparent sanctity, they were called *Santarelli*. They were at one time united with the order of *St. Ambrose in the Wood*. Their dress was a scapulary sewed together, a leathern girdle of a dark colour, and in winter a narrow cloak of the same colour. The order at length degenerated to such an extent that it was dissolved by a bull of Urban VIII.

APOSTOOLIANS, a sect of the Mennonites which arose in Holland in the seventeenth century. It derived its name from Samuel Apostool, its leader, who was a minister of the Church of the Flemings at Amsterdam. His colleague in the ministry was Galenus Abrahams de Haan, who became the leader of the Galenists. The division in the church took place in 1664. The Apostoolians not only held the doctrine generally maintained among the Mennonites concerning the divinity of Christ and the fruits of his death, but also believed in the ancient idea of a visible and glorious church of Christ upon earth. Hence they admitted to their communion those only who professed to believe all the points of doctrine which are contained in their public Confession of Faith. See MENNONITES.

APOTACTICS (Gr. *apotassomai*, to abandon), a Christian sect of the second century, who derived their name from professing to abandon or renounce the world. They were chiefly found in Cilicia and Pamphylia. They were men of irreproachable character, and chargeable with no heresy, but sought to imitate the apostles by having possessions in common. Hence, they were also called *Apostolics*, and may be considered as holding the same opinions as those which were afterwards revived in the thirteenth century, by the sect which then bore the name of APOSTOLICALS (which see).

APOTELESMATA, little figures and images of wax made by magical art among the ancients to receive the influence of the stars, and used as helps in divination. Accordingly, judicial astrology was sometimes called the Apotelesmatical art. Early Christian writers tell us that all divination of this kind was looked upon as idolatry and paganism, as owing its original to wicked spirits, and as subjecting human actions to absolute fate and necessity, thus destroying the freedom of man's will, and making God the author of sin. For the practice of this art Eusebius Emisenus was condemned, as engaging in an art unworthy the character of a Christian bishop.

APOTHEOSIS (Gr. *apo*, from, *theos*, a god), deifi-

cation or the ceremony by which the ancient pagans converted kings, heroes, and other distinguished men into gods. The Roman emperors, Julius Cæsar and Augustus, were deified after their deaths. Eusebius, Tertullian, and Chrysostom inform us, that the Emperor Tiberius proposed to the Roman senate the apotheosis of Jesus Christ. From the minute account which Herodian gives of the apotheosis of the Emperor Severus, a very lively conception may be formed of the ceremonies observed on such occasions. "After the body of the deceased emperor," he says, "had been burnt with the usual solemnities, they placed an image of wax exactly resembling him on an ivory couch, covered with cloth of gold, at the entrance to the palace. The senate in mourning sat during great part of the day on the left side of the bed; the ladies of the highest quality dressed in white robes being ranged on the right side. This lasted seven days; after which the young senators and Roman knights bore the bed of state through the *Via Sacra* to the Forum; where they set it down between two amphitheatres filled with the young men and maidens of the first families in Rome, singing hymns in praise of the deceased. Afterwards the bed was carried out of the city to the *Campus Martius*, in the middle of which was erected a kind of square pavilion, filled with combustible matters, and hung round with cloth of gold. Over this edifice were several others, each diminishing and growing smaller towards the top. On the second of these was placed the bed of state amidst a great quantity of aromatics, perfumes, and odoriferous fruits and herbs; after which the knights went in procession round the pile; several chariots also ran round it, their drivers being richly dressed and bearing the images of the greatest Roman emperors and generals. This ceremony being ended, the new emperor approached the pile, with a torch in his hand, and set fire to it, the spices and other combustibles kindling at once. At the same time they let fly from the top of the building an eagle which, mounting into the air with a firebrand, was supposed to convey the soul of the deceased emperor to heaven; and from that time forward he was ranked among the gods." The apotheoses of emperors are often found represented on medals. In Rome a decree of the senate was sufficient to raise any man to a place among the gods; but in Greece such an honour could only be conferred in obedience to the oracle of some god. Alexander the Great deified Hephæstion in consequence of a command from an oracle of Jupiter Ammon.

APOTROPÆI (Gr. *apotropaioi*, averters), certain deities by whose aid the ancient Greeks believed that they could avert calamity of any kind. There were similar gods among the Romans called *Dii averrunci*.

APOTROPHIA (Gr. *the expeller*), a surname of Aphrodite, under which she was worshipped at Thebes as the expeller of evil desires and inclinations from the hearts of men.

APPARITORS (Lat. *appareo*, to appear), officers employed to execute the orders of ecclesiastical courts in England. Their principal business is to attend in court and obey the commands of the presiding judge, to summon parties to appear, and secure the attendance of witnesses.

APPEAL, a legal term expressing a wish to transfer a cause from one judge to another, or from an inferior to a superior tribunal. We learn from Deut. xvii. 8, 12, that such appeals were made among the Jews in cases of very great importance. In Psalms cxxii. 5, it would appear, from the language there employed, that there is an allusion to superior courts of judicature as having been established in Jerusalem in the time of David; but there is no mention of a supreme tribunal in that city until the days of Jehoshaphat, 2 Chron. xix. 8—11. Josephus speaks of a court of last resort as having been instituted in the age of the Maccabees under Hyrcanus II. In virtue of his rights as a Roman citizen, under the Sempronian law, we find Paul declaring, at the tribunal of Festus, "I appeal unto Cæsar."

In the early ages of the Christian Church, if any clergyman thought himself aggrieved by the decision of his ecclesiastical superiors, he had liberty to appeal either to the metropolitan or a provincial synod, which the Nicene council, and many others, appoint to be held once or twice a-year for the express purpose of hearing such appeals. From the metropolitans and the provincial synods an appeal lay to the patriarch or exarch of the diocese. This right was recognized not only by ecclesiastical law, but it was adopted into the civil law, and confirmed by imperial edicts. From the judgment of the patriarch there was no appeal. Gradually, through the ambition of the bishop of Rome, that dignitary rose in influence and authority until he became invested with the title of prince of the patriarchs. In the fourth century, we may perceive the gradual rise of that monstrous system of ecclesiastical power and despotism. Thus, by a decree of the council of Sardis, in A. D. 347, it was enacted, "that in the event of any bishop considering himself aggrieved by the sentence of the bishops of his province, he might apply to the Bishop of Rome, who should write to the bishops in the neighbourhood of the province of the aggrieved bishop, to rehear the cause; and should also, if it seemed desirable to do so, send some presbyters of his own church, to assist at the rehearing." This decree was not long in leading to great abuse, for in the following century, Zosimus, bishop of Rome, presumed to restore to communion Apiarius, an African presbyter, who had been deposed for immorality by an African council. Founding on the decree just referred to of the council of Sardis, Zosimus sent legates into Africa to the bishops there, demanding a rehearing of the cause of Apiarius. The African bishops, however, refused to acknowledge the authority of the decree of Sardis, and, after a protracted controversy, sent a final letter to

the Bishop of Rome, asserting the independence of their own, and all other churches, and denying the pretended right of hearing appeals claimed by the Bishop of Rome; and further exhorting him not to receive into communion persons who had been excommunicated by their own bishops, and not to interfere in any way with the privileges of other churches. This stringent letter from the African churches to Pope Celestine, for both Zosimus and his immediate successor, Boniface, had died while the controversy was pending, shows very strikingly that the right of ultimate appeal claimed by the bishops of Rome was at that period denied by the African churches. It has also been shown by ecclesiastical historians, that for eight hundred years the Gallican churches refused to allow of any appeals from their synods to the Pope, and they always ordained their own metropolitans. The British churches, too, for six hundred years never allowed any appeal to Rome, or acknowledged any dependence upon the Roman See. The first who introduced into the English churches the practice of appealing to Rome, was Henry de Blois, bishop of Winchester, the pope's legate. But though King Stephen yielded on this point, his successor, Henry II., refused to allow appeals beyond the realm. Appeals to Rome, however, still continued amid much opposition until the reign of King Henry VIII., when they were finally abolished at the Reformation. In Presbyterian churches appeals are made from inferior courts, commencing with the kirk-session to superior courts, as presbyteries and synods, until they reach the ultimate court of appeal, the General Assembly, or entire body of the Church, as represented by its ministers and elders, where the case finally takes end. Independent churches, however, viewing each congregation as entitled exclusively to manage its own affairs, admit of no appeal to any other body for any purpose beyond mere advice.

APPELLANT, one who appeals from an inferior to a superior court. The name was particularly applied to those pastors of the Gallican Church who appealed against the bull *Unigenitus* issued by Pope Clement in 1713, either to a more enlightened Pope or to a General Council.

APPIADES, five pagan deities of antiquity which were adored under this general name—Venus, Pallas, Vesta, Concordia, and Pax. The same number of statues of nymphs have been found near where the Appian well once existed, that is, in the forum of Julius Cæsar at Rome. These have been thought to be statues of the Appiades.

APPROPRIATION, a term used in *Canon Law* for the annexation of an ecclesiastical benefice to the proper and perpetual use of a spiritual corporation. The question is still undecided, whether appropriations were first made by princes or popes; but the oldest of which we have any account were made by princes.

AP SIS, a word used evidently in various mean-

ings in ancient ecclesiastical writers. Sometimes it is applied to the cross wings and outer building of the church, and at other times the *ambo* or reading-desk, perhaps from its orbicular form. In one of the canons of the third council of Carthage, it is decreed that notorious criminals shall do penance before the *apsis*. This is understood by some to refer to the reading-desk, and by others to the porch of the church. The word *apsis* properly denotes any arched or spherical building, like the canopy of heaven, which Jerome speaks of by the name *apsis*. Accordingly, at the upper end of the chancel of primitive churches, there was generally a semicircular building, which, from the figure and position of it, is by some authors called *apsis*, and *exedra*, and *conchula bematis*. In this part of the church was placed the bishop's throne, with the thrones of his presbyters on each side of it in a semicircle above the altar. The name *apsis* was also given to a reliquary, or case in which relics were anciently kept, and which was arched at the top. It was usually placed upon the altar, and was constructed sometimes of wood, and at other times of gold or silver.

APTEROS (Gr. *the wingless*), a surname under which *Nike*, the goddess of victory, was worshipped at Athens. The statues of Victory generally had wings, but at Athens her statue was represented with none, to denote that victory would never leave that city.

AQUAMINARIUM (Lat. *aqua*, water), or AMULA, says Montfaucon, was a vase of holy water, placed by the heathens at the entrance of their temples, that the worshippers might sprinkle themselves. The same vessel was called by the Greeks *perirrhanterion*. Two of these vases, the one of gold, the other of silver, were given by Cræsus to the temple of Apollo at Delphi; and the custom of sprinkling themselves was so necessary a part of their religious offices, that their method of excommunication seems to have been by prohibiting to offenders the approach and use of the holy water pot. Virgil, in his sixth *Æneid*, alludes to this practice of the pagans, and the Jesuit, La Cerde, in a note upon the passage, candidly admits, that "hence was derived the custom of holy Church to provide purifying or holy water, at the entrance of the churches."

AQUARIANS (Lat. *aqua*, water), a Christian sect in the early ages of the Church, who consecrated water in the Lord's Supper instead of wine, because they regarded it as unlawful either to eat flesh or drink wine. Epiphanius calls them *Encratites*, from their abstinence; Augustine, *Aquarians*, from their use of water in the eucharist; and Theodoret, *Hydroparastate*, because they offered water instead of wine. Besides these, there was another sect of *Aquarian*s who did not reject the use of wine as unlawful; for they administered the eucharist in wine at the evening service; but, in their morning service they used water, lest the smell of wine should discover them to the heathen. Cyprian, who describes the

Aquarians at great length in one of his Epistles, tells us it was the custom of the Church to use water mixed with wine. This fact is, indeed, expressly stated by Justin Martyr and Irenæus; but Cyprian assigns as the reason, that the water represents the people, and the wine represents the blood of Christ; and when both are mixed together in the cup, then Christ and his people are united. The council of Carthage confirmed this practice; and Gennadius assigns two reasons for it; first, because it is according to the example of Christ; and, secondly, because, when our Saviour's side was pierced with the spear, there issued forth water and blood. One of the most plausible reasons for the custom is given by the author of the Commentaries on Mark, under the name of Jerome, who says, that it is grounded on the great truth, that by water, representing the cleansing influences of the Holy Spirit, we are purged from sin, and by the wine, representing the blood or atonement of Christ, we are redeemed from punishment. Suffice it to say in reply to all that has been alleged, in vindication of mixing water with the eucharistic wine, that such a practice has not the slightest countenance from the Word of God. Yet the practice has been revived in our own days by some churches, particularly in America, on the principles of total abstinence from all spirituous liquors, not of mixing water with the sacramental wine, but of consecrating and administering water alone in the Lord's Supper.

AQUEI (Lat. *aqua*, water), a Christian sect which arose in the second century, who allege that water was not created, but was co-eternal with God. They are thought to have derived this notion from Hermodenes, a celebrated painter at Carthage, against whom Tertullian wrote with much bitterness. The same notion was promulgated by Thales, the founder of the Ionic school of Greek philosophy, who flourished B. C. 640, and whose fundamental tenet was, that water was the primary principle of the world. Plutarch states some of the reasons why Thales entertained this belief, viz., That natural seed, the principle of all living things, is moist, and, therefore, it is highly probable that moisture is the principle of all other things; that all kinds of plants are nourished by moisture, without which they wither and decay; and that fire, even the sun and the stars, are nourished and supported by vapours proceeding from water, and consequently the whole world consists of the same. There has been considerable discussion among the learned, whether this principle of water, according to the theory of Thales, was a purely passive principle or agent, or an active and creative one. As neither Thales, nor any of his successors in the Ionic school, have left any written records of their doctrines, it must ever be difficult, if not impossible, to ascertain what they really held. The probability, however, is, that by asserting water to be the first principle from which all things were created, Thales meant nothing more than that the rude materials or

chaos from which creation arose, consisted of a humid or watery mass. The *Aquei* in the second century, may have derived from the speculations of Hermogenes their favourite notion, that the humid or watery mass of which chaos originally consisted, was eternal like the Deity himself. They appeared, indeed, like the Gnostics generally, to stumble at the idea of a creation out of nothing, on the ground that if the world had no other cause than the will of God, it must have corresponded to the essence of a perfect and holy Being, and must, therefore, have been a perfect and holy world. This not being the case, the Grecian doctrine of the *Hyle* or matter as an evil principle, was alleged to constitute an essential and original element in creation. And the watery element being in their view essential to the chaos, they arrived at the same conclusion as Thales and the ancient Ionic school, not, however, like them on material, but on moral grounds.

AQUILICIANA (Lat. *ab aqua elicienda*, from bringing forth water), heathen festivals celebrated at Rome, during a great drought, with the view of obtaining rain from the gods.

AQUILO, the north wind, an inferior deity among the ancient Romans.

ARA MAXIMA, an altar which stood in front of a statue in the temple of Hercules Victor, or Hercules Triumphalis in Rome, on which, when the Romans had obtained a victory, they were accustomed to place the tenth of the spoils for distribution among the citizens. The Romans used to repair to the Ara Maxima, in order to confirm, by a solemn oath, their promises and contracts.

ARABICI, or ARABIANS, a small sect which arose in the third century, deriving their name from the country (Arabia) where they originated in the reign of the Roman Emperor Severus. Eusebius is the only writer who gives an account of their peculiar doctrines. They seem to have denied the immortality of the soul in a certain sense; but Christian writers are somewhat divided in opinion as to the real nature of their heresy. Eusebius says that they describe the soul as dying and being dissolved with the body, language which contradicts the notion of some authors, that they held the soul to be immaterial, and yet to sleep while the body is in the grave. It appears far more probable, as others suppose, that they were Christian materialists, who regarded the soul as being a part of the body, and, therefore, dying along with it. It is alleged also by Eusebius, that a council was held in Arabia, for the full consideration of the heretical opinions of this sect, and that Origen being sent for from Egypt, so successfully exposed their errors that they renounced them on the spot.

ARACANI, priests among a Negro tribe on the West Coast of Africa. Their standard or banner which they carry in processions is a white scarf, on which are painted dead men's bones and ears of rice.

ARAF, or ARAFAH, an intermediate place be-

tween the heaven and hell of the Mohammedans. The Koran, in the chapter headed *Sourat el Araf*, thus speaks of it: "Between the happy and the damned there is a veil or separation; and upon the *Araf* there are men, or angels in the shape of men, who know every one that is in that place by the names they bear." What is called *Araf* or a veil in this verse, is in another chapter called a strong wall. Hence some of the Mohammedan doctors understand the separation to be thin like a veil; while others suppose it to be like a strong wall. The men, or angels in the shape of men, who are said to be on the *Araf*, are differently explained by the Mohammedans. Some allege them to be the patriarchs and prophets; others the saints and martyrs. Several of the doctors, however, affirm that the *Araf* is an intermediate place, like the Romish purgatory, where those among the faithful are sent whose good and bad deeds are so equally balanced that they have not merit enough to carry them to heaven, nor demerit enough to condemn them to the place of torment. In this intermediate place they can see at a distance the glory of heaven, in which, however, to their great distress, they cannot meanwhile participate; but at the last day they shall prostrate themselves before the face of God and worship, in consequence of which meritorious act, their good works shall acquire a complete preponderance over their bad works, and, therefore, they shall be admitted into paradise. See MOHAMMEDANISM.

ARAFAT (STATION ON). It is laid down as one of the most important practices to be observed by the Mohammedans, who go on pilgrimage to Mecca, that on the ninth day of the last month of the Arabian year, called *Dhu' l-hajja*, the pilgrims must resort to Mount Arafat, in the vicinity of Mecca, to perform their devotions. On the appointed day, accordingly, after morning prayers, the pilgrims leave the valley of Mina, at which they had arrived the day before, and proceed in the greatest confusion and haste to Arafat, where they continue to perform their devotions till sunset; then they repair to Mozdalifa, an oratory between Arafat and Mina, where they spend the night in prayer and reading the Koran. The Mohammedans have a curious tradition connected with Mount Arafat, which renders it sacred in their eyes. They believe that Adam and Eve, after they were turned out of Paradise, were separated from one another for 120 years, and that at last, as they were in search of each other, they met on the top of this mountain, and recognized one another to their mutual delight and happiness. See MECCA (PILGRIMAGE TO).

ARATEIA, two festivals observed every year at Sicyon, in honour of Aratus, the celebrated general, who asserted the independence of the Grecian states against the dangers with which they were threatened from Macedonia and Rome. Plutarch, in his life of Aratus, gives an account of the *Arateia*, which were appointed to be held by command of an oracle.

ARATI, a Hindu ceremony which consists in placing upon a plate of copper a lamp made of paste of rice flour. When it has been supplied with oil and lighted, the women take hold of the plate with both hands, and raising it as high as the head of the person for whom the ceremony is performed, describe a number of circles in the air with the plate and the burning lamp. The intention of the *Arati* is to avert the effect of evil glances, the Hindus being superstitious in the extreme, and more afraid of evil spirits or demons than of the gods themselves.

ARBAIN (Arab. *forty*); a word applied by the Mohammedans to denote the *forty traditions*. Mohammed on one occasion promised that whosoever should teach the faithful to understand this number of traditions, to instruct them in the way to heaven, should be exalted to the highest place in paradise. The consequence has been, that Mohammedan doctors have collected an immense number of traditions in reference to the Mohammedan religion, which in their aggregate form bear the name of *Arbain*.

ARBITRATORS (Lat. *arbitrator*, a judge). At an early period in the history of the Christian church, bishops came to be invested by custom and the laws of the state, with the office of hearing and determining secular causes submitted to them by their people. From the natural respect with which the pastors were regarded, they were considered to be the best *arbitrators* and the most impartial judges of the common disputes which occurred in their neighbourhood. Ambrose of Milan informs us, that he was often called upon to perform such duties; and Augustine speaks of being so busily employed in hearing and deciding causes, that he could find little time for other business, as not only Christians, but men of all religious opinions, referred their disputes to his arbitration. This respected Father endeavours to vindicate the practice, by alleging that the apostle Paul, in prohibiting men to go to law before the unbelievers, was virtually laying an obligation upon them to go before a Christian tribunal, or in other words, before the pastors of the church, who were best qualified by their wisdom and integrity to act as arbitrators even in secular causes. This office, thus assigned by custom to the bishops or pastors of the church, was afterwards confirmed and established by law, when the Emperors became Christians. Eusebius says, in his Life of Constantine, that a law was passed by that Emperor confirming such decision of the bishops in their consistories, and that no secular judges should have any power to reverse or disannul them, inasmuch as the priests of God were to be preferred before all other judges. By the Justinian Code, the arbitration of bishops was restricted to causes purely civil, not criminal, and, besides, it was decreed that bishops should only have power to judge when both parties agreed by consent to refer their causes to their arbitration. In criminal causes, the clergy were prohibited from acting as judges,

both by the canons of the church and the laws of the state. Accordingly, no criminal causes were allowed to be submitted to the bishops except such as incurred ecclesiastical censures. Sometimes the causes brought before them were so numerous, that they found it necessary to call in the assistance of one of their clergy, a presbyter, or a principal deacon. Accordingly the council of Taragona mentions, not only presbyters, but deacons also, who were deputed to hear secular causes. The office of arbitrator was sometimes committed by the bishops to intelligent and trustworthy laymen, and from this practice the office of lay CHANCELLOR (which see), may have had its origin.

ARBIUS, a surname of Zeus, derived from Mount Arbius in Crete, where he was worshipped.

ARBOROLATRY (Lat. *arbor*, a tree, Gr. *la-treeia*, worship). Few species of worship have been more common than the worship of trees. Those who are acquainted with the mythology of the Greeks and of the Romans, know that nearly every deity had some particular tree, which he specially patronized, and that nearly every tree was dedicated to some particular god. Thus the oak was consecrated to Jupiter, and the laurel to Apollo. The ancient inhabitants of Canaan appear to have cherished a great veneration for the sacred groves in which they were accustomed to worship, and hence the Israelites were commanded by Jehovah to destroy them. Many passages of Scripture might be adduced which show these groves to have proved a snare to the chosen people of God. The people of Syria, Samos, Athens, Dodona, Arcadia, Germany, and other places, had their arborescent shrines, and the gigantic palm tree in the isle of Delos was believed to be the favourite production of the goddess Latona. Among the ancient Scandinavians a temple was sometimes called *Hag*, a grove. It is said that holy trees still exist among the northern Finlanders. Trees were venerated by the ancient Hessians. An enormous oak, called Thor's oak, was cut down by order of Winifred the apostle of the Germans. Among the ancient Prussians the ground on which the oak and the linden stood was holy ground, and called Romowe. It was under the oak that the ancient Druids performed their most sacred rites, worshipping the Supreme Being whom they termed *Æsus* (which see), under the form of an oak. Hence the name of Druids, which is evidently derived from *drus*, the Greek word for an oak. This tree was also consecrated to Baal, the chief god of the ancient Eastern nations. This superstition extended from the East to the West, the oak being in all places looked upon as a sacred tree, and chiefly amongst the Gauls, of whom Maximus Tyrius says, that they worshipped Jupiter under a great oak, and without any statue. As an instance of the veneration in which trees have sometimes been held, we might refer to the high place which the YGGDRASIL (which see), or sacred ash, holds in the Scandinavian

mythology. Finn Magnusen, in his *Mythological Lexicon*, considers it as the symbol of universal nature. In the Buddhist religion, the BO-TREE (which see), is venerated as being the tree under which Gotama Budha received the supreme Budhaship, and its worship is regarded as of very ancient origin. As the Bo-tree was dedicated to Gotama, the banian (*ficus Indica*) was dedicated to his predecessor, and other Budhas had also their appropriate tree. The Parsees in Hindostan also worship, among numberless other objects, trees, their trunks, lofty branches, and fruit.

ARCANI DISCIPLINA (Lat. *Discipline of the Secret*), a term used to describe a practice which early crept into the Christian church, of concealing from the knowledge of the catechumens or candidates for admission into the church, what were termed the sacred mysteries. During a certain portion of religious worship, all were allowed indiscriminately to attend; and when this ordinary part of the service was closed, and the holy sacrament was about to be administered, the catechumens and uninitiated of every description were dismissed by one of the deacons, who said, "*Ite missa est*," "Go, the assembly is dismissed." From this custom, the religious service which had just been concluded was called *missa catechumenorum*, and the sacramental service which followed was called the *missa fulehium*, the service of the faithful or believers. Hence, as is generally supposed, the origin of the word mass, being a corruption of *missa*. Not only were catechumens excluded from the eucharist, but believers were strictly forbidden to explain the manner in which the ordinance was administered, to mention the words used in the solemnity, or even to describe the simple elements of which it consisted. The catechumens were carefully kept in ignorance of all that regarded the sacred ordinance until they were considered to have reached that stage of advancement when it was deemed safe to make them acquainted with it. The ministers in their sermons made only distant allusions to these mysteries, reserving the full unfolding of them for those occasions when the faithful alone were present. The origin of this studied reserve on the subject of the higher and more solemn ordinances of the church, is probably to be traced to a natural desire on the part of the early Christians, to accommodate themselves so far to the previous habits of the converts from heathenism who had been accustomed to the observance of rites, such as the Eleusinian mysteries, in which the whole was wrapped in impenetrable darkness. All nations of antiquity, indeed, sought to conceal certain parts of their religious worship from the eyes of the multitude, in order to render them the more venerable. But from whatever motives the ceremonies of the early church may have been hid from those who were only partially acquainted with Christian truth, this practice, in so far as the Lord's Supper was concerned, led, in process of time, to gross superstition and idolatry;

transubstantiation and the worship of the host taking the place of those simple and Scriptural views and practices which characterized the sacramental ordinance as instituted by our Lord and observed by the apostolic church.

ARCAS, the son of Zeus by Callisto, and ancestor of the Arcadians, from whom they derived their name. Statues were dedicated to him at Delphi by the inhabitants of Tegea.—*Arcas* was also a surname of Hermes.

ARCHANGEL (Gr. *archo*, to rule, *angelos*, an angel), one occupying the highest place among the ANGELS (which see). It has been the subject of considerable difference of opinion among theologians, whether the title archangel is to be understood as descriptive of a created angel, or is simply a designation of our Lord Jesus Christ, who is the Lord or ruler of angels, principalities and powers being made subject unto him. Many expositors of the Apocalypse allege, that in Rev. xii. 7, when Michael and his angels are said to have fought with the dragon and his angels, by Michael is meant Jesus Christ. And the same explanation is given of Dan. xii. 1, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." In the epistle of Jude, Michael is called the Archangel. "Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." This passage, however, seems to militate against the supposition that the archangel was the Son of God, because it represents him, long before his incarnation as under the authority of law, and refraining from the employment of reproachful language through reverence for God. The Jewish Rabbis ascribe many wonderful things to Michael, assigning to him the chief rule and authority among the angels; and they attribute the Old Testament appearances of the Messiah to this angel. They suppose that there are four angels who are constantly stationed round the throne of God in the heavens, and who never descend to this lower world. These are Michael, who stands on the right hand of the throne; Gabriel, on the left; Uriel, before the throne; and Raphael behind. That the archangel is to be distinguished from our Saviour is plain from 1 Thess. iv. 16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." Besides, Michael, who is called in the epistle of Jude "the archangel," is termed in Daniel "one of the chief princes," which evidently supposes him to be an angel, and not the Lord of angels. If the latter phrase is to be understood as referring to angels, it leads us to think of a hierarchy of angels, a doctrine which

was taught by some of the early Christian writers, more especially by Dionysius the Areopagite, who ranged the angels into three classes, the supreme, the middle, and the last: the supreme comprehending cherubim, seraphim, and thrones; the middle comprehending dominions, virtues, and powers; and the last comprehending principalities, archangels, and angels. Each of these classes is subdivided into three, so that, upon the whole, there are nine orders. Such a classification of the angelic hosts meets with not the slightest countenance from the Word of God; although a subordination among the angels appears to be obscurely indicated in a few passages. It is remarkable that the word archangel, when employed in Scripture, is uniformly used in the singular number. It is difficult to determine with anything approaching to certainty its precise signification.

ARCHARI, the name given to novices in the monasteries of the Greek church. See **CALOYERS**—**MONASTERIES**—**NOVICE**.

ARCHBISHOP, the chief or metropolitan bishop in Episcopal churches, who has several suffragans under him. He is chief of the clergy in a whole province, whom he is bound carefully to superintend, and has authority to censure or deprive them on sufficient grounds. While, however, it is his duty to inspect the whole bishops and clergy of his province, he exercises episcopal jurisdiction in his own diocese. On receiving the sovereign's writ, he is empowered to summon the bishops and clergy to meet in convocation. An appeal lies from the bishops of his province to him as archbishop, and from the consistory courts to his archiepiscopal court. When any vacancy takes place in a bishopric under him, the Episcopal jurisdiction and rights are vested in him until the see is again filled up. He is entitled to present by lapse to all the ecclesiastical livings within the disposal of his diocesan bishops, if not filled within six months. He is said to be enthroned when instituted in the archbishopric; while bishops are said to be installed.

Considerable difference of opinion exists among the learned as to the time when the office of archbishop first arose in the church. Salmاسius dates it from the second century; Dr. Cave from the age immediately succeeding that of the apostles, and Dr. Usher traces it, as he imagines, to apostolic times. Some keen Episcopal writers allege that Timothy and Titus were vested with archiepiscopal authority. Bingham, in his 'Ecclesiastical Antiquities,' supposes that the bishops of larger cities, such as Alexandria, Rome, Constantinople, and Antioch, may have gained an ascendancy in the fourth and fifth centuries over the bishops and metropolitans of smaller towns, and assumed the name of archbishops to denote this superiority. The title was first given to the bishop of Alexandria, and adopted as an official title A. D. 431. In course of time, the Jewish title of patriarch came to be substituted for that of archbishop. The apostolical canons mention a chief

bishop in every province, and in the eighth century, most of these assumed the title of archbishops. The first bishop of any diocese was sometimes styled archbishop, a name which was readily yielded by the Church of Rome, to prevent them from exercising the rights of metropolitans. That church even bestowed the title upon such as had no diocese under their jurisdiction.

The first establishment of archbishoprics in England is alleged, on the testimony of Bede, to have been in the time of Lucius, who is affirmed to have been the first Christian king of England. The legend of Lucius states that the Pagan Flamens of Britain were changed into three Christian archbishops and twenty-eight bishops, the seats of the archbishops being at York, London, and Caerleon in Glamorganshire, all well endowed. Giraldus Cambrensis adds, that in each of the five Pagan provinces was a metropolitan, having twelve suffragans under him. The truth of such statements may well be doubted, when we consider that there is no positive notice of bishops in Britain until the council of Arles in Gaul, A. D. 314, at which we find three ecclesiastical dignitaries from Britain—Eborus, bishop of York, Restitutius of London, and Adelphius of Colonia Londinensina, whatever that place may be. The oldest metropolitan see is undoubtedly that of York, which is said to have been founded by King Lucius about A. D. 180, but London was considered the principal by the British churches. This latter was existing, as we have seen, A. D. 314, and was intended by Gregory I. to have been the metropolitan see of England. In the Episcopal establishment of the Anglo-Saxons, the hierarchy seems to have consisted of an archbishop and his bishops, though subject to their own national as well as to general councils; and, in some instances, to the Wittenagemote, and, in their temporal concerns, to the king. So late as the Norman invasion, in A. D. 1066, Thomas, archbishop of York, contended for precedence with Lanfranc, archbishop of Canterbury. The former ecclesiastic maintained that York, having been founded by Scottish bishops, was independent of Canterbury, quoting venerable Bede as his authority; but the latter pleaded custom, and thus established his claim when the cause was disputed before the king in council.

In the Romish Church an archbishop derives his authority and title directly from the Pope, and in token of this he receives the pallium or consecrated cloak from Rome, which conveys the plenitude of the Pontifical office. No one, though formally elected to the office, has any right to assume the title of archbishop until he has received the pallium; and it is not allowed to him before that time to consecrate bishops, call a council, make the chrism, dedicate churches or ordain clergy. If he has been translated from one archbishopric to another, he must petition for a new pallium, and can exercise no archiepiscopal duties until it arrives. He can, however, commit such duties to another, provided he has not delayed to peti-

tion for the pallium. The archbishop-elect cannot carry the cross before him until he is invested with the pallium. He cannot wear the pallium except in his own province, and that, too, not at all times, but only in the churches during the solemnities of mass on special feast-days; not however in processions nor masses for the dead. The pallium cannot be lent to another, nor left to any one at death; but the archbishop must be buried with it on him. Innocent III. decreed that it conveyed the plenitude of apostolic power; and that neither the functions nor the title of archbishop could be assumed without it; and that, too, even after translation from one province to another.

The following ceremony of clothing an archbishop-elect with the pallium may interest our readers:—"When the pallium is sent from the apostolic see, the Pontiff, to whom the delivering of it is committed, meets in his own church, or in some church of his own diocese or province, the elect, on an appointed day. And there the pallium is spread on the altar, covered with the silk in which it was carried from Rome. Then solemn mass being celebrated, the Pontiff, sitting on a faldstool before the altar in his mitre, administers to the elect, kneeling before him in his pontificals, but unmitred and without gloves, the oath of fealty to the apostolic see, prescribed in the apostolic commission.

"After the oath has been sworn, the Pontiff rises in his mitre, takes the pallium from the altar, and puts it over the shoulders of the elect on his knees, saying:

"To the honour of Almighty God, and the blessed Mary ever Virgin, and of the blessed apostles, Peter and Paul, of our Lord N., Pope N., and the holy Roman Church, and also of the Church of N. committed to thee; we deliver to thee *the pallium taken from the body of the blessed Peter*, in the which (pallium) is the plenitude of the Pontifical office, together with the name and title of patriarch, (or archbishop, as the case may be); which thou mayest use within thy own church on certain days expressly mentioned in the privileges granted by the apostolic see. In the name of the Fa+ther, and the + Son, and the Holy+Ghost. R. Amen.

"This done, the Pontiff withdraws to the Gospel corner of the altar; and the *archbishop* [being now so called] rises in the pallium, and ascending to the altar, his cross displayed before him, if in his own church or other church of his diocese or province, solemnly blesses the people with his head uncovered."

It has been already mentioned, that, in the fourth century, there were two archbishoprics in England, York and London; and one in Wales, at Caerleon. In the time of the Anglo-Saxons, the archbishopric of London was transferred to Canterbury, where it has continued ever since. The Archbishop of Canterbury bears the title of Primate of all England and Metropolitan, and the Archbishop of York is called Primate of England. They are commonly addressed

by the title of Your Grace, and Most Reverend Father in God. The Archbishop of Canterbury has the precedence of all the other clergy, is the first peer of England, and, next to the royal family, having precedence of all dukes and of all officers of the crown. It is his privilege by custom to crown the kings and queens of this kingdom. By common law he possesses the power of probate of wills and testaments, and of granting letters of administration. He has also a power to grant licenses and dispensations in all cases formerly sued for in the court of Rome, and not repugnant to the law of God. Accordingly he issues special licenses to marry, to hold two livings, &c.; and he exercises the right of conferring degrees. The Archbishop of York possesses the same rights in his province as the Archbishop of Canterbury does in his. He has precedence of all dukes not of the royal blood, and of all officers of state except the Lord High Chancellor. He has also in certain parts the rights of a count-palatine. He had formerly jurisdiction over all the bishops of Scotland; but in the year 1470 Pope Sixtus IV. created the Bishop of St. Andrews, archbishop and metropolitan of all Scotland. The archbishops of Canterbury had anciently the primacy not only over all England, but over Ireland also, all the bishops of that country being consecrated by him. He was styled by Pope Urban II. *alterius orbis Papa*, and the perpetual power of a Papal legate was annexed to his archbishopric. He had also in former times some privileges of royalty, such as the power of coining money. Cranmer was the last Archbishop of Canterbury who received his appointment directly from Rome, for, in the session of Parliament immediately following his entrance on office, an act was passed, A. D. 1534, providing that bishops elected by their chapters on a royal recommendation should be consecrated, and archbishops receive the pall without soliciting for the Pope's bulls. All dispensations and licenses hitherto granted by Rome were set aside by another statute, and transferred in all lawful cases to the Archbishop of Canterbury. During the time that Episcopacy was the established religion of Scotland there were two archbishoprics, those of Glasgow and St. Andrews, the latter being Primate. Ireland has two archbishops and twelve bishops.

ARCHBISHOPRIC, the province assigned to an archbishop, and within which he exercises archiepiscopal jurisdiction. See preceding article.

ARCHDEACON, an ecclesiastical officer in the Church of England and most other Episcopal churches. Baronius and some other Romish writers allege, on the authority of Jerome, that this office existed in the Apostolic Church, Stephen the martyr being, as they think, an archdeacon, seeing he is mentioned by Luke first in order in the list of the deacons which he gives in the Acts of the Apostles. Baronius cites in support of this idea Father Augustine, founding on a false quotation from that cele-

brated writer, who is made to call Stephen the first of deacons, whereas his expression is first of martyrs. The precise date of the appointment of archdeacons is obscure. They seem to have had their origin in a practice which early arose in the Church, that, during Divine service, the bishop or pastor was attended by one of the deacons, who stood by his side at the altar, and who, from his conspicuous position, received the name of the first or chief deacon. But it is not until the fourth century that we find archdeacons expressly mentioned as forming a superior order of clergy being employed by the bishops as their vicars or representatives, and intrusted with the delegated exercise of their Episcopal authority. Hence probably originated the practice of appointing them as permanent vicars or delegates in fixed districts. In the seventh century there seems to have been only one archdeacon in each diocese; and the division of dioceses into several archdeaconries did not in all likelihood take place until early in the reign of Charlemagne, when we find Heddo, bishop of Strasburg, dividing his large diocese into seven archdeaconries, and appointing the archdeacons as permanent officers, incapable of being removed unless for canonical offences.

The employment of archdeacons led in process of time to considerable abuse; the bishops leaving the business of their dioceses entirely in the hands of these officers, who began gradually to rise into no small importance, and even, in many cases, to out-rival in dignity and influence the bishops themselves. Casting aside their subordinate position, they too often acted independently and without the slightest regard to the will of their superiors. At length every archdeacon became an almost absolute ruler in his own district; and such was the influence and power attached to the office, that even laymen sought and obtained, in many instances, the lucrative post. Charlemagne, however, corrected this abuse, passing a decree A. D. 805, prohibiting any layman from assuming the office of an archdeacon. Notwithstanding this check, however, the archdeacons continued to grow in authority. From the eleventh to the thirteenth centuries, the bishops were engaged in fruitlessly endeavouring to curtail the grasping ambition of these functionaries, who contrived, by allying themselves with the secular power, to subject the bishops to their own control. And their usurpation was favoured at Rome as an effectual means of weakening the hands of the bishops, and extending the influence of the Romish see. In the thirteenth century the archbishops succeeded in putting a check upon the immoderate ambition of the archdeacons, by obtaining a decree in council which prohibited the archdeacon from employing any substitute whatever, or from passing any judicial sentence for grave offences without the permission of the bishop. But it was not till A. D. 1250 that a fatal blow was levelled at the now intolerable ambition of these ecclesiastical officers, by a decree of Innocent IV., which

introduced a new class of functionaries, who should be entirely distinct from the archdeacons. These were called *vicarii*, vicars and vicar-generals, and also *officiales* or officials, who were intrusted with judicial authority, and adjudicated in the name of the bishop. This measure had the desired effect of reducing the power of the archdeacon within proper limits. In the East the office became extinct as early as the eighth century.

The original office of the archdeacon was to act as the bishop's constant attendant and assistant. The author of the Apostolic Constitutions calls him the deacon that stood by the bishop, and proclaimed when the communion service began, Let no one approach in wrath against his brother, let no one come in hypocrisy. It was his peculiar duty to administer the wine to the communicants after the bishop had administered the bread. It was his business to arrange the duties of the inferior clergy, and the part which each was to take in the services of the church. He assisted the bishop in administering the temporal revenues of the church; hence Paulinus terms him the keeper of the chest. The duties of the archdeacon, however, were not limited to mere secular matters. He was also employed in assisting the bishop in the duty of preaching, and in the ordination of the inferior clergy, and other ecclesiastical officers. He was invested with the power of censuring the other deacons and the inferior clergy. It is disputed, however, whether archdeacons had power over presbyters. Salmasius says, that even the arch-presbyter himself in the Roman church was subject to him. At the first creation of the office, the archdeacon was chosen from among the deacons, but in the ninth century they seem to have been, some of them at least, chosen from the order of presbyters. From the effective assistance which these functionaries rendered to the bishops, they are sometimes called by ancient authors, as well as in the Decretals, and by the council of Trent, "the bishop's eye," and another name of the same description is said to have been given them, "the bishop's heart," or *corepiscopi*.

In the Church of Rome, the archdeacon is superior to all the deacons and sub-deacons; his office is to examine the candidates for holy orders, and to present them to the bishop, and by virtue of this office the archdeacon is superior to a priest, although the order itself is inferior to that of the priesthood. Since the twelfth century he has never held control over the temporal revenues of the church, these being committed to a cardinal, who bears the title of Great Chamberlain, assisted by several clerks of the chamber.

In the Church of England, each diocese is divided into several archdeaconries, over each of which an archdeacon presides. He is uniformly chosen from the order of priests, and bears the title of Venerable. The bishop of the diocese collates to the office. Some of the archdeacons in England are possessed of pecu-

liar powers, which do not belong to the others. Thus the archdeacon of Richmond can claim the power of instituting to benefices, and the archdeacon of Cornwall has a jurisdiction to grant probates of wills. These special jurisdictions are founded upon ancient customs, but still subordinate to the bishop. The archdeacon in the Church of England has no cure of souls, but he has authority to perform ministerial acts, such as to suspend, excommunicate, absolve, &c., and, accordingly, by ecclesiastical law, he is obliged to residence. He keeps a court, which is called the court of the archdeacon, or his commissary, and which he may hold in any place within his archdeaconry. In that court he determines spiritual causes, not finally however, there being an appeal from his sentence to the bishop of the diocese. There is an officer belonging to this court, called the registrar, whose office concerns the administration of justice.

ARCHDEACONRY, the district over which the authority of an archdeacon extends. Of these there are a number in every diocese proportioned to its extent. See preceding article.

ARCH-DRUID, the chief of the order of Druids, who were the priests or ministers of religion among the ancient Celtæ or Gauls, the Britons and the Germans. The order in every nation where their religion prevailed, had a chief priest or Arch-Druid, who possessed absolute authority over the rest. There were two in Britain residing in the islands of Anglesey and Man. Out of the most eminent members of the order was nominated the Arch-Druid, especially if one could be found of remarkable learning and sanctity; though when there were several candidates of equal merit, an election took place, which was sometimes put to the decision of arms. The Druids rose to their principal dignity through six different gradations, distinguished by their costume. The Arch-Druids constituted the sixth or highest of these orders, and appear to have been completely covered by a long mantle and flowing robes, wearing an oaken crown, and carrying a sceptre. It was the office of this ecclesiastical functionary on the occasion of the famous ceremony of cutting the mistletoe, to ascend the oak, clothed in white, and to cut off the mistletoe with a golden sickle, receiving it into a white sagum or cloak laid over his hand. This most august ceremony was always performed on the sixth day of the moon. See DRUIDS.

ARCHEGETES, a surname of the Pagan god Apollo, under which he was worshipped at Naxos in Sicily, and at Megara. It was also a surname of another Pagan deity, Asclepius, worshipped in Phocis.

ARCHES (COURT OF), the chief, as well as the most ancient, court connected with the archbishopric of Canterbury. It derives its name from St. Mary le Bow (*sancta Maria de Arcubus*), the church where it was formerly held, although this and all spiritual

courts are now held in Doctor's Commons. This court, which existed at all events so far back as the reign of Henry II., was constituted for the purpose of hearing and deciding all appeals from bishops or their chancellors, or commissaries, deans and chapters, archdeacons and others. There is an appeal from this court to the king in chancery. See next article.

ARCHES (DEAN OF), the judge who presides in the Court of Arches. He has jurisdiction in all ecclesiastical causes, except those which belong to the prerogative court. He has also a peculiar jurisdiction over thirteen parishes in London, called a deanery, which are exempt from the authority of the bishop of London, and of which the parish of St. Mary le Bow is the principal.

ARCH-FLAMEN. The ancient Britons having adopted to some extent the Pagan worship of the Romans, gave the name of Flamens to the priests of their heathen gods; while the chief of these priests were denominated Arch-flamens. Foxe, in his 'Book of Martyrs,' states, that when Christianity was first introduced into Britain, towards the end of the second century, "there were twenty-eight head priests whom they called flamines; and three arch-priests who were called arch-flamines, having the oversight of their manners, and as judges over the rest. These twenty-eight flamines they turned to twenty-eight bishops, and the three arch-flamines to three archbishops." This story is founded on a very improbable legend, but at all events the existence of the flamens and arch-flamens in Britain at an early period cannot be disputed. See FLAMEN.

ARCH-FRATERNITIES, those religious orders in the Roman Catholic church which have given origin to others, or have authority over them. They convey to those which are subject to them their laws and statutes, their mode of dress, and their peculiar privileges.

ARCHICANTOR, the name of the prior or principal of a school of sacred music, who was generally a man of great consideration and influence. These schools were established as early as the sixth century, and became common in various parts of Europe, particularly in France and Germany. They were much patronized by Gregory the Great, under whom they obtained great celebrity. From them originated the famous Gregorian Chant. The title of the head-officer of these schools at Rome, was *Archicantor Ecclesiæ Romanæ*, and his post was highly respectable and lucrative. See MUSIC (SACRED).

ARCHICAPPELLANUS, the arch-chaplain, a name assigned to the head or chief of those clergymen whom the Frankish princes used to select to accompany the court, and perform the service of the church. This dignitary, and his body of clergy, by their constant and close intercourse with the prince, exercised an important influence upon the affairs of the church.

ARCHIMAGUS, the sovereign pontiff of the

Magi amongst the ancient Persians. He was the head of the whole religious system. He resided in the principal fire-temple, or sacred place chiefly consecrated to the worship of Fire, a building which was held in equal veneration by the Persians, as the temple of Mecca among the Mohammedans, to which every one of that sect thought themselves obliged to make a pilgrimage once in their lives. Zoroaster first settled the grand fire-temple at Balch, between the Persian frontiers and Hindostan, where he himself, as the Archimagus, had his usual residence. But after the Mohammedans had overrun Persia in the seventh century, the Archimagus was under the necessity of removing into Kerman, a province in Persia, lying on the coast of the Southern ocean towards India. This temple of the Archimagus, as well as the other fire-temples, were endowed with large revenues in lands. When the Archimagus approached the consecrated fire, he was washed from head to foot, perfumed, and dressed in a vestment as white as snow. He bowed to the ground before the flaming altar, and then assuming the erect posture, he offered up the appointed prayers with bitter sighs and groans. The prayers which he recited were extracted from the *ABESTA* (which see), or *Zend-Avesta*, the Sacred Book of the ancient Persians. When engaged in the worship of the sacred fire, he held in one hand a book of devotion, and in the other hand a bunch of small white rods, very slender, and about a span in length. He read the prayers in a low voice, while the devotees muttered their prayers prostrate on the ground. At the close of their devotions, each of the worshippers advancing threw his freewill-offerings into the fire, consisting of aromatic oils, perfumes, or costly pearls. The poorer classes contented themselves with offering the choicest fruits they were able to procure. These offerings were regarded as the *Fire's Feast*. The Archimagus is not allowed to touch any secular person whatever; but more especially one who is an infidel or a heretic. He is bound to abstain from all superfluity, whether in dress or food. He must spend the surplus of his income in charity to the poor, and beneficent actions of every kind. He must avoid excesses of every kind, habituate himself to contemplation, study the *Abesta* without intermission, rebuke the wicked, and fear none but God. He is under the strictest obligation to keep up the consecrated fire with the utmost care and circumspection. Darius Hystaspes, king of Persia, assumed the dignity of Archimagus, and caused it to be inscribed upon his tomb, that he had been *Master of the Magi*. Hence it happened that from that time the kings of Persia were looked upon as being of the sacerdotal tribe, and were always initiated into the sacred order of the Magi before they were inaugurated into the kingly office. This, however, is no longer the case, as the Persian monarchs have, since the seventh century, been Mohammedans of the sect of Ali, and the *GUEBRES* (which see) or modern fire-worshippers, have been so

nearly exterminated by the Persian Mohammedans, that they are reduced to a few thousands still found in the province of Kerman, and a few thousands more, called *PARSIS* (which see), in Hindostan. The Archimagus was called before the time of Zoroaster *Mubad Muboden*, which may be rendered in our language archbishop, or bishop of bishops; but the great Persian reformer, among other changes which he introduced, called the *mubadi* or bishops, *Destures*, and the sovereign pontiff, *Desturi-Destur*. The cap which the Archimagus wears is made in a conical form, and falls down on his shoulders, quite covering his ears. His hair is generally long, and he is enjoined never to cut it, except when he is mourning for some deceased relation. The cap which the Archimagus formerly wore was so contrived as to cover his mouth during the celebration of divine service before the fire. The priests of the modern *Guebres* cover their mouths with a piece of stuff cut square for that purpose. See *FIRE-WORSHIP*.

ARCHIMANDRITE (Gr. *archo*, to rule, *mandra*, a sheepfold), a name applied anciently to the abbot or superior of a monastery, as the ruler of what was esteemed a sacred fold in the church. These were the *patres* or fathers of monasteries, as they are termed by Jerome and Augustine. The name is still retained in the same sense in the Greek Church. The bishops in the Russian (Greek) Church are chosen from among the Archimandrites. See *ABBOT*, *CALOYER*, *MONASTERY*.

ARCHIRES, the prelates or first classes of the clergy in the Russian (Greek) Church under their general denomination. This name includes the whole episcopal order, who are distinguished by the titles of metropolitans, archbishops, and bishops, titles, however, which are not attached to the see as in England, but are merely personal distinctions conferred by the sovereign, which give the possessors no additional power; for every bishop is independent in his own diocese, or dependent only on the synod. The Archires, as well as the *Black Clergy*, who are next in order to them, are obliged to lead rigid and reclusive lives, to abstain from animal food, and they are not permitted to marry. They are generally men of character and learning. See *RUSSIAN (GREEK) CHURCH*.

ARCHI-SYNAGOGUS. See *RULER OF THE SYNAGOGUE*.

ARCHIVUS, a record which was kept in the early African churches, by which bishops might prove the time of their ordination. This was necessary, as the oldest bishop, according to the rules of these churches, was regarded as chief bishop or metropolitan. An *Archivus* or *Matricula*, as it was sometimes called, was kept both in the primate's church and in the metropolis of the province.

ARCHON, the name given by Basilides, the Gnostic heretic, to that angel who he imagined was set over the entire earthly course of the world. This Archon does not, according to his doctrine, act in

his government of the world independently and arbitrarily; but the whole proceeds ultimately from the overruling providence of the Supreme God. In reference to the place which the Archon occupies in the Basilidian system, Neander remarks: "Three factors meet together in the remarkable doctrine of Basilides concerning Providence;—but the factor from which everything eventually springs, and on which everything depends, though through numberless intermediate agents, is the Supreme God himself. From him comes the law implanted in the nature of all beings, according to which they develop themselves, and which conditions all influences by which they are capable of being affected—the law containing in itself the whole process of the development of the universe. The Archon does nothing more than give the impulse to the execution of that which is already grounded, so far as it concerns the inherent law and the implanted power, in the individual beings themselves. He works on all in obedience to this law of nature derived from the Supreme God, and calls forth what is deposited and prepared in these laws of nature into action;—and in this guiding activity of his he acts simply, though unconscious of it, as an instrument of the Supreme God. 'Although that which we call Providence,' says Basilides, 'begins to be put in motion by the Archon, yet it had been implanted in the nature of things at the same time with the origin of that nature, by the God of the universe.'"

According to the theory of Basilides, the Jews, though consecrated to the Supreme God, were practically devoted to the Archon, whom the great mass of them regarded as the Supreme and only God. Only the spiritual Israel rose above the Archon himself to the Supreme God revealing himself through the other as his unconscious instrument. The Archon reveals, under the cover of Judaism, the ideas inspired by the Supreme God without comprehending them himself. But that which threw light into the mind of the Archon was the manifestation made from above through the man Christ Jesus. This, according to Basilides, was the greatest fact in the history of the created universe, from which proceeded all succeeding events down to the consummation of the perfectly restored harmony of the universe. The effect which the baptism of Christ and the communication of the Spirit then made to him, produced upon the Archon, is thus stated by Neander: "A new light dawns on the Archon himself. He comes to the knowledge of a higher God and a higher world above himself. He is redeemed from his confinement. He attains to the consciousness of a superior power, which rules over all, and which he himself, without being aware of it, has always been serving. He sees himself released from the mighty task of governing the world, which until now he supposed that he supported alone, and for which his powers had not proved adequate. If it had thus far cost him so much pains, and he still could not succeed

in reducing the conflicting elements in the course of the world to order, he now beholds a power adequate to overcome every obstacle, and reduce all opposites to unity. Basilides, partly from a more profound insight into the essential character of Christianity and of history, partly from those effects of Christianity which were before his own eyes and which contained the germ of the future, foresees what stuff to excite fermentation, and what separation of elements, would be introduced by it into humanity. He perceives how the recipient minds among every people, freed from the might which held their consciousness in fetters, redeemed from all creaturely dependence, and raised to communion with their original source, would become united with one another in a higher unity. All these effects presented themselves to his imagination as an impression made on the Archon at the baptism of Christ."

According to the system of Basilides, the man Christ Jesus belonged to the kingdom of the Archon, needed redemption himself, and could only be made partaker of it by his union with the heavenly redeeming Spirit. The Redeemer, in the proper and highest sense of the term, was, in the view of this metaphysical Gnostic, the highest Æon sent down by the Supreme God to execute the work of redemption. This exalted being united himself with the man Jesus at his baptism in the Jordan. See BASILIDIANS.

ARCHONTES (Gr. *rulers*), a title frequently applied by the Greek writers, particularly Eusebius, Origen, and Chrysostom, to the early bishops, or pastors of the Christian Church. Jamblichus, also, a Platonic philosopher, in the eight orders in which he ranks the gods, makes the fifth the *archontes majores*, or greater rulers, those who preside over the sublunary world and the elements; and the sixth the *archontes minores*, or lesser rulers, those who preside over matter.—The name *Archontes* was also given towards the end of the second century to certain powers or rulers, which a sect called the ARCHONTICS (see next article) believed to have been the original creators of the world. These Archontes, seven or eight in number, they imagined to dwell in so many several orbs of the heavens, one above another, with orders of angels and ministries under them, and to the chief of these they gave the name of Sabaoth.

ARCHONTICS, a sect which arose in the second century, as we are informed by Epiphanius and Theodoret, and who derived their name from one of the most prominent doctrines which they taught, that the world was created not by the Supreme God, but by an order of beings which they called ARCHONTES (see preceding article), a kind of archangels, at the head of whom was placed Sabaoth. They alleged that baptism ought to be rejected, because it was administered in the name of Sabaoth, and not in the name of the Supreme Jehovah, and, accordingly, they refused to dispense either baptism or the eucharist, as merely given by Sabaoth, the

God of the Jews, and the giver of the law, whom they distinguished from the Supreme God. They taught, also, that woman was the workmanship of the devil, and therefore, they that married fulfilled the work of the devil. This statement of their views on the subject of marriage is given by Epiphanius, and his testimony is confirmed by Clemens Alexandrinus, who says, that they regarded marriage as fornication, and proceeding from the devil. They are also alleged by Augustine to have denied the resurrection. This sect abounded chiefly in Palestine and Armenia, and seems to have been a branch of the VALENTINIANS (which see), one of the Gnostic divisions. See Gnostics.

ARCH-PRESBYTER, or ARCH-PRIEST, the chief of the presbyters in the primitive church, an office-bearer who sat next to the bishop, and exercised authority immediately under him. The first of the early writers who mentions Arch-Presbyters appears to be Jerome, who speaks of only one as being connected with each church. He was not always the senior presbyter of the church, but one chosen out of the college of presbyters at the pleasure of the bishop. His office was to share with the bishop in the administration of the duties, and in his absence to discharge the episcopal office in the church. Such was the influence of the Arch-Presbyters, that they generally succeeded in obtaining the bishopric when vacant. Gregory Nazianzen styles the oldest minister Arch-Presbyter, and his office corresponds to that of the PROTAPAS (which see), in the Greek Church. The Arch-Presbyters gradually increased in authority and importance, until from the fifth to the eighth centuries they had attained the height of their influence, occupying bishoprics as suffragans and vicar-generals. Several branches of administration they held under their entire control; they even aspired to an equality with the bishops, and thus controversies and contentions frequently arose. At length the bishops, feeling that the Arch-Presbyters had become dangerous rivals, sought to counteract their growing influence, and, accordingly, favoured the ARCHDEACONS (which see), as a check upon them. This first begins to show itself in the fourth council of Carthage, and at last, in the twelfth century, Innocent III. passed a decree rendering them subject to the authority of the Archdeacon. Some writers consider the Arch-Presbyters of the ancient Church as exercising an office somewhat similar to that of the deans in modern cathedral churches.

ARCULUS, an inferior deity among the ancient Romans, who was supposed to protect trunks and cabinets from being broken open. Augustine speaks of this god as having been opposed to *Laverna*, who was regarded as patronising thieves and robbers.

ARCUS (Lat. *an arch* or *bow*). The porches and gates of ancient Christian churches were sometimes called by this name, from the mode of their struc-

ture, as being generally arch-work. See APSIS, ATRIUM, PORCH.

ARDÆANS, the followers of Ardæus who taught in the fourth century that the Deity was possessed of a human form. See ANTHROPOPATHY.

ARDIBEHESHT, in the ancient Persian mythology, the genius of ethereal fire. The modern PARSIS (which see) sometimes allege, that the fire which the Vendidad commands the master of a house to serve is simply this presiding angel.

AREA, a term used to denote in early Christian times, the passage leading from the porch or vestibule to the church. Tertullian calls the vaults or cemeteries underground, which in times of persecution were used as places of Christian worship, by the name of *area sepulcrarum*. See ATRIUM—CATACOMBS.

AREIA (Gr. *the warlike*), a surname of *Aphrodite*, under which she was worshipped at Sparta; and also of *Athena*, under which she was worshipped at Athens.

AREIOPAGUS (Gr. *areios pagos*, hill of Mars), a celebrated council which was held at Athens, on a rocky eminence called the hill of Mars, to the west of the town. The origin of this judicial assembly was evidently of very remote antiquity, being traced so far back as the time of Cecrops. At all events, it must have existed before the days of Solon, who is known to have modified and improved it so far as to be mistaken for its founder. Its members were chiefly taken from noble patrician families in the earlier history of the council; but Solon introduced a very important change in this point, making the qualification no longer dependent on birth, but on property. The jurisdiction of this court was of a very extensive character, exercising a general superintendence over the whole conduct and deportment of the citizens. One department of their duty was to watch over the sacred olives growing about Athens, and to punish those who might injure or destroy them. All cases of impiety or irreligion of any kind, were referred to the Areiopagus; and even the introduction of any new and unauthorized forms of worship. Justin Martyr accordingly states, as a tradition of his times, that Plato was prevented from mentioning the name of Moses as being a teacher of the doctrine of the unity of the Godhead, through fear of the great Athenian council. It is not at all surprising, therefore, that Paul should have been subjected to examination by the Areiopagus, the apostle being, as they imagined, "a setter forth of strange gods." He had openly, in the very city of Athens itself, opposed the doctrine of a plurality of deities; he had professed to make known to them the true God, of whose nature, and even existence, they were entirely ignorant; and therefore he might well be regarded by the idolatrous and superstitious Athenians, as introducing new deities, and overturning the established religion of the state. The defence of Paul, however, when sisted before the council, was

completely triumphant; and not only was he dismissed from their tribunal without further interference on their part, but such was the effect of the apostle's arguments and eloquence, that they were instrumental under God in the conversion of Dionysius, a member of the council.

AREIUS, a surname of *Zeus*.

ARENARIA, a name sometimes applied to the vaults or crypts which formed the ordinary burying-places of the Christians of the first three centuries. See CATACOMBS.

ARES, the god of war among the ancient Greeks, and regarded as one of their most important deities. He was the son of Zeus and Hera, cruel, bloodthirsty, and savage in his character, hated by the gods, and dreaded by men. His abode was supposed to be chiefly among the warlike tribes of Thrace, and among the barbarous Scythians. Among the latter people he was worshipped in the form of a sword, to which not only horses and other cattle were sacrificed, but also human beings. Ares was not worshipped very extensively amongst the Greeks, who seem to have received this deity from Thrace, and the temples dedicated to him were generally built outside the towns. There was a temple to him at Athens and several other places of inferior note. At Sparta, human sacrifices were offered in his honour. He was worshipped by the name of MARS (which see) among the ancient Romans.

ARETHUSA, one of the Nereids or sea-nymphs among the ancient Pagans. She was regarded more especially as presiding over a well which bore her name in the island of Ortygia, near Syracuse, in Sicily. The same name was also given to one of the HESPERIDES (which see).

ARETIA (Heb. *Aretz*, the earth), the name by which the ancient Armenians are said by Berosus of Annus Viterbiensis, to have worshipped the wife of Noah, who, like the earth, may be called the universal mother from whom the whole post-diluvian world have descended. Berosus calls her also VESTA (which see), because the Romans worshipped that goddess as presiding over both earth and fire.

ARETZA. See ARZA.

ARGEI, or ARGEIA, certain places at Rome consecrated by Numa, in memory of some Grecian princes buried there. A sacrifice was offered at these places on the 15th of May every year, to the names of the deceased Greeks, and images to the number of thirty were thrown into the Tiber by the Vestal virgins. These images, which were made of rushes, were called Argei.

ARGEIA, a surname of HERA (which see), derived from Argos, where she was principally worshipped.

ARGENNIS, a surname of APHRODITE (which see).

ARGENTINUS, one of the inferior deities of the ancient Romans, being the god of silver coin, and the son of PECUNIA (which see), or money.

ARICINA, a surname of ARTEMIS (which see), derived from Aricia, in Latium, where she was worshipped.

ARIMANIUS. See AHRIMAN—ABESTA.

ARISTÆUS, an ancient heathen deity, worshipped in various parts of Greece, but particularly in the islands of the Ægean, Ionian, and Adriatic seas. He was worshipped as the god who presided over shepherds and flocks, vines and olives; he taught men to hunt and keep bees.

ARISTOBULE, a surname of ARTEMIS (which see) as "the best counsellor," being the appellation under which Themistocles built a temple to her at Athens.

ARISTOTELIANS, the disciples or followers of Aristotle, a distinguished Grecian philosopher, who flourished nearly four hundred years before the Christian era. He was the scholar of Plato, and the preceptor of Alexander the Great, who was wont to say of him that he was under greater obligations to Aristotle for his valuable instructions than to his own father for his being. Few men have exercised a more prolonged and extensive influence over mankind than this illustrious philosopher, before whom the intellect of Europe, for more than two thousand years bowed in implicit submission.

Aristotle was born at Stagira, in Macedonia, in the year B. C. 384. In his youth he applied himself to the study of medicine, but having gone to Athens, he studied under Plato, by whose lectures he so profited, that his distinguished teacher gave him the appellation of Mind or Intelligence, and has even been said to have been jealous of the rapid advancement of his pupil. At his death, Plato, to the great mortification of Aristotle, left the charge of the academy to his nephew, Speusippus. Chagrined and disappointed, the young philosopher left Athens, and set out to travel in foreign countries. His reputation had become so great, that Philip, king of Macedon, invited him to accept the office of tutor to his son Alexander. "I give thanks to God," wrote the monarch, "for having given me a son, and more especially that he has been born during your life. I expect that by your instructions he will become worthy both of you and of me." Nor was Alexander insensible to the honour of having sat at the feet of so illustrious a preceptor. "I owe my life to my father," he was accustomed to say, "but I owe to my teacher the knowledge of the art of living. If my reign has been glorious, it is wholly due to Aristotle." For twelve years this eminent man lectured on philosophy in the Lyceum at Athens. After the death of his patron Alexander, he was accused of impiety, and subjected to severe persecutions. Dreading the fate of Socrates, he retired to Chalcis, in Euboea, where he died at the age of sixty-three.

His philosophical system may be regarded as holding a middle place between the idealism of Plato and the sensualism of Epicurus. In reference to the origin of human knowledge, his celebrated

maxim was, that "there is nothing in the intelligence which was not first in sensation," an aphorism which continued to hold its place as a universally admitted truth until the days of Leibnitz, who first discovered the grand exception "except the intelligence itself." But while Aristotle in this maxim no doubt seems to embody a strictly sensational theory, it must also be admitted that he taught the distinction between the contingent and the necessary, the relative and the absolute; thus endeavouring to steer a middle course between idealism and sensualism. But the fame of this extraordinary man rests not so much upon his metaphysical as upon his logical system. It is by his dialectical speculations, indeed, that he has powerfully influenced, whether for good or evil, the minds of his fellowmen. In what are emphatically called the dark ages, the whole sum of human learning, indeed, more especially in schools of theology, was reduced to an acquaintance with the subtle dialectics of Aristotle. The authority of this prince of philosophers, in fact, was far more frequently appealed to than the Sacred Scriptures. Questions of the most trifling nature were raised and discussed with the utmost enthusiasm, until at length the chief merit of a divine was considered as consisting in his ability to wrangle and dispute according to the rules of Aristotle. The sole tendency of the dialectics thus held in such high esteem, was to enslave the mind, and convert it into a mere machine. One of the great advantages which accrued from the Reformation was, that it roused men to shake off the yoke of bondage in which they had for centuries been enthralled.

The theology of Aristotle was crude and ill-digested. He believed in a Supreme Being, but differing little from the god of Epicurus, who, wrapped up in his own contemplations, took no interest in the affairs of men. It is doubted, and not without reason, whether he believed in the immortality of the human soul. It was not to be expected, therefore, that even in ages of the grossest darkness, any use would be made of the opinions of Aristotle on theological points. But in the contests which were so often maintained with the heretical sects which beset the church, his principles of reasoning were found to be of indispensable importance. This was found to be particularly the case in the seventh century, when theological disputations were so frequently and keenly maintained with the Monophysites, the Nestorians, and the Monothelites. The dialectics of Aristotle were found by all parties to be of invaluable service. In the following century, accordingly, the Aristotelian method of reasoning was taught in all the schools, while Plato was banished to the cloisters of the monks. John Damascenus was more especially active in promoting the progress of Aristotelianism. He published tracts intended to explain and illustrate the dogmas of Aristotle, and circulated them far and wide among the less instructed classes of the people, so that multitudes, both in Greece and Syria,

became versed in this philosophy. The Nestorians and Jacobites were also active in diffusing the principles of the Stagyrte, which enabled them to dispute with the Greeks all the more readily concerning the person and nature of Christ.

For a long time the knowledge of the works of Aristotle was confined among the learned to his dialectics. At length, however, in the twelfth and thirteenth centuries, his other writings were more extensively studied. The result was, as we are informed by Mosheim, that not a few discarded the doctrines commonly held and preached respecting divine providence, the immortality of the soul, the creation of the world, and other points, and thus became promoters of irreligion. These false doctrines they supported by the authority of Aristotle; and when threatened with ecclesiastical censure for their heretical tenets, they adopted the same subterfuge as was afterwards adopted by the Aristotelians in the fifteenth and sixteenth centuries, alleging that a distinction was to be drawn between philosophical and theological truth. They maintained, accordingly, that the doctrines which they taught, and to which the church objected, were true according to philosophy, though not true according to the Catholic faith.

In the thirteenth century the Latin Church yielded themselves almost exclusively to the authority and the principles of Aristotle. For a short time, it is true, his works, particularly his metaphysics, fell into discredit, the AMALRICIANS (which see) having been supposed to have derived their errors respecting God and some other subjects, from the use of these writings. Aristotle, however, was not long in attaining to the highest esteem and reputation; the Dominicans and Franciscans having embraced his philosophy, taught it universally in the schools, and illustrated it in their writings. Of these monks, Thomas Aquinas, the Angelic Doctor as he was called, one of the greatest luminaries of the age of the Schoolmen, was above all others distinguished for his zeal and activity in the cause of the Aristotelian philosophy; and with such success that, in the face of much opposition, Aristotle became the dictator in philosophy in the Latin church. "Without Aristotle," says the historian of the Council of Trent, "we would have had no system of religious belief." This enthusiastic admiration of the works of the Stagyrte, however, was by no means shared by the whole of that body. Roger Bacon, a man of the highest reputation both for learning and ability, being known by the name of the Admirable Doctor, resisted this attempt to estimate the value of the writings of Aristotle beyond their real merit. He was joined by several other able and enlightened men, who were ready to give the Aristotelian system all its due, but at the same time were anxious to extend the boundaries of human knowledge. This determined opposition to the idol of the age only exposed these able men and independent thinkers to persecution and reproach. They were ranked by the ignorant multitude among magi

cians and heretics, and narrowly escaped being committed to the flames. In the succeeding century, Aristotelian philosophy maintained its ground, and in such high esteem was it held, that kings and princes ordered the works of Aristotle to be translated into the languages of their people, that greater numbers might acquire wisdom. The philosophers of the time, however, took greater pleasure in the exercise of their skill in debate, than in the discovery and defence of the truth; and, as we are told, "they perplexed and obscured the pure and unadulterated doctrines of reason and religion by their vain subtleties, their useless questions, and their ridiculous distinctions."

In Italy, for a long period, Aristotle reigned alone in the schools; but about the time of the council of Florence, some of the Greeks, particularly the celebrated Gemistius Pletho, strongly recommended the study of the works of Plato. The consequence was that, chiefly through the influence of Cosmo de Medicis, two rival schools soon appeared in Italy, which for a long time contended with the utmost earnestness and zeal, whether Plato or Aristotle held the highest place among philosophers. The controversy, however, was not limited to a discussion of the respective merits of these two philosophers, but the principal point in dispute was, which of the two systems was most in accordance with the doctrines of Christianity. One of the warmest supporters of Aristotle, and who professed to carry out the principles of his master, openly avowed and taught opinions which subverted the foundations of all religion, both natural and revealed. His opinions were embraced by nearly all the professors of philosophy in the Italian universities. Such sentiments soon called down upon them the fulminations of the Church, and although they took refuge in the miserable subterfuge, which we have already noticed, that their doctrines were only philosophically true, while theologically false, the shallow defence availed them nothing. Several of them were handed over by the Church to the civil power, which punished their heresy with death.

The strife which existed between the admirers of Plato and those of Aristotle was only temporary; the latter obtained the complete ascendancy, and the schools, not in Italy alone, but throughout Europe, were occupied by ignorant monks, who taught, instead of philosophy, a confused mass of obscure notions, sentences, and divisions, which were comprehended neither by the teacher nor his pupils. Endless discussions were held between the Scotists and Thomists, the Realists and Nominalists. The halls of the universities rang with the most foolish and absurd debates on the most trifling subjects. The study of the Scriptures was now entirely neglected, and theologians attempted to defend the most erroneous statements by endless quotations from the Fathers, or a torrent of dialectical subtleties and quibbles.

Such was the melancholy state of both the philo-

sophical and theological worlds when Luther appeared; and, accordingly, in the university of Paris, which was accounted the mother and queen of all the rest, not a man could be found competent to dispute with him out of the Scriptures. Many of the doctors of theology had never read the Bible; and the only system of learning, with which they were familiar, was the dialectics of Aristotle. It was thus quite apparent that, instead of promoting, the doctrines of the Aristotelian philosophy had proved a hinderance to the progress of knowledge. And yet, even after the Reformers had asserted the sacred liberty of human thought, both Romish and Protestant writers seemed to vie with each other in protestations of respect for the Stagyrte. Both frequently appealed to his authority, and both claimed him as their own. At the commencement of the seventeenth century, accordingly, the Aristotelians held nearly all the professorial chairs, both in the universities and in the inferior schools, and were violent in their opposition to all who dared to maintain that Aristotle should either be corrected or abandoned. At this period arose a party in Europe who were styled Chemists or Rosicrucians, and who united the study of religion with the search after chemical secrets. This sect contended during many years for pre-eminence with the Aristotelians, until a new method of philosophy was introduced by Gassendi, followed by Des Cartes. The former of these distinguished men commenced the publication of a work in 1624, which he entitled 'Exercitations against Aristotle.' The title was sufficient to stir up a host of enemies from all quarters, and he was compelled to suppress the last five books of the Treatise in deference to the all but universal feeling of his time. In his writings, Gassendi openly set at nought the metaphysics of the schools; and this, combined with the new system of philosophy introduced by Des Cartes, which renounced all subjection to any master or guide, shook to its base the authority of the Aristotelian system, and introduced that spirit of independent inquiry which, carried forward by the efforts of Lord Bacon, succeeded in emancipating the mind of Europe from the thralldom of centuries. Thus has the glorious Reformation of the sixteenth century, followed up by the independence of all authority in matters of science, asserted by the philosophy of Des Cartes and the method of Bacon, wrought out the entire overthrow of the despotic tyranny of Aristotle, and obtained for man that uncontrolled freedom of thought and opinion, which disowns the despotic authority of any human teachers, and yields itself only with implicit submission to the infallible teaching of the Almighty.

ARIUS, the originator of one of the most celebrated heretical sects which have ever sprung up in the Christian Church. He was a native of Libya, and educated under Lucian, presbyter of Antioch, towards the end of the third century. Having imbibed the peculiar principles of scriptural interpre-

tation followed by that school, he laid the basis of his doctrinal system on the free grammatical exposition of the Bible, and being a man of by no means enlarged views, he fell into the error of attaching undue importance to particulars, to the neglect of great general truths. He became a presbyter of the Alexandrian church, and presided over an independent church of that city, called Baucalis. For some time previous to this he had been a deacon of the church of Alexandria, and in consequence of mingling in some religious disputes which had arisen, he was excommunicated by Peter, bishop of that church. The see of Alexandria, however, having become vacant by the death of Peter, the new bishop, Achillas, not only removed the sentence of excommunication, but ordained Arius presbyter A. D. 313. At an early period of his life, Arius appears to have begun to entertain the most erroneous and unscriptural notions in reference to the person of Christ. Neither on the one hand admitting him to be God, equal with the Father, nor on the other degrading him to the rank of a mere man, he ascribed to him the greatest dignity which a being could have next to God, without entirely annulling the distinction between that being and God. "God created him," to use Neander's explanation of the views of Arius, "or begat him with the intent through him to produce all things else; the distance betwixt God and all other beings is too great to allow of the supposition that God could have produced them immediately. In the first place, therefore, when he determined to produce the entire creation, he begat a being who is as like to him in perfections as any creature can be, for the purpose of producing, by the instrumentality of this Being, the whole creation. The names Son of God, and Logos, were given to him in order to distinguish him from other created beings, inasmuch as, although, like all created beings, he owed everything to the will and favour of the Creator, he yet enjoyed the nearest relationship to Him, inasmuch as the divine reason, wisdom, power, all which titles could only be transferred to Christ in an improper, metonymical sense, were yet manifested by him in the most perfect degree."

We must by no means entertain the idea that Arius deliberately framed his doctrinal system with the design of depreciating the Saviour. He was not conscious of deviating from the older doctrines of the Eastern church; but, on the contrary, his intention, so far as regarded the doctrine of the Trinity, was to defend what he regarded as the doctrine of the church against Sabellian and Gnostic opinions, and to exhibit it in a consistent manner. The peculiar sentiments of Arius, however, having been promulgated by him in the exercise of his duties as a presbyter, brought him into collision in A. D. 318, with Alexander, the then bishop of Alexandria. At this point commenced a controversy which exercised a more permanent influence upon

the development of the Christian religion than any other controversy which has ever agitated the church. Alexander, who had for some time declined to interfere in the dispute which had arisen among the presbyters under his authority, at length took advantage of a theological conference with his clergy to declare distinctly against Arius, who in turn charged the bishop with holding the errors of Sabellius, and strenuously defended his own opinions. After despatching a circular letter to his clergy on the subject, Alexander summoned a second conference, but to no purpose. The followers of Arius were rapidly increasing among the clergy and laity in Egypt, as well as in Syria and Asia Minor; and accordingly, Alexander, finding all attempts to stop the advancing heresy utterly fruitless, convened a synod of Egyptian and Libyan bishops, composed of one hundred members, at which, A. D. 321, Arius was deposed from his office, and both he and his followers were excluded from the communion of the church. Following up this decision, the bishop of Alexandria addressed letters to many foreign bishops announcing the judgment passed upon Arius, and calling upon them to hold no fellowship with the heretic. Meanwhile Arius was not idle. He published a book called 'Thalia' in defence of his doctrines, and to diffuse them all the more widely among the masses, he wrote a collection of popular songs embodying his peculiar opinions. Corresponding also with some of the most eminent bishops of the Eastern church, he used every argument he could command to win them over to his side. Nor did he thus exert himself without considerable success. Some of the most influential men in the Eastern church used their endeavours to bring about a compromise between Arius and his bishop. At Alexandria the dispute had waxed so violent, that the Arian party withdrew from the church, and established separate places of worship for themselves, and Arius, finding the opposition of the orthodox party too strong, fled from Egypt and took refuge in Palestine. It was fortunate for him that some men of great weight and importance in the church had embraced his views. This was particularly the case with Eusebius, bishop of Nicomedia, who received Arius into his own house, and not only himself avowed Arian views, but used all his influence, which was very great, to advance and propagate them. At length, when matters were sufficiently ripe, Eusebius succeeded in calling together a council of Arian bishops, in A. D. 323, in Bithynia, who issued a circular to all the bishops, requesting them to continue to hold ecclesiastical communion with Arius notwithstanding his excommunication, and to use their influence with Bishop Alexander to accomplish a reconciliation. Every attempt to restore peace, however, was ineffectual. The controversy continued to rage with as much, and even greater violence than ever. At length matters had reached such a point, that the Roman emperor, Constantine, found it necessary personally

to interfere. In A. D. 324, accordingly, he despatched Hosius, bishop of Cordova, with a letter to the Bishop Alexander, and the presbyter Arius in common, expressing his displeasure at the unseemly controversy which was raging, and calling upon the rival disputants to recognise each other as Christian brethren, although they differed upon a particular point of Christian doctrine. Hosius, however, adopted the views of Alexander, in opposition to those of Arius, and his mission was attended with no effect.

The endeavour of Constantine to bring about harmony in the church being totally unsuccessful, he saw that summary steps must be taken to bring matters to an issue. He summoned a general council accordingly, A. D. 325, to meet at Nice, in Bithynia. At this celebrated ecclesiastical convocation 318 bishops were present, chiefly from the eastern part of the empire, and among them Arius, Alexander, and his friend Athanasius. The emperor himself took an active part in the proceedings of the council, which were conducted with considerable warmth on both sides. The most ardent opponent of Arius was Athanasius, who carried the great majority of the council along with him, and, after a protracted discussion, the council came to the resolution that the Son of God was begotten, not made, of the same substance, and of the same essence with the Father. On this occasion was produced the famous Nicene creed, which embodied the orthodox views on the person of Christ, which have been held in the church down to the present day. Both Arius and his doctrines were publicly condemned in the council, and the sentence was signed by nearly all the bishops present. Another class of heretics, the MELETIANS (which see), were condemned at the same time. The Arians at Alexandria, making common cause with the Meletians, continued in a state of insurrection notwithstanding the decision of the council, and regarded Alexander and Athanasius, from the active part they had taken in the matter, as their open enemies. The Nicene council, not contenting itself with condemning the Arian doctrines, extended its hostility to the heresiarch himself, having procured his banishment by order of the emperor. Arius remained in exile in Illyricum till A. D. 328, when, through the influence of his warm friend, Eusebius, Constantine was persuaded to recall him from exile, and even, after a time, to admit him to an audience, when he laid before the emperor a confession of faith, which was so cautiously expressed, almost exclusively consisting of passages of Scripture, that Constantine was naturally misled, and granted Arius permission to return to Alexandria. On reaching that city, however, A. D. 331, Athanasius refused to receive him into the communion of the church. This, of course, led to new contentions, or rather to a revival of the old, and the Arians, joined by the Meletians, broke out into open revolt. The Arian party had now, chiefly through the influence of Eusebius,

obtained the ascendancy in Syria, and a synod held at Tyre, A. D. 335, deposed Athanasius, while another synod, held at Jerusalem in the same year, recalled the sentence of excommunication against Arius and his friends. The heresiarch, however, found it impossible to maintain his ground at Alexandria, from the weight of the influence of Athanasius, who had succeeded Alexander in the see of that city. In A. D. 336, he set out for Constantinople, where he obtained another interview with the emperor, who was so much satisfied with the confession of faith which Arius again submitted to him, that he issued an imperative order to Alexander, bishop of Constantinople, to admit him to the communion on the following Sabbath. On the appointed day Arius walked to church through the streets of Constantinople, accompanied by Eusebius and other friends. On his way thither he was seized with a sudden illness, which proved very rapidly fatal, for, according to the report of Athanasius, he died on that Sabbath evening, thus giving rise to a suspicion, on the part of his friends, that he had been poisoned, or rather cut off by sorcery, while his enemies regarded this sudden and mysterious dispensation as evidently a judgment from heaven.

ARIANS, a heretical sect which arose towards the beginning of the fourth century. It derived its origin from ARIUS (see preceding article), a presbyter of Alexandria, who taught that Jesus Christ was a creature higher than any other created being in the universe; but still not, as the orthodox alleged, very God. At the Nicene council, summoned by the Roman emperor Constantine, A. D. 325, to discuss the opinions of Arius, a number of tests of orthodoxy were proposed and accepted by the Arian party; at length they were requested to give their written assent to the proposition that the Son was *homousios theo*, that is, of the same substance with the Father, or, as it is expressed in the Athanasian creed, "very God of very God." This statement Arius and his followers could not conscientiously subscribe, and hence arose his condemnation and banishment. The individual who, above all others, contributed to the triumph of the orthodox party in the council, was Athanasius, who displayed singular zeal and acuteness in defending the doctrine of the unity of essence, and in combating Arianism. On the holding fast to the *Homousion* depended, in the view of this eminent man, "the whole unity," as Neander expresses it, "of the Christian consciousness of God, the completeness of the revelation of God in Christ, the reality of the redemption which Christ wrought, and of the communion with God restored to him by man." Athanasius, in fact, felt that to maintain the Arian doctrine was to destroy the very root and groundwork of the entire Christian life. Entertaining such views of the paramount importance of the question at issue, this excellent man firmly refused, even at the risk of deposition and banishment, to yield to the com-

mand of the emperor, which enjoined him to admit Arius and his friends into communion with the church. He felt that his duty, as a faithful minister of Christ, prevented him from receiving teachers of false doctrine into church fellowship. In consequence of his firm adherence to the orthodox views, and his determined opposition to both the Arian and Meletian schisms, which for many years agitated Alexandria where his lot was cast, his days were spent amid incessant attempts, on the part of his enemies, to injure his character and destroy his influence. And when at length his opponent, Arius, was suddenly cut off, Athanasius, instead of exulting over the fall of a heresiarch who had been to him the source of much trouble and anxiety, remarks, in reference to it, "Death is the common lot of all men. We should never triumph over the death of any man, even though he be our enemy; since no one can know but that before evening the same lot may be his own."

It not unfrequently happens that, when the main-spring of any religious movement is taken away, the cause which was so closely identified with his presence is in danger of being rapidly extinguished. It was not so with the death of Arius. The contest to which his speculations had given rise, far from ceasing, was carried forward with unabated activity and vigour. And the reason of this is plain. Though Arianism first assumed a proper systematic form in the hands of its originator, the germs of the system may be traced to a period considerably anterior to his times. Accordingly, we find Alexander, bishop of Alexandria, in speaking of the heresy of Arius, asserting it to be "the doctrine of Ebion, of Artemas, and of Paulus Samotensis, now lately making a new insurrection against the religion in the church." In this view of the matter, the origin of Arianism is to be found in the Jewish spirit which very early began to show itself in the Christian Church, both Cerinthus and Ebion believing our Saviour to be an Angel-Man, a view quite identical with that which forms the Arian heresy. That Athanasius entertained this notion as to the Jewish origin of this important heresy is plain from his own words: "We are separate," says he, "from those who Judaize, and those who corrupt Christianity with Judaism, who, denying the God of God, talk like the Jews concerning one God; not therefore asserting Him to be the only God, because He only is the unbegotten, and He only the Fountain of the Deity; but as one barren and unfruitful, without a Son, without a living Word and a true Wisdom."

In complete harmony with this notion of the Jewish origin of the Arian heresy, it may be also considered as connected with the theological school of Antioch, to which Arius, Eusebius of Nicomedia, and other leading Arians belonged. Connected with this church we find Paulus of Samosata, who was deposed in A. D. 272, on the ground of his heretical notions concerning the person of Christ. Ancient writers

tell us, that his heresy was a kind of Judaism in doctrine. Lucian also, to come nearer the time of Arius, was a presbyter of Antioch, and was excommunicated for holding heretical views on the person of Christ, corresponding to those which afterwards received the name of Semi-Arianism. And besides Arius himself, of thirteen prelates who avowed Arianism at the council of Nice, no fewer than nine of them belonged to the Syrian patriarchate. During the whole period which elapsed from the Nicene council A. D. 325, to the death of Constantius A. D. 361, Antioch was the main seat of the heretical, as Alexandria was of the orthodox party.

Much also of the spirit which gave rise to the Arian heresy may be traced to the schools of the Sophists in which its teachers were trained. On this subject Dr. Newman, in his able and deeply interesting work, entitled 'The Arians of the Fourth Century,' thus remarks: "Arianism had in fact a close connexion with the existing Aristotelic school. This might have been conjectured, even had there been no proof of the fact; adapted, as that philosopher's logical system confessedly is, to baffle an adversary, or at most to detect error, rather than to establish truth. But we have actually reason, in the circumstances of its history, for considering it as the offshoot of those schools of composition and debate, which acknowledged Aristotle as their principal authority, and were conducted by teachers who went by the name of Sophists. It was in these schools that the leaders of the heretical body were educated for the part assigned them in the troubles of the Church. The oratory of Paulus of Samosata is characterized by the distinguishing traits of the scholastic eloquence in the descriptive letter of the council which condemned him; in which, moreover, he is stigmatised by the most disgraceful title to which a Sophist was exposed by the degraded exercise of his profession. The skill of Arius in the art of disputation is well known. Asterius was a Sophist by profession. Aetius came from the school of an Aristotelian of Alexandria. Eunomius, his pupil, who re-constructed the Arian system on its primitive basis, at the end of the reign of Constantius, is represented by Rufinus as 'pre-eminent in dialectic power.' At a later period still, the like disputatious spirit and spurious originality are indirectly ascribed to the heterodox school, in the well-known advice of Sisinnius to Nectarius of Constantinople, when the Emperor Theodosius required the latter to renew the controversy with a view to its final settlement. Well versed in theological learning, and aware that cleverness in debate was the very life and weapon of heresy, Sisinnius proposed to the Patriarch, to drop the use of dialectics, and merely challenge his opponents to utter a general anathema against all such Ante-Nicene Fathers as had taught what they themselves now denounced as false doctrine. On the experiment being tried, the heretics would neither consent to be tried by the opinions of the ancients, nor yet dared

condemn those whom 'all the people counted as prophets.' 'Upon this,' say the historians who record the story, 'the emperor perceived that they rested their cause on their dialectic skill, and not on the testimony of the early Church.'

It has been often alleged that the mixture of Platonism with Christianity gave birth to Arianism. It cannot be denied, that in the early church, the doctrines of Plato affected not a little the tone of thinking, as well as of expression, in some minds of a highly speculative cast. But at the same time, Arius could scarcely be classed among those who were likely to be tinged with the profound philosophy of the Platonic school. His was more a dialectic than a highly philosophic cast of mind. And accordingly the arguments which he advances in favour of his system, are rather drawn from the schools of the Sophists, than from the mystical speculations of the followers of Plato.

To Arius must be conceded the honour of giving origin to the important heresy which bears his name. His contemporary opponents, Alexander and Athanasius, uniformly attribute Arianism as a system to him, and to him alone. Sozomen too informs us, that Arius was the first who introduced into the church the doctrine of *the creation and non-eternity of the Son of God*. This in brief terms describes the whole heresy now under consideration. Its author setting out from the scriptural designation of Christ as the "Son," argued not only the necessary inferiority to the Father, which the very idea of Sonship implied, but also the necessary posteriority in point of time to the date of the existence of the Father, and what he regarded as a necessary corollary or inference from this last deduction, that there must have been a time when the Son did not exist, and he must have been formed from what once was not. The whole of this style of argument is obviously fallacious, being founded on a false analogy between the Sonship of a divine person, and that of a mere creature. Arius forgot that the nature of God must necessarily be a mystery, and that no reasoning can be legitimate or valid which compares it to the nature of any created being. The same error had been fallen into by heretics before his time. To reconcile the divine with the human nature, Sabellius denied the distinction of persons in the Godhead. With the same view, Paulus of Samosata, and afterwards Apollinaris, denied the existence of the Word and the human soul as being together in the person of Christ. Arius fell into both these errors; and yet he so far agreed with the Catholic, or orthodox party in the church, that he was ready to ascribe to the Son all that is commonly attributed to Almighty God, his name, authority, and power; in short, all but the incommunicable nature or essence. Accordingly, in the council of Nice, the creed which the Arian party produced, and which had been framed by the celebrated ecclesiastical historian Eusebius of Cæsarea, omitted all reference to the

ousia or essential nature, but attributed to the Son of God every term of honour and dignity short of *homoousios*, or being of the same nature with the Father. This, however, was simply evading the point in dispute. The difference between the two parties in the council was fundamental, the one asserting Christ to be a creature, and the other asserting Him to be very God. The decision of the council was to adopt a creed, which is known as the Nicene creed, and which embodies in very explicit terms the orthodox and Anti-Arian view of the person of Christ. It is doubtful whether or not Arius was persuaded to sign this creed at the council, but at all events he professed to receive it about five years afterwards. The leader of the orthodox party in the Nicene council was Athanasius, archdeacon of Alexandria, who soon after, on the death of Alexander, succeeded to the see of that city.

The Arian controversy was far from being terminated by the death of Arius, its originator. The question was too important to be dependent for its solution on any single individual. The aspect of the contest, however, underwent some change in consequence of this event. Some of the Semi-Arian or middle party, who had been deterred, by their personal interest in favour of Arius, from distinctly condemning his peculiar doctrines, now came forward openly to declare their renunciation of all connection with his views. In addition to this, another event of great importance occurred soon after—the death of the Emperor Constantine, which happened in A. D. 337. Constantius, who succeeded to the empire of the East, interested himself even more than his father in the prevailing controversies. He became an ardent and enthusiastic supporter of the Arian or Anti-Nicene party. The discussions which he maintained at court were imitated by all classes; so that, as Socrates expresses it, a war of dialectics was carried on in every family, or as Gregory of Nyssa relates, the *Homoousion* came to be discussed in the bakers' shops, at the tables of the money-changers, and even in the market for old clothes. "Inquire the price of bread," says Gregory, "you are answered, 'The Father is greater than the Son, and the Son subordinate to the Father.' Ask if the bath is ready, and you are answered, 'The Son of God was created from nothing.'" While Constantius, who ruled in the East, thus keenly espoused the cause of the Arians, Constantine the younger, another son of the late Emperor, who had succeeded to the government of a part of the West, favoured the orthodox or Anti-Arian party. One of the first steps which he took after the death of his father, was to send back Athanasius to Alexandria. The Eastern and the Western parts of the Empire appeared now to be completely opposed to each other. The favour shown by the younger Constantine to the leader of the Catholic party, was met by the confirmation of the deposition of Athanasius at an assembly convened at Antioch under the authority of

Constantius. It was now feared that a breach would be caused between the two churches of the East and of the West. Matters were evidently assuming a very serious aspect. The bishops assembled at Antioch, not contented with pronouncing sentence of deposition upon Athanasius, appointed also a successor, who was installed bishop of Alexandria by an armed force, at the instance, and in the name of the Emperor. In the midst of the tumult which ensued, Athanasius had time to escape. He repaired at first to a place of concealment in the neighbourhood of the city. After a short time he repaired to Rome, where, at a synod convened A. D. 342, the deposition was set aside, and he was recognised as a regular bishop.

The contest between the Eastern and Western churches continued to rage with ever increasing violence for several years. At length, through the influence of the Roman church, the two Emperors, Constantius and Constans, were prevailed upon to unite in calling a general council, to meet at Sardica in Illyria, A. D. 347, for the purpose of putting an end, if possible, to the unseemly disputes which were carried forward between the two churches in reference to the Arian controversy. At this council the Eastern church was represented by seventy-six of its bishops, while more than three hundred of the Western bishops were present. The discussions which ensued, instead of healing, only tended to widen the breach. The bishops of the West demanded that Athanasius and his friends should be allowed to attend the assembly as regular bishops, and the bishops of the East having refused to concede this point, a total rupture took place between the two parties. The Western bishops continued to hold their sittings at Sardica; the Orientals withdrew to Philippopolis in Thrace, where they renewed their sentence of deposition against Athanasius and his friends, and extended it to Julius, bishop of Rome. The remanent council of Sardica, on the other hand, having been abandoned by the Oriental party, proceeded to confirm the decision of the synod of Rome, which had recognised Athanasius as a regular bishop, notwithstanding his deposition by the council at Antioch. The bond of fellowship between the two churches was now completely severed. The irritation excited by polemical discussion, became every day more violent, and in A. D. 349, Gregory, the Arian bishop of Alexandria, was assassinated. The anxieties of the Emperor Constantius were now aroused, and as he was completely under the influence of the Arian party, he was easily persuaded to take active steps against Athanasius and his friends. Two orthodox bishops were first deposed at the synod of Sirmium, and this having been accomplished, the whole energies of the Emperor and the Arian party were directed towards the overthrow of Athanasius himself. The popularity of this eminent theologian, however, was so great at Alexandria that no ordinary craft was necessary to effect his ruin. The unworthy

stratagems resorted to are thus described by Neander. "Constantius, purposely, without doubt, sought to lull Athanasius into security, partly that he might have him more certainly in his power, and partly in order to guard against disturbances among the people of Alexandria. When Athanasius first heard of the plots of his opponents, the emperor, in a brief letter, promised him perfect safety, and bade him not be alarmed, and not to allow himself to be disturbed in the quiet administration of his office. When, therefore, the summons requiring him to leave the church was first sent to him by men who professed to have full powers from the emperor, he declared, that, as he had been directed by an imperial writ to remain at Alexandria, he held himself neither bound nor authorized to abandon the church entrusted to him by the Lord, except by a written order coming from the emperor himself, or at least in his name. He quietly proceeded, therefore, to discharge his episcopal duties in the same manner as before. But, while engaged in the church during the night of the 9th of February, A. D. 356, amidst a portion of his flock, who were preparing by prayer and song for the public worship, which, according to the Alexandrian usage, was to be celebrated on Friday morning, the Dux Syrianus burst suddenly into the church, with a troop of armed men, regardless of all reverence for sacred things. Athanasius, amidst the din and tumult of the brutal soldiery, perfectly retained his presence of mind: he endeavoured first to preserve peace among the assembled members of his church, and to provide for their safety, before he thought of his own. He remained quietly on his episcopal throne, and bade the deacon proceed in the recitation of the 136th Psalm, where the words 'For His mercy endureth for ever,' were continually sung by the choir of the church. Meanwhile, however, the soldiers pressed forward continually nearer to the sanctuary. Monks, clergy, and laity, therefore, bade Athanasius save himself. But not until the greatest part of his flock had departed, did he slip out with those that remained, and escape the hands of the soldiers who were sent to arrest him. Once more, by an armed force, the Alexandrian church were compelled to submit, and receive as their bishop an altogether unclerical, rude, and passionate man, Georgius of Cappadocia. Every sort of atrocity was committed under the name of religion; while Athanasius, threatened with death, and pursued as far as Auxuma in Ethiopia, found refuge among the Egyptian monks."

The Arian party were now completely in the ascendant throughout the whole Roman empire. The removal, however, of the man, hatred to whom had formed a firm bond of connection between theologians otherwise divided, was productive of an instant outbreak of hitherto suppressed animosity. The Arian and Semi-Arian parties now ranged themselves against each other; the former headed by Eunomius, and the latter by Basil of Ancyra, who possessed

great influence with the Emperor Constantius. The court-party, in their desire to suppress this internal division, which was threatening to rend asunder the Arian faction, had influence enough to get a confession of faith drawn up to this effect, "Whereas so many disturbances have arisen from the distinction of the unity of essence, or the likeness of essence, so from henceforth nothing shall be taught or preached respecting the essence of the Son of God, because nothing is to be found on that subject in the holy Scriptures, and because it is one which surpasses the measure of the human faculties." The leaders of the Semi-Arian party saw in this Sirmian creed, so called from its having been framed at Sirmium in Lower Pannonia, an attempt to effect the suppression of their peculiar doctrines, and to secure the triumph of the Eunomians. They summoned accordingly a synod at Ancyra, A. D. 358, in which a long and copious document was drawn up, setting forth their views as to the resemblance of essence between the Father and the Son (*Homoiousia*), in opposition to the Nicene creed, as well as to the Eunomian articles; at the same time warning the church against the new creed drawn up at Sirmium, in which, by the suppression of the term *ousia*, essence, a blow was levelled alike at the *Homoousia*, the same essence, and the *Homoiousia*, similar essence. This complicated quarrel was not long in reaching the ears of the emperor, and he resolved to convene another general council with the view of restoring unity to the church. By the influence of the court-party, this resolution of the emperor was so far modified, that two councils were assembled instead of one; an Eastern council at Seleucia in Isauria, and a Western council at Ariminum (Rimini) in Italy. These councils met in A. D. 359, and the result was, that the majority of the council at Ariminum declared their adherence to the Nicene creed, while the majority of the council at Seleucia gave their sanction to the fourth Antiochian creed. The two decisions were ordered to be laid before the emperor, who contrived personally, and by means of others, so to work upon both parties, that a creed was at length adopted which forbade all propositions respecting the *ousia*, the essence, as being unscriptural, and merely stated in general that the Son of God was like the Father, as the holy Scriptures taught. This creed was confirmed by a council held at Constantinople A. D. 360, and it was at length almost everywhere adopted.

By means of this artificial arrangement, and threatening with deposition and exile all who should not assent to it, Constantius succeeded in putting an end to all doctrinal disputes. It was not to be expected, however, that such a mode of solving a knotty theological question would be ultimately effectual. No sooner had the life of the emperor Constantius come to a close, and a pagan emperor been seated on the throne, than matters took an entirely different direction. All parties were now allowed perfect liberty

of action, and, as a natural consequence, they assumed the same relative positions as formerly. This continued under the reign of the emperor Jovian, who, although he adopted the Nicene doctrine, yet counted it his duty never to interfere by his political power in matters which belonged to the church. The same principle was adopted by his successor Valentinian, whose brother Valens was a zealous Arian. The latter had been intrusted by his brother with the government of the East, and being naturally of a cruel, despotic temper, took advantage of his position to persecute and oppress the orthodox clergy. Exemplary bishops were rudely torn from their flocks, and their places filled with the most worthless individuals. The Semi-Arians being subjected also to the most harsh treatment by Valens, naturally made common cause with the orthodox against the Arian party, and their sympathy in calamity gradually led, on the part of many, to a sympathy in doctrine. The Nicene creed was adopted as a bond of union, and on the accession of Theodosius the Great to the imperial throne, the Nicene party was so firmly established, that A. D. 380, a law was passed that only those who subscribed to the Nicene doctrine as to the identity of essence between the Son and the Father should be allowed to remain in their churches. In November of this year, Theodosius made his triumphal entry into Constantinople, and finding that the Arian bishop Demophilus and his party were in possession of the churches, while the orthodox bishop was worshipping with his flock in a private house, he gave Demophilus the alternative either to subscribe the Nicene creed, or to abandon the churches. The Arian bishop chose the latter alternative, and his party were compelled to hold their assemblies at Constantinople, outside the city walls, which they continued to do until the sixth century.

Theodosius was resolved to use all his efforts to seal the triumph of the Nicene doctrine, and accordingly he resolved to call a second general council in Constantinople, with the view of accomplishing this favourite object, and at the same time inaugurating Gregory of Nazianzen as bishop of the capital of the Eastern Roman empire. This latter ceremony was performed during the sitting of the council by Meletius, bishop of Antioch, who, on account of his advanced age and his authority, had been called to preside over its deliberations. Soon after his arrival in Constantinople, Meletius died, and in accordance with the wish of the emperor, Gregory was raised to the dignity of patriarch. This appointment, however, gave such offence to the Egyptian and Western bishops, that the new dignitary sought, and was allowed to tender his resignation of the exalted office. The council decided in favour of the Nicene creed, and condemned the Arian doctrine. From this period, A. D. 381, Arianism ceased to be a heresy maintained by any considerable party within the church, but both in its grosser and in its milder form it continued to predominate among the rude barbarous nations on the out-

skirts of the Roman empire who had been converted to Christianity. When the Vandals, in A. D. 430, took possession of North Africa, they raised violent persecutions from time to time against the adherents of the Nicene doctrine.

Soon after the Reformation, Arianism began to make its appearance in England, and seems along with kindred heresies to have spread to some extent, so that in 1560 an injunction was issued by the archbishops and bishops, to the effect that incorrigible Arians, Pelagians, or Free-will-men, be imprisoned and kept to hard labour till they repent of their errors. Two Arians were punished under the writ *De Hæretico comburendo*, so late as the reign of James I.

We hear little more of the Arian controversy until the beginning of the last century, when it was revived in England by Whiston, Emlyn, and Dr. Samuel Clarke. The last mentioned divine was a high or Semi-Arian, but the two former individuals were low Arians, reducing the rank of the Son of God to that of an angelic being, a creature made out of nothing. Since that time Arianism has been almost entirely lost sight of, and those who have inclined to Arian views of the person of Christ, have generally merged themselves in the Socinian, or as they call themselves, the Unitarian party, who degrade the Redeemer to the level of a mere man.

Arianism, however, has kept its footing in Ireland more firmly than in England. It seems to have appeared in that country in the reign of George I., and to have found supporters among the Presbyterian ministers. Between 1705 and 1725, a keen controversy was carried on upon the subject, which at length terminated in the secession from the Presbyterian church of eight ministers holding Arian principles, who constituted themselves into a separate ecclesiastical body, assuming the name of the Presbytery of Antrim. This small secession, however, did not entirely purify the Presbyterian synod from the leaven of Arianism, which, on the contrary, still continued secretly to spread itself in the course of last century, until at length attention began to be called to the serious and alarming fact, that a considerable number of ministers belonging to the Synod had imbibed, and were actually teaching, Arian doctrine. Inquiries began to be instituted, and it was found that no fewer than thirty-seven ministers were charged with maintaining the Arian heresy. Of these, seventeen seceded in a body in 1830, forming themselves into a distinct synod under the name of the REMONSTRANT SYNOD OF ULSTER (which see). The Presbytery of Antrim has since been incorporated with this body. The Arian congregations are chiefly found in the counties of Antrim and Down. There are also a few congregations in the south of Ireland, forming the Synod of Munster, which until recently were all of them either Arian or Socinian. The Arian as well as orthodox Presbyterians of Ireland receive what is called the *Regium Donum*, or

grants from government for the support of their ministers. See ACACIANS, ÆTIANS, EUNOMIANS, PSATHYRIANS, SEMI-ARIANS.

ARIVURDIS (*children of the sun*), a sect found in Asia, and particularly in Armenia and the adjacent countries, where it had maintained itself from the olden times, having sprung from the mixture of the Zoroastrian worship of Ormuzd (see ABESTA), with a few elements of Christianity. They derived their name from their worship of the sun. Between A. D. 833, and A. D. 854, this sect took a new form and a new impulse from a person named Sembat, who belonged to the province of Ararat, and although by birth and education a PAULICIAN (which see), yet having entered into some connection with a Persian physician and astronomer, by name Medschusc, was led under his influence to attempt a new combination of Parsiism and Christianity. He settled in a village called Thondrac; hence his sect received the name of Thondracians. They are said to have rejected the doctrine of a providence, of a life after death, of the grace of the Holy Spirit, all morality, and the sacraments of the church, and to have acknowledged no law nor restraints of any kind, asserting that there was no sin and no punishment. This account of their doctrines, however, drawn from Armenian sources, must be received with considerable suspicion. The Arivurdis were treated with great harshness, and severely persecuted by the clergy, and yet they maintained their ground, and even spread widely in Armenia. To deter others from joining their ranks, many of them were branded by their enemies with the image of a fox, as a sign of the heretic who creeps slyly into the Lord's vineyard, seeking to destroy it. Notwithstanding all means used to check the progress of the sect, it continued to increase in numbers. "At one time in particular," as we learn from Neander, "about A. D. 1002, it made the most alarming progress; when, as we are told, it was joined by bishop Jacob, spiritual head of the province of Harkh. But since Christianity in Armenia was extremely corrupted by superstition, and a host of ceremonial observances, growing out of the mixture of Christian and Jewish elements, which latter abounded to a still greater extent here than in other countries, the question naturally arises, whether everything which was opposed to these foreign elements, and which, in this opposition, united its strength with that of the Paulicians, though proceeding, in other respects, from entirely different principles, was not wrongly attributed by the defenders of the then dominant church-system, to the influence of the Paulician sect. Supposing the case to have been so, it may be conjectured that bishop Jacob was one of those men, who, by the study of the sacred Scriptures, and of the older church teachers, had caught the spirit of reform,—a conjecture which is certainly corroborated by the fact, that two synods were unable to convict him of any heresy. If, however, he was actually connected with the

Paulicians, it was, assuredly, with those of the better stamp, with those who, in their efforts to bring about a restoration of apostolic simplicity, and in their opposition to the intermixture of Judaism with Christianity, represented the spirit of Marcion. His fierce opponents themselves acknowledge, that he was distinguished for the austerity of his life; and his priests, who travelled through the land as preachers of repentance, were men of the same simple and abstemious habits. He and his followers denounced the false confidence which was placed in masses, oblations, alms, church-prayers, as if it were possible, by these means, to obtain the forgiveness of sins. His own act alone, said they, can help the individual who has sinned; a sentiment which could easily be misrepresented, and made to signify that they pronounced all other means to be worthless. He declared himself opposed to the animal sacrifices practised in the Armenian church. Once, some of his followers happened to be present, when animals were offered as an oblation for the dead. 'Thou poor beast—said one of them—the man sinned through his whole life, and then died; but what sin hast thou done, that thou must die with him?' This bishop met with great success among the clergy, the people, and the nobles, until finally the Catholicus, or spiritual chief of the Armenian church, craftily succeeded in getting possession of his person. He first caused him to be branded with the heretical mark, and then to be carried from place to place, attended by a common crier, to proclaim him a heretic, and expose him to the public scorn. After this he was thrown into a dungeon, from which he managed to effect his escape, but was finally killed by his enemies." See PARSIS.

ARK OF THE COVENANT or **TESTIMONY**, a coffer or chest in the ancient Jewish tabernacle and temple. It was three feet, nine inches in length, two feet, three inches in breadth, and the same in height, and in it were contained, as we are told by an apostle, Heb. ix. 4, the golden pot that had manna, Aaron's rod that budded, and the tables of the covenant. The appointed structure of this sacred chest is thus described by Moses, Exod. xxv. 10—16, "And they shall make an ark of shittim-wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of shittim-wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. The staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark the testimony which I shall give

thee." On this ark rested the Shechinah or symbol of the divine presence, manifesting itself in the appearance of a cloud, as it were hovering over it. Hence in various passages of sacred Scripture, God is said to dwell between the cherubims, and upon the mercy-seat. And every year on the great day of atonement, the high priest, entering into the holy of holies where the ark of the covenant stood, sprinkled the blood of the sacrifice on and before the mercy-seat.

The ark was to the Israelites the token of the presence and power of their covenant God. Accordingly, when they passed over Jordan to enter the promised land, the priests who carried the ark were commanded to proceed with it before them, and no sooner did their feet touch the brink of the river, than, as we are informed, Josh. iii. 14, "the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan; and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan." Having thus been conveyed across the river, the ark continued for some time at Gilgal, whence it was removed to Shiloh. The Israelites valuing highly the presence of this sacred symbol, transferred it to their camp, but in their war with the Philistines, it fell into the hands of that idolatrous people, who placed it in the temple of their god Dagon, when the latter fell down before it and was broken in pieces. The Philistines having been visited with divine judgments, as the punishment for their detaining the ark, they sent it back without further delay to the Hebrews. It halted at Bethshemesh, where the people having incurred the anger of God for curiously and profanely looking into it, fifty thousand of them were struck dead. It was then lodged at Kirjath-jearim, and afterwards at Nob. David wishing to remove it from Kirjath-jearim, resolved to adopt a different mode of conveyance from the usual one—that of carrying it upon the shoulders. He placed it upon a new cart drawn by oxen, from which being apparently in danger of falling, Uzzah put forth his hand to support it, when he was struck dead in a moment for his presumption. This awful judgment so alarmed David, that he left the ark for three months in the house of Obed-edom; after which it was removed to his palace in Jerusalem.

At the building of the temple by Solomon, the ark was deposited in the most holy place, where it remained until the times of the last kings of Judah, who having fallen into idolatry, impiously placed their idols in the holy temple itself. The Hebrew priests, shocked at the profanation, removed the ark, and carried it about from place to place. On the accession of good king Josiah to the throne, it was again returned to its place in the temple. It is much disputed among the Rabbis what became of the ark at the destruction of the temple by Nebuchadnezzar. If it was carried to Babylon along with the sacred vessels, at all events it was never brought

back. Some think that it was concealed by Jeremiah, to preserve it from the Chaldeans, and that it could not be again discovered, nor indeed will ever be found until the Messiah shall appear and reveal the place of its concealment. But most of the Rabbis attribute its preservation to king Josiah, alleging in proof of this notion, 2 Chron. xxxv. 2, 3, "And he set the priests in their charges, and encouraged them to the service of the house of the Lord; and said unto the Levites that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon, the son of David, king of Israel, did build: it shall not be a burden upon your shoulders: serve now the Lord your God, and his people Israel." The probability is that it was destroyed along with the temple.

The Rabbis allege that the two tables of the law were deposited in the ark, not only those which were entire, but those also which were broken. This opinion they found upon a mistranslation of Deut. x. 2, which they render thus: "And I will write on the tables the words that were on the first table, which thou brakest and *hast put in the ark.*" The last clause is more correctly translated in our version, "*thou shalt put.*"

The prophet Haggai declares concerning the second temple, that it was as nothing in comparison of the first; and the remark might well be justified, were it only by the absence from it of the ark of the covenant, the possession of which was one of the highest privileges of the Jewish worship. Prideaux, following Lightfoot, asserts that in the second temple there was an ark made of the same dimensions and shape as the first, and put in the same place. This is denied by many of the Jewish writers, who tell us that the whole service of the great day of atonement was performed in the second temple, not as in the first, before an ark, but before the stone of foundation, as they call it, on which the ark stood in the first temple. It is not unlikely that there may have been in the second temple, as is found still in all Jewish synagogues, an ark or coffer in which is kept a copy of the Hebrew Scriptures in the form of an ancient roll. This manuscript roll they take out with great solemnity from the ark whenever they use it, and return it with equal solemnity when they have done with it. One great presumption against the existence of an ark of the covenant in the second temple is the striking fact, that in the representation of the temple furniture which is sculptured on the triumphal arch of Titus, still to be seen at Rome, there is no figure of an ark.

The Mohammedans allege that the ark was given to Adam ready made, and that it was handed down from patriarch to patriarch, until the time of Moses; that the portraits of the patriarchs and prophets were engraven upon it; that in times of war a mighty rushing wind came forth from it, which discomfited the enemies of Israel, and hence they carried it about with them as a protection in their wan-

derings from place to place. The followers of the Arabian prophet allege, that in addition to the tables of stone, the ark of the covenant contained the shoes which Moses put off at the burning bush on Horeb, the pontifical head-dress which Aaron wore, and a piece of wood with which Moses sweetened the waters of Marah.

ARK-WORSHIP. It is interesting to observe how extensively heathen worship is pervaded by elements which are evidently derived from Old Testament history. In all nations of the world have been preserved records and traditions concerning the deluge, and the ark in which a remnant of the race was saved from the all but universal destruction. The priests of Ammonia had a custom at particular seasons of carrying in procession an ark or boat in which was an oracular shrine, held in great veneration; and the Egyptians generally observed a similar custom of carrying the deity in an ark. Doctor Pococke found in Upper Egypt three specimens of ancient sculpture in which this ceremony is exhibited. The ship of Isis, one of the chief Egyptian gods, seems to have had a reference to the ark. Bryant finds an allusion to the ark in the temples called Dracontia, dedicated to serpent-worship, and also in that of Sesostris, which was formed after the model of the ark, in commemoration of which it was built and consecrated to Osiris, at Theba. The same author finds in the story of the Argonauts several particulars bearing a distinct reference to the ark of Noah. In other countries besides Egypt an ark or ship was introduced in their mysteries, and often carried about in the seasons of their festivals. The ark, according to the traditions of the Gentile world, was prophetic, and regarded as a temple or residence of the Deity. Noah and his family, amounting to eight persons, having experienced such a marked favour at the hands of the Almighty, came to be held in the highest veneration, and even to be deified. Hence the gods of Egypt, in the ancient mythology of that country, amounted precisely to eight, and the ark was esteemed an emblem of the system of the heavens in which these eight gods dwelt. Dionysus or the Indian Bacchus has sometimes been identified with the patriarch Noah, and if so, it is not unlikely that the ark was represented by the *cista mystica*, or sacred allegorical chest, which was anciently carried in the Dionysiac processions. Among the antiquities of Herculaneum has been found a series of pictures representing ceremonies in honour of Bacchus; and it is a circumstance well worthy of notice, that in one of these a woman is carrying on her shoulder a square box having a projecting roof, and at the end a door, this being carried in a commemorative procession. It is in all probability a sacred *thebet* or ark, in which Bacchus was preserved. And, besides, the ark was esteemed a symbol appropriate to Bacchus; and, in his processions, idols or other objects belonging to that deity were included in it. It is a curious fact in connection with this subject, that as a saint, Noah

is regarded in the Romish church like Bacchus among the ancient Pagans, as presiding over vines and vineyards. See BACCHUS—DIONYSIACA.

ARMENIAN CHURCH. The great and ancient kingdom of Armenia occupies the mountainous region of Western Asia, comprising Turcomania and part of Persia. Many Armenians claim for their nation a very remote antiquity, alleging that their language is that of Noah unaffected by the confusion of tongues at Babel, and therefore that it is the primitive language spoken by our first parents in paradise. While this claim cannot but be rejected as utterly extravagant, the Armenian language in its ancient form dates its origin undoubtedly from a very early period. It seems to belong to the Indo-Germanic family, enriched with many Sanscrit words, but having no affinity with the Semitic tongues. Christianity is said by the Armenian chronicles to have been introduced into their country even in apostolic times, and the grounds on which they support this statement are curious. Eusebius, in his 'Ecclesiastical History,' mentions a strange story of one Agbarus, king of Edessa in Mesopotamia, having sent a letter to our blessed Lord, requesting him to come and cure him of a disease under which he was labouring. The historian quotes from the records of the church of Edessa a translation of this letter, along with another, purporting to be a reply from Jesus Christ, promising to send one of his disciples to heal him. Additions were afterwards made to the story, to the effect that Thaddeus, one of the seventy, was deputed by the apostle Thomas to fulfil the promise of the Saviour. Evagrius says that our Lord not only sent a letter, but also a likeness of himself, as Agbarus had expressed a strong desire to see him. That this correspondence was really found in Edessa there can be little doubt; but the fact that it is not mentioned by any ecclesiastical writer before Eusebius, shows that it must have owed its origin to the national vanity of some of the early Christians in Armenia. We are not informed that our Saviour committed anything to writing, and if he had done so, his first followers would not have been silent on the subject. Agbarus, the hero of this apocryphal narrative, is called by Tacitus a king of the Arabs, but in the Armenian chronicles he is ranked among the Armenian kings of the dynasty of the Arsacidae. This monarch is said to have been converted to Christianity simply by hearing of the wonderful works of Christ, and to have been baptized by Thaddeus after having been cured of his disease with which he had been afflicted for seven years. By the labours of this apostolic missionary, not the king only, but great multitudes embraced the faith of the Redeemer. It would appear, however, that the successors of Agbarus, far from adopting for themselves, or favouring in others the profession of Christianity, so persecuted and oppressed the Christian churches which had been formed, that they almost disappeared from the country.

While, however, it is difficult to attach implicit credit to this account of the manner in which Christianity was first introduced into Armenia, it must be admitted as by no means improbable, that by means of Persia, Syria, and other bordering provinces of the Roman empire, the knowledge of Christian truth would find its way at an early period into Armenia; and yet its progress would just as likely be much retarded by the fanatical spirit of the ancient Persian faith. No people have been more tenacious of their religious creed and practices than the followers of Zoroaster. But however determined the resistance made to the entrance of Christianity at first, it is an undoubted fact, that early in the fourth century it found a firm footing in Armenia through the labours of Gregory, the *Enlightener*, as he is called, and ever since it has been the religion of the Armenian people. This zealous individual, by whom Tiridates the Great, with a large number of his subjects were admitted by baptism into the Christian Church, was himself an Armenian of royal descent, who, having been brought up in Casarea, was there educated in the religion of Jesus. For a time he had endured much persecution, and even bodily torture, for refusing to unite in the idolatrous worship of his countrymen. By the blessing of God, however, upon his persevering exertions, a Christian Church was formed in Armenia, over which he himself was ordained bishop. Notwithstanding the adoption of Christianity by many of the people, the old religion still maintained its ground in several of the Armenian provinces. In the beginning of the fifth century, Miesrob, who had at one time been the royal secretary, set himself to the wider diffusion of Christianity in the countries about the Caspian sea. Hitherto the Syrian version of the Bible had been used in Armenia; and, accordingly, it was necessary to translate into the vernacular tongue the portions of Scripture read at public worship. Miesrob, however, invented the Armenian alphabet, and in 411 he translated the Bible from the Septuagint into the Armenian language. From this time Christianity made way in the country in defiance of all the efforts put forth, both by Zoroastrians and Mohammedans, to crush it. The Persian kings were striving continually to extend their dominion in Armenia, and wherever they made conquests they persecuted the Christians, and sought to restore the old religion. The Persian commander and governor, Mihr-Nersch, about the middle of the fifth century, issued a proclamation to all the Armenians, declaring that all who did not adopt the Zoroastrian faith must be under a mental delusion, and deceived by the *Dews* or wicked spirits. The Armenian nobles thereupon held an assembly in the city of Ardaschad, A. D. 450, and declared their determination to die as martyrs rather than deny the Christian faith. After the Persian king, however, had summoned them to his court, and threatened them with a cruel death, they were prevailed upon to yield, and to

tender their renunciation of the religion of Christ. But the attempt of the Persians to abolish Christianity and restore the Zoroastrian religion, roused the indignation of the great mass of the Armenian people, and gave rise to a keen religious war.

At its first formation, the Armenian Church was regarded as a branch of the Syrian patriarchate under the primate of the Pontine Cæsarea. It does not seem to have been tainted by either the Arian or Nestorian heresies, the Armenian bishops having given in their assent to the decrees of the councils of Nice and Ephesus. In the midst, however, of the commotions excited by the persecutions of the Persian monarchs, a theological controversy had arisen which threatened to rend asunder the whole Christian body. The doctrine of Nestorius, which he had first promulgated in A. D. 424, was to the effect that Christ had not only two natures, but also two persons, or, in other words, that a Divine person had taken up his abode in a human person. In consequence of the wide diffusion of this heresy, a council was summoned to meet at Ephesus in A. D. 431. Over this council Cyril, bishop of Alexandria, presided; and without much discussion, Nestorius was deposed, and his doctrine condemned. One of the most violent opponents of Nestorius was Eutyches, the superior of a monastery in the neighbourhood of Constantinople. This man, in his ardent anxiety to avoid the error of Nestorius, rushed to the other extreme, and fell into an equally dangerous error of an entirely opposite kind. Nestorius had maintained that Christ was possessed of two natures and of two persons; Eutyches maintained, that, in the constitution of the person of Christ, the human nature and the Divine are one; the humanity being absorbed into the Divinity. This new form of error had equally numerous and ardent supporters with the error of Nestorius; and being a heresy of the most fatal kind, striking at the root of some of the vital doctrines of Christianity, as, for example, the atonement and the eternal priesthood of Christ, a council was called at Chalcedon, in A. D. 451, to prevent if possible its farther diffusion. At that council Eutyches and his erroneous tenets were formally condemned. Notwithstanding this decision, Eutychianism spread rapidly, and at this day, if we except the Greek Church, the whole Oriental Christian churches are divided between the error of Nestorius and that of Eutyches. The Armenian bishops, probably on account of the disturbed state of their country from the persecution of the Christians by the Persians, had not been present at the council of Chalcedon; but no sooner were its decrees published than they warmly espoused the cause of Eutyches. In A. D. 491, in a synod held at Vagharshabad, they formally rejected the decrees of Chalcedon, and declared their adherence to the Eutychian doctrine, and at this day the Armenian, Jacobite, Coptic, and Abyssinian churches are all of them *Monophysite*, holding the doctrine that in

Christ there is but one nature; his human being absorbed in his Divine nature. By this avowed rejection of the Chalcedonian decrees, the Armenian Church separated itself from the communion of the other branches of the Eastern Church, and from that time they have been denominated schismatics and heretics by both the Greek and the Romish churches.

This separation of the Armenians from the other Christians was peculiarly favourable to the ambitious schemes of the Persians, who, in consequence of the insurrection roused in Greater Armenia by the persecutions of the Monophysites, made a more easy conquest of that country. The Persian ruler, Chosroes, availed himself gladly of the isolated position of his new Christian subjects to prevent that intercourse with the Christians of the Roman empire which might have led the Armenians to revolt from his authority. With his concurrence accordingly, Nierses, the first bishop or Catholicos, as he is called, of the Armenian Church, held a synod at Shiven, in A. D. 536, at which the Monophysite doctrine was confirmed, and an anathema pronounced on the council of Chalcedon. This completed the rupture between the Armenian Church and the other leading churches both of the East and West.

The zealous endeavours of the Persians, not only to subjugate the country of Armenia, but to compel the people to embrace the religion of Zoroaster, failed, as we have seen, to prevent the establishment of a Christian church. But the effect of the long-sustained civil wars which were thereby excited, and which were continued till after the death of Yezdejird in A. D. 457, was to drive a number of the Christians from the country, and to lead others to compromise matters by the partial adoption of the Zoroastrian faith in combination with their Christian creed. This mongrel superstition maintained itself in Armenia until the middle of the twelfth century. See ARIVURDIS.

Long and severely have the Armenian Christians been tried. Their country has been the scene of an uninterrupted series of desolating wars; and yet, notwithstanding the successive invasions of Seljuks, Mamluks, Ottomans, and Persians, they have adhered with unflinching firmness to their ancient faith. In the commencement of the seventeenth century, Armenia Proper was robbed of a large proportion of its inhabitants by the barbarous cruelty of Shah Abbas, who carried off forcibly thousands of Armenian families to Persia, where many of their descendants still remain. No nation, with the exception of the Jews, has been more widely dispersed throughout the world. "Their merchants," says Marsden, "are found in every European market, in all Asia, in India, at Singapore, and in the islands of the Eastern Archipelago." The numbers of the Armenians have been variously estimated. A million are supposed to inhabit the Russian provinces of Eriván, Karabagh, and Tiflis, recently conquered from Per-

sia; a thousand more in the Turkish provinces of Armenia, while half a million may be found in the different countries of their dispersion. Messrs. Smith and Dwight, in their valuable 'Missionary Researches in Armenia,' rate them at two millions.

The doctrines of the Armenian Church, in reference to the person of Christ, are, as we have seen, strictly Monophysite, that is, they believe that the Divine and human natures are amalgamated into one. Another point on which they differ from the Romish and all Protestant churches, but coincide in opinion with the Greek Church, regards the Holy Spirit, who they allege proceeds from the Father only, instead of, as the Nicene creed expresses it, "ex patre filioque," from the Father and the Son. In other respects the Greeks and the Armenians are generally agreed in their theological views, though they differ, in some particulars, in their forms and modes of worship. The standard by which they profess to regulate their opinions is the Bible, along with the three first councils, Nice, Constantinople, and Ephesus. Every other council is anathematized by the Armenian Church. They hold the sacraments to be seven in number, viz. baptism, confirmation, extreme unction, the communion, marriage, ordination, and penance. Baptism is administered among them by a threefold affusion of water by the hand of the priest, followed by a trine or threefold immersion of the whole body, emblematic of the Saviour's three days' abode in the grave; but this is not always considered indispensable. Three drops of the *meirun* or holy oil are mixed with the water, accompanied by a prayer for the actual descent of the Holy Spirit into the oil and water, so that it may receive the benediction of the Jordan. They commemorate in this rite "the mother of God and eternal Virgin Mary, St. John the Baptist, and all the saints, along with the Lord." They believe that by the sacrament of baptism original sin is taken away, and that regeneration and adoption are obtained. They acknowledge sprinkling as a lawful mode of baptism, for they receive from other churches those that have been sprinkled without rebaptizing them. The practice of pouring water three times upon the head they derive from the tradition that this was the mode in which Christ was baptized in the Jordan. Converts from Judaism and Mohammedanism, though adults, are baptized in the same manner. The Greeks differ from the Armenians in regard to the admission of converts from other churches in this respect, that they admit none such, in whatever manner they may have been previously baptized, without rebaptizing them. After baptism the Armenians apply the *meirun* or chrism to the child in the same manner as extreme unction is administered among the Roman Catholics—anointing the forehead, eyes, ears, breast, palms of the hands, and soles of the feet with the consecrated oil in form of a cross. When this process has been gone through they administer the communion to the

infant, which is done by rubbing a small piece of consecrated bread dipped in wine upon the lips of the child. The sacrament of confirmation is also performed by the priest at the time of baptism. Thus four of the seven sacraments are administered at once in the Armenian Church—baptism, confirmation, extreme unction, and the eucharist.

In regard to the Lord's Supper, the Armenians believe firmly in transubstantiation, and worship the consecrated elements as God. Unleavened bread is used in the sacrament, and the broken pieces of bread are dipped in undiluted wine, and thus given to the people; they are not, however, handled by the communicants, but put into their mouths by the hands of the priests. They suppose the consecrated elements have in themselves a sanctifying and saving power. The Greeks, on the other hand, when dispensing the communion, use leavened bread and wine diluted with water. After the consecration of the elements among the Armenians, they are formally held up, the bishop turning to the congregation, and crying, "Holy, holy! let us with holiness taste of the honoured body and blood of our Lord and Saviour Jesus Christ, which, descending from heaven, is divided among us. This is life, hope, resurrection, propitiation, and remission of sins." While these words are being uttered, manifestations of the most profound adoration are shown by the congregation, "some with their foreheads to the ground, others kneeling, with their hands suppliantly extended, their eyes directed to the adored object, and their countenances marked with an aspect of the most earnest entreaty." The communion, as in the Romish church, must be received fasting.

The Armenians deny their belief in the doctrine of purgatory, at least they never use the word; but, with strange inconsistency, they offer prayers for the dead, believing that the souls of the departed may derive benefit from the prayers of the church.

Auricular confession, as practised amongst the Armenians, and the form of absolution used by the priest, approach more nearly to the Roman Catholic than to the Greek Church. The form of absolution is as follows: "May a compassionate God have mercy on thee! May He pardon thee all thy confessed and forgotten sins! And I, by right of my priestly authority, and the Divine command, 'Whatsoever ye shall loose on earth shall be loosed in heaven,' by that same word do absolve thee from all connection with thy sins, of thought, of word, and of deed, in the name of the Father, the Son, and the Holy Ghost." Absolution is given without charge on confession to the priest. Penances are imposed, but no indulgences given. Prayers to the Virgin Mary and other saints are in habitual use, and much importance is attached to them. The cross and pictures of the saints are also objects of worship. Sometimes in the same painting God the Father is represented as an aged, venerable man, the Son appears under the form of a youth, and the Holy Spirit un-

der the form of a dove, while the Virgin Mary is introduced as an indispensable accompaniment. That the mother of our Lord was *aei parthenos*, ever Virgin, the Armenians regard as a doctrine of the highest importance; and they consider, that the very thought of her bearing other children, after having given birth to Christ, cannot be entertained by any one without his being chargeable with blasphemy and impiety.

We are informed by Messrs. Smith and Dwight, in their 'Missionary Researches,' that the Armenians have an extreme veneration for the original cross on which our Saviour was crucified, attributing to it powers of intercession with God and of defending from evil. In the book which contains the daily prayers of the church, the following expressions occur, "Through the supplications of the holy cross, the silent intercessor, O merciful Lord! have compassion on the spirits of our dead." "Let us supplicate from the Lord the great and mighty power of the holy cross for the benefit of our souls." After a cross has been consecrated, it may be set up towards the East as an object of worship and prayer. The sign of the cross is in universal use among them, and on all occasions, but while the Greek Church make it with three fingers in honour of the Trinity, the Armenian Church make it with two in token of their Monophysite doctrine, that there are two natures in Christ blended into one, and the JACOBITES (which see) with one, in commemoration of the Divine unity. The Armenians believe in baptismal regeneration, or rather they have no idea of a spiritual change as either necessary or required, and they know little of any other terms of salvation than penance, the Lord's Supper, fasting, and other good works. In such circumstances, as may be easily conceived, their notions of faith and repentance are vague and obscure. The only idea they have of repentance is, that it consists of the faithful discharge of the penances imposed by the priest. They allege that Christ died to atone for original sin, and that actual sin is to be washed away by penances, which sometimes are prescribed to be performed by the payment of a sum of money to the church, a pilgrimage, or more commonly the repeating certain prayers, or reading the whole Book of Psalms a specified number of times.

The Armenian churches are opened regularly twice every day, morning and evening, for prayers, and mass is performed every day in all the city churches, though in the country less frequently, according to the size of the church and the number of priests attached to it. The service occupies sometimes six hours and more in its performance. It consists in chanting and reading prayers and portions of the Scriptures, and in responses from the people. The officiating priest or bishop is richly dressed, as well as the deacons and singers. Small bells are rung and incense is burned. At the ordinary morning and evening prayers, the people kneel, and cross

themselves in rapid succession a number of times, while the priests are engaged in chanting the prayers. These prostrations are made frequently before a picture of the Virgin or one of the saints. In the more recently constructed Armenian churches, however, pictures are excluded. In some of the country churches, instead of prostrating themselves while the prayers are being chanted, they simply kneel, and remain quietly in that posture till the prayer is finished; this being in all probability the ancient practice in the Armenian churches.

The seasons for religious worship among the Armenians are numerous and protracted, and, of course, the service is too often gone through in a careless and perfunctory manner. The following detailed account as given by Dr. Wilson, will afford the reader some interesting information on the subject. "The Armenian ritual appoints nine distinct seasons for daily worship, and contains the services for them, viz., '*midnight*, the hour of Christ's resurrection; the *dawn of day*, when he appeared to the two Marys at the sepulchre; *sunrise*, when he appeared to his disciples; *three o'clock* (reckoning from sunrise), when he was nailed to the cross; *six o'clock*, when the darkness over all the earth commenced; *nine o'clock*, when he gave up the ghost; *evening*, when he was taken from the cross and buried; *after the latter*, when he descended to hades to deliver the spirits in prison; and *on going to bed*. But never, except perhaps in the case of some ascetics, are religious services performed so often. All but the ninth are usually said at twice, viz., at matins and vespers, which are performed daily in every place that has a priest; the former commencing at the dawn of day, and embracing the first six services, and the latter commencing about an hour before sunset, and embracing the seventh and eighth. On the Sabbath, and on some of the principal holidays, instead of one, there are frequently two assemblies in the morning.' Mass is as distinct from these services as the communion service in the Church of England is distinct from morning prayer. It is generally performed daily. The Psalms of David, hymns, and anthems, occupy half of the services; but, being in prose, they are not sung but chanted. Most of the lessons are taken from the Bible; but a considerable number belong to the Apocrypha and books of extravagant legends. The prayers are offered up in behalf of the dead, as well as of the living; and they are presented with the invocation of the Virgin Mary, John the Baptist, Sarp Stephen, and Sarp Gregorius Loosavorich (St. Gregory the Enlightener), and other saints, as well as of Him who is the only mediator between God and man. The mode of conducting divine worship among them is often very unlike what is to be expected, when that God, who is a Spirit, is to be worshipped in spirit and in truth. The prayers and readings are in the ancient Armenian language, which is little, if at all, understood by the common people; and they are generally read

both rapidly and indistinctly. 'In the enclosure before the altar,' says one who has more frequently witnessed their devotions than myself, 'will be two or three priests, surrounded by a crowd of boys from eight to twelve years old, *performing* prayers; some swinging a smoking censer, others, taper in hand, reading first from one book and then from another, and all changing places and positions according to rule.' The monotonous, inarticulate, sing-song of the youthful officiators, with voices often discordant, and stretched to their highest pitch, will grate upon your ear. You will be surrounded by a barefooted congregation, [this is no matter of reproach, for the shoes are taken off for the same reason that our own hats are,] uttering responses without order, and frequently prostrating themselves and kissing the ground, with a sign of the cross at every fall and rise. Why so large a portion of the service has been suffered to pass into the hands of boys, is exceedingly strange. They fill the four ecclesiastical grades below the sub-deacon, to which are attached the duties of clerks, or more commonly are substitutes for their occupants, having themselves no rank at all in the church. Of the first 158 pages of the *Jamakirk*, containing the whole of the midnight service, with all its variations for feasts, and other special occasions, more than 130, consisting of psalms, hymns, &c., are read or chanted by them under the direction of the priests. Of the remaining pages, some half a dozen belong to the deacons, if there are any, and the remainder, consisting simply of prayers and lessons from the gospels, are read by the priests. All the service, with few other exceptions than the lessons, and that the priest in the middle of every prayer of any length turns round to wave a cross before the people, and say, "Peace be to all, let us worship God," is performed with the back to the congregation. If a boy makes a mistake, he is reprov'd, or even chastised on the spot, though a prayer be interrupted for the purpose. The people, too, are constantly coming and going, or moving about, and often engaged in conversation.' This gross irreverence, it is but justice to say, is matter of regret with many of the intelligent Armenians with whom I have come in contact. The Sabbath the Armenians regard with greater strictness, as far as rest is concerned, than most of the other bodies of Eastern Christians; and few of the people altogether neglect attendance at church. This bespeaks on their part some becoming reverence for the divine institution. It would doubtless tend to its better sanctification, were they to curtail the numerous feast and fast days which they have devised of their own hearts. It is to be lamented that they too often substitute their attendance at church for family and private prayer."

As the above quotation alludes to the numerous feasts and fasts in the Armenian church, it may be remarked that there are fourteen great feast days in the course of the year; and on these days all ordinary labour is suspended, and the day is observed

more strictly than the Sabbath. Besides these, there are numerous other feasts and fasts, more numerous even than the days of the year; so that in some instances several are appointed to be observed on one day. Some of the fasts extend over a considerable time, as for instance, forty days before Easter, and six days before Christmas. Besides the occasional fasts, there are two weekly fasts, the one on Wednesday and the other on Friday. No fewer than 165 days in the year are appointed for fasting. On these days they are permitted to eat plentifully of all kinds of vegetable food, except the vegetable oils; thus their fasting is limited entirely to abstinence from animal food.

From the scattered condition of the Armenian people, and their subjection to different political governments, their ecclesiastical polity is somewhat modified. Originally, as we learn from Mr. Dwight, whose residence as a missionary in Turkey has given him peculiar facilities of acquiring accurate information, the Armenian church was placed under one head styled *Catholicos*, who usually held his seat at the imperial residence. Subsequently several different *Catholicoses* were created by parties rising up in different parts of the country, and taking advantage of the disturbed state of public affairs. At present there are three *Catholicoses* among the Armenians, one at Echmiadzin, one at Aghtamar in Lake Van, and one at Sis, in the ancient province of Cilicia. The highest of these ecclesiastical rulers is the *Catholicos* who resides at Echmiadzin, near Erivan, and who has under his jurisdiction the whole of Turcomania, or Armenia Major; but in consequence of that province having fallen under the dominion of Russia, and the *Catholicos* being since 1828 appointed by the Czar, the Armenians at Constantinople, with all those in Turkey in Europe, and in Asia Minor and Armenia proper, have been ostensibly without any spiritual head, although there is still a secret connection between them and the *Catholicos* at Echmiadzin, to whom several *vartabeds* have lately gone to be ordained bishops. Ever since the Russians obtained possession of that part of the country, the Czar has claimed the right of appointing, not only the *Catholicos*, but even the bishops, so that whenever a bishopric becomes vacant, the synod of Echmiadzin sends the names of two or three candidates to St. Petersburg, from which the emperor selects one to fill the office. In consequence, probably, of Gregory the Enlightener having been ordained at Cesarea, the Armenian *Catholicos* was always consecrated by the primate of Cesarea, until A. D. 366, when Narses the Great was declared by the king, nobles, and bishops, sovereign and independent *Catholicos* of the nation. For a long time the *Catholicos* of Sis, in Armenia Minor, was the acknowledged head of the Armenian church, but in A. D. 1441, an assembly of seven hundred of the clergy transferred the supremacy to the see of Echmiadzin, for no other reason that has come down to us, than that a precious relic, the hand of St. Gregory, was in the pos-

session of that convent. The removal of the supreme authority from the Catholicos of Sis, naturally produced a feeling of jealousy and dislike between the respective occupants of the two rival sees, which continued for more than two hundred years, until at length, in A. D. 1651, a written agreement was made between the incumbents of the two sees, in virtue of which the Cilician primate still governs a small branch of the Armenian church in full communion with the rest. He maintains independent jurisdiction within his diocese, and is regarded as the spiritual head of the Armenian church in Turkey. The third Catholicos, resident at Aghthamar, in the island of Lake Van, is of far more recent origin than either of the other two, having assumed the title and functions of the office only in the beginning of the twelfth century. Excommunication followed his assumption of the ecclesiastical dignity, a sentence which was not removed till near the end of the following century. Since that time he has continued to exercise his office in full communion with the church, though his ecclesiastical jurisdiction extends scarcely beyond the small island in which he resides.

In addition to the three Catholicoses now spoken of, there are two patriarchs in the Armenian church, the one resident at Constantinople, and the other at Jerusalem. Both these offices originated with the Mohammedan authorities for their own convenience. Neither of them has the power of ordaining bishops, but must send them to Echmiadzin. They themselves, however, hold the rank of bishops ecclesiastically, though invested with high political authority by the Turks. The Armenian patriarch at Constantinople possesses the power of imprisoning and scourging members of his own flock; and, until recently, as Mr. Dwight informs us, this politico-ecclesiastical officer could procure their banishment from the Turkish authorities whenever he pleased. The late charter given by the sultan to his subjects prevents any such abuse, requiring in every case a regular trial before the Turkish courts. The patriarch of Constantinople receives his appointment from the sultan on a nomination from the primates of the nation.

The Armenian patriarch of Jerusalem was first appointed so far back as A. D. 1311, and the office owes its existence to the sultan of Egypt. The first patriarch of Constantinople was appointed by Mohammed II., on his capture of that city in A. D. 1453. Up to a recent period he was possessed of despotic power, being responsible to the sultan for the good conduct of his people. A prison exists within his own precincts, over which he has had entire control. The heaviest oppressions accordingly have been practised, by defeating attempts to procure the official passports, which are needed to go from place to place, or the licenses necessary for occupying houses or shops, or prosecuting trades, marrying, burying the dead, &c. The despotic power of the patriarchs, however, is practically

much modified by the power of the primates, who are chiefly bankers, and all of them men of great wealth. The patriarch is really the creature of the primates, and can do little without their approval. He enjoys the title of archbishop, and though he cannot ordain, has the appointment of bishops to their sees, for which, such is the corruption prevailing in the Armenian church, he charges large sums of money, while the bishops on their part ordain to the priesthood for money. For a long time past the most shameless bribery, and deceit, and intrigue, have prevailed in this otherwise interesting church, which throughout many centuries maintained the profession of its faith, and its Christian name, under the severest oppression of Pagan and Mohammedan conquerors, and amid the strongest worldly inducements to apostatize.

The Armenian church is episcopal in its form of government. There are nine different grades of clergy, all of them set apart to their respective offices by the laying on of hands. Four of these are below the order of deacon, and are called porters, readers, exorcists, and candle-lighters. After these come in regular order the subdeacons, deacons, priests, bishops, and highest of all, the catholicos. All below the bishop are ordained by the bishop, and the bishop receives ordination from the catholicos. The catholicos is ordained by a council of bishops. There is a peculiar order of clergy known among the Armenians by the name of Vartabeds. The difference between this class and the priests may be stated in the following particulars:—The priests are married, and in fact no man can be ordained priest unless at the time of his ordination he is married; the vartabeds never marry, and have taken upon them the vow of perpetual celibacy. The priests always remain priests, and can never rise to the rank of bishops; the vartabeds may become bishops, and in fact all the bishops are taken from that order, and are bound to perpetual celibacy. The priests never preach; the vartabeds are the preachers, strictly speaking, among the Armenian clergy. The priests live in the midst of their flocks, and go in and out among them freely; the vartabeds live not among the people, but in convents, where there are convents, or where there are none they live by themselves within the church enclosures. In case the wife of a priest dies, he is not permitted to marry a second time, and he may then, if he chooses, become a vartabed. There are several different degrees of rank among the vartabeds, each of which has its own special ordination service. One of these, called by way of distinction, the supreme order of vartabed, is now practically unknown; though according to the rules of the church it ought to exist. The individual who fills this office may be either a vartabed or a bishop. If the former, he may be ordained to it by a bishop; but if the latter, he must be set apart to this high office by the Catholicos himself. He is considered, by way of eminence, as an apostolical preacher, and his labours are to be

among the heathen alone. The spirit of missions is dead in the Armenian church, and, therefore, they have no further employment for such a class of men.

Amid the numerous errors and corruptions which have crept into the Armenian church, it has always been a favourable circumstance that these have never been reduced to a systematic form, and promulgated to the world by authority of a synod or council, as the errors of the Romish church have been in the decrees of the council of Trent. And besides, the Bible has always been avowedly the only rule or standard of her faith, however she may have practically exalted the traditions of men and the authority of the church above the Bible. The Scriptures have never been forbidden to the people, but on the contrary, the New Testament has been used in the elementary schools.

About the middle of the eighteenth century, a priest of Constantinople, named Debajy Oghlû, protested against the abuses and errors which existed in the Armenian church. He wrote a work upon the subject, which, though never printed, was circulated widely from hand to hand, and contributed much towards the reformation which is now in progress. In 1813 the Russian Bible Society published an edition of 5,000 copies of the Armenian Bible, and soon after 2,000 copies of the ancient Armenian New Testament, while the British and Foreign Bible Society issued an equally large edition of the New Testament in the version of the fifth century. In the report of the latter Society for 1814, it is remarked, "The printing of the Armenian Testament has awakened great attention among the Armenians, particularly in Russia; and a fervent desire has been manifested on their part to possess that invaluable treasure." This was evidently the commencement of an important movement, which was all the more likely to go forward, as it was countenanced by the Russian Emperor Alexander I., and also by the Catholics of the Armenian church. It was found, in distributing the Bibles, that the language in which they were written was not understood by the mass of the people, and accordingly in 1822 the Russian Society translated the New Testament into the Armeno-Turkish, and in the following year a translation appeared under the auspices of the British and Foreign Bible Society in the vulgar Armenian tongue. These translations were found to be somewhat imperfect, but they have since been supplanted by new and improved translations executed by American missionaries. Thus far no opposition was made by the Armenian clergy to the free circulation of the Scriptures among their people. In 1823, however, a different spirit began to be manifested. Messrs. Lewis and Baker, agents of the Bible Society, having applied to the Armenian patriarch of Constantinople for his sanction to the printing of a version of the New Testament in the modern Armenian, which the common people understand, that dignitary refused his sanction in the most positive terms, and his ex-

ample was followed by the clergy generally. About this time the American Board of Missions came to the resolution of sending missionaries to labour among the Armenians. The interesting circumstance which first led to this step was, the conversion at Beirût of three Armenian ecclesiastics, who forthwith directed their efforts towards the accomplishment of a reform in their church. They were not a little aided in this by the labours of Peshtimaljian, a learned and conscientious individual, who was at the head of a school established within the precincts of the patriarchate. He had studied the theology of both the Oriental and the Romish churches, and besides, he had been a diligent student of the Word of God. To this man, in his official capacity, it belonged to train the candidates for the priesthood, the completion of their studies at this institution being required as a pre-requisite to ordination. The result was, that until the death of this remarkable person in 1838, great numbers of priests passed under his instructions, and went forth to labour among the people with their minds thoroughly imbued and their hearts deeply impressed with evangelical truth. Meanwhile a mission among the Armenians of Turkey had been established by the American Board. But no sooner did the missionaries commence their energetic labours, aided by Sahakyan, a pupil in the school of Peshtimaljian, than opposition on the part of both the Armenian and the Romish clergy began to arise; and by their secret influence, a school which the missionaries had formed in Constantinople was broken up. An influential jeweller in the city, who belonged to the Armenian church, accused Sahakyan and another young man of heresy, and prevailed upon Peshtimaljian to summon them before him for examination. The youths appeared, and the jeweller confidently charged them with violating their obligations to the church, and dishonouring God. They were about to vindicate themselves, but Peshtimaljian took the matter into his own hands, and proved to the astonished jeweller, both from history and Scripture, that the Armenian church itself, and not the young men, was heretical and idolatrous. The young men were then heard for themselves, and aided by Peshtimaljian, they so satisfactorily established the truth of the opinions which they held, that the jeweller was convinced of his own errors, and those of his church, and from that day openly avowed himself a zealous supporter of evangelical doctrines.

One of the greatest hindrances to the progress of the gospel among the Armenians, has been the persecuting character of the Armenian patriarchal power at Constantinople. Being not only itself invested with despotic authority, but having great influence with the Turkish authorities, it throws every obstacle in the way of the missionaries, and endeavours by all possible means to prevent the people from embracing Protestant and evangelical principles. To discourage all such conversions, Sahakyan was seized and imprisoned for a long period, though

accused of no other crime than having left the Armenian church; and it was not until the sultan interposed in his behalf, that the patriarch, after many delays, and with great reluctance, sent an order for his release on the 10th February 1840. By the divine blessing, the American missionaries have been enabled to prosecute their work among the Armenians with unabated energy and zeal, notwithstanding the strenuous opposition of the patriarch and many of the clergy. Nor have they laboured in vain. A most gratifying reformation has been steadily going forward in the Armenian community. A marked difference has been observed in the style of preaching, not only in the capital, but throughout the country. Many of the vartabeds declaim loudly against the errors into which their church has fallen, and preach the peculiar doctrines of the gospel with faithfulness and zeal.

In 1843, an event occurred in Constantinople which awakened the most intense excitement throughout the city. A young Armenian, who had rashly and without due consideration embraced the Mohammedan faith, and afterwards returned to his former profession, was publicly beheaded in the streets of Constantinople, in opposition to the remonstrances of Sir Stratford Canning, the British minister. The ambassadors of the different Christian Powers represented at this court, joined Mr. Canning in protesting against an act of such flagrant cruelty and injustice, and by their firmness and importunity they succeeded in obtaining from the sultan a written pledge, that no person who had embraced the Mohammedan religion and afterwards returned to Christianity, should on that account be put to death. This was a triumph over Mussulman intolerance the most signal and surprising, the first step towards the introduction of religious liberty into Turkey, and the precursor, we doubt not, of a glorious day when the Crescent shall give place to the Cross.

In the autumn of 1844 the prospects of the missionaries, which had for some time been brightening, were suddenly beclouded by the appointment to the patriarchate of Constantinople of Matteos, bishop of Smyrna, a man whose prevailing principle seemed to be inordinate ambition, and who, seeing that the ruling party of his church was opposed to the diffusion of the Protestant truth, was not long in setting on foot a persecution of the most severe and unrelenting nature. His object was to crush if possible, by coercive measures, the evangelical party. The first individual selected to be the subject of this bold experiment was Priest Vertaness, who had been the unwearied promoter of evangelical truth, and had been already twice banished for his religious principles. The following interesting account of this persecution is given by Mr. Newbold, in his valuable *Cyclopædia of Missions*: 'On Sunday, January 25, after the usual morning services in the patriarchal church were finished, the house was darkened by extinguish-

ing the candles, and the great veil was drawn in front of the main altar, and a bull of excision and anathema was solemnly read against Priest Vertaness, including all the followers of the 'modern sectaries.' He was styled by the Patriarch 'a contemptible wretch,' who, 'following his carnal lusts,' had forsaken the Church, and was going about as a 'vagabond,' 'babbling out errors,' and being an 'occasion of stumbling to many.' He was said to be 'a traitor, and murderer of Christ, a child of the devil, and an offspring of Antichrist, worse than an infidel or a heathen,' for teaching 'the impieties and seductions of modern sectaries (Protestants).' 'Wherefore,' says the Patriarch, 'we expel him, and forbid him as a devil, and a child of the devil, to enter into the company of believers. We cut him off from the priesthood, as an amputated member of the spiritual body of Christ, and as a branch cut off from the vine, which is good for nothing but to be cast into the fire. By this admonitory bull, I therefore command and warn my beloved in every city, far and near, not to look upon his face—regarding it as the face of Belial; not to receive him into your holy dwellings; for he is a house-destroying and ravaging wolf; not to receive his salutation, but as a soul-destroying and deadly poison; and to beware, with all your households, of the seducing and impious followers of the false doctrine of the modern sectaries (Protestants); and to pray for them to the God who remembereth not iniquity, if perchance they may repent and turn from their wicked paths, and secure the salvation of their souls, through the grace of our Lord and Saviour Jesus Christ, who is blessed for ever. Amen.'

"This bull of excision and anathema was followed by a violent denunciatory discourse from the Patriarch, against all the Protestants in general, and the priest in particular, which called forth many loud '*amens*' from the inflamed people.

"On the following day the greatest activity prevailed among the priests, in every part of the city and suburbs. All moved like the different parts of a machine, as if by one impulse, and it was not difficult to trace the direction from which that impulse had come. The resolute Patriarch was determined not to trust merely to the impression made upon the people by the anathema, and his accompanying denunciations on the preceding day. He, therefore, issued orders to his clergy to see that the temporal penalties threatened in that instrument were immediately inflicted to the very letter. The priests went forth simultaneously to their work,—most of them apparently with good-will, but some reluctantly, their sympathies being with the innocent victims of oppression, rather than with the oppressor. The Armenian heads of all the trade corporations in the city were commanded to withdraw their countenance from all Protestants who would not recant. The keepers of khans and the owners of houses were ordered to eject all lodgers and tenants who would

not comply with this condition. Families were also visited by the priests, wherever any one lived who was suspected of heresy, and it was enjoined upon them to expel the offending member, or separate from it, even though it were a son or daughter, brother or sister, husband or wife. The Protestant brethren were summoned to repair immediately to the Patriarchate in order publicly to recant and become reconciled to the Church. To give force to the whole, the threat was issued that all who refused to aid in carrying out these measures against the 'new sectaries,' should themselves be anathematized.

"A wild spirit of fanaticism now reigned. Before it, all sense of right, all regard to truth and justice, all 'bowels of mercies' vanished away. Even the strong and tender affection subsisting between husbands and wives, brothers and sisters, parents and children, was, in some instances, exchanged for the cruel and relentless hate of the persecutor. The very constancy of the people of God provoked still more the wrath of their enemies. Their readiness to suffer joyfully the spoiling of their goods was considered as a proof that large temporal rewards had been offered them by the missionaries; and their unwavering fidelity to Christ was interpreted into obstinacy. Some on the side of the Church, who at first were signally wanting in zeal, in furthering the Patriarch's violent measures, were stimulated into active persecutors, by what appeared to them, in their religious indifferentism, as mere stubbornness on the part of the Protestants.

"The leading men in the different trade corporations, showed more resoluteness than any other class, in attempting to force the evangelical brethren to a compliance with the Patriarch's demands; and they could urge motives more potent than almost any other of a worldly nature. Whatever method of coercion was resorted to, whether by priests or people, it was everywhere publicly declared to be by the express command of the Patriarch Matteos.

"During the week after the first anathema was read, although many were forcibly driven from their houses and shops, and prevented from doing business to support themselves and families, and some were expelled from the paternal roof, and otherwise afflicted, yet not one was induced to recant. On the following Sabbath, the passions of an ignorant and superstitious people were still more inflamed by a second anathema, which, like the first, was read in all the churches, and accompanied by the most violent denunciations from the Patriarch, the bishops, and the vartabeds. In this bull it was declared that not only the 'cursed nonentity, Vertanness,' 'falsely called priest,' was anathematized by the 'holy Church,' but likewise 'all that were of his sentiments.' They were together pronounced to be 'accursed, and excommunicated, and anathematized by God, and by all his saints, and by us,' that is, Matteos Patriarch. 'Wherefore,' he says, 'whoever has

a son that is such an one, or a brother, or a partner, (in business) and gives him bread, or assists him in making money, or has intercourse with him as a friend, or does business with him, let such persons know that they are nourishing a venomous serpent in their houses, which will one day injure them with its deadly poison, and they will lose their souls. Such persons give bread to Judas. Such persons are enemies of the holy faith of Christianity, and destroyers of the holy orthodox Church of the Armenians, and a disgrace to the whole nation. Wherefore, their houses and shops also are accursed; and whoever goes to visit them, we shall learn, and publish them to the Holy Church, by terrible anathemas.'

"The spirit of exasperation knew no bounds. One after another, the brethren were summoned before the Patriarch, or the local ecclesiastical authorities of their particular quarter of the city, and required to sign a paper of recantation, on penalty of being 'terribly anathematized,' which involved their being deprived of all business and treated as outlaws. The first paper presented for their signature was, in substance, a confession that under 'the wicked enticements of Satan' they had 'separated from the spotless bosom of the Holy Church,' and joined the 'impious sect' of the Protestants; which now they saw to be 'nothing else but an invention of arrogance, a snare of Satan, a sect of confusion, a broad road which leadeth to destruction.' Wherefore repenting of their 'impious deeds,' they fled for pardon 'to the bosom of the holy and immaculate Armenian Church,' and confessed that 'her faith is spotless, her sacraments divine, her rites of apostolic origin, her ritual pious;' and promised to receive 'whatever this same holy Church receiveth, whether it be a matter of faith or ceremony,' and 'to reject with anathemas,' 'whatever doctrines she rejects.'

"This first paper not being sufficiently explicit to suit some of the persecuting party, another was drawn up in the form of a creed, to which all were required to subscribe, as the only condition of being restored to the favour of the Patriarch, that is, to their civil privileges. This creed contained substantially all the errors of Popery. It acknowledged that good works justify a man as well as faith; that the Church is infallible; that there are seven sacraments; that baptism by water, and private confession to a priest are essential to salvation; that the soul of one dying without full penance for his sins, is after death, purified by the prayers of the Church, by the bloodless sacrifice of the mass, and by the alms-giving of his friends; that the bread and wine of communion are the true body and blood of Christ; that Mary is the mother of God; that 'the holy anointed' material crosses are worthy of adoration, as also relics and pictures; that the intercession of the saints is acceptable to God; and that the Patriarchs rule the Church as Christ's vicegerents. It also required those who subscribed it to join in anathematizing all who call the worship of the holy cross, and of relics

and pictures, idolatry, and who reject the ceremonies of the Church as superstitious."

The paper of recantation and the new creed were sent by the Patriarch throughout the country, and the evangelical brethren were summoned before their respective ecclesiastical rulers, and called upon to sign it. Those who refused were visited with heavy marks of the Patriarch's displeasure. Nearly forty individuals in Constantinople had their shops closed, and their licenses to trade taken from them, thus being deprived of the means of earning an honest livelihood. Nearly seventy were obliged to quit their homes and relatives for Christ's sake. Bakers were forbidden to supply them with bread, and water-carriers with water. For weeks together the Armenian churches rang from Sabbath to Sabbath with anathemas against all who had joined "the new sect." Falsehoods and calumnies of every kind were spread against the Protestants. The brethren could not pass along the streets without being insulted and spit upon. Under these painful circumstances, letters of sympathy, accompanied with ample contributions in money, poured in from all quarters of the Christian world. The British ambassador represented the case of the oppressed and persecuted Armenian converts to the Sultan, and by his earnest and persevering exertions in their behalf, Reschid Pasha, the Minister of Foreign Affairs, gave orders that the Protestants should be allowed to resume their business, on condition that they became sureties for one another. This arrangement settled the question of religious liberty for the Protestants in Turkey. Though open persecution was thus authoritatively forbidden, the brethren were still exposed to many secret infringements upon their liberty and comfort. The government, however, were resolved to maintain the principles of freedom which they had already avowed; and, accordingly, a vizirial letter was issued in June 1846, commanding the Pasha of Erzurum to see that the civil rights of the Protestants were duly respected, so long as they were faithful subjects of the Sultan. This was the first imperial document ever issued by the Turkish government for the protection of its Protestant subjects.

The Patriarch Matteos was determined to put forth his utmost efforts for the suppression of the Protestant spirit which was now so strong in the Armenian church. He issued, accordingly, a new bull of excommunication and anathema against all who remained firm to their evangelical principles, decreeing that it should be publicly read on the same day every year in all the Armenian churches throughout the Ottoman empire. This gave the finishing blow to the work of persecution, and by solemnly cutting off and casting out all Protestants from the church, he brought about through necessity the organization of the Evangelical Protestant churches in Turkey. On the 1st day of July 1846 was formed the first Evangelical Armenian Church of Constantinople. In the following week a pastor was or-

daind over the newly formed church; and they lost no time in giving forth to the world the declaration of their faith, and their reasons for the step they had taken. In the course of the same summer churches were formed on the same basis in Nicomedia, Adabazar, and Trebizond. The Patriarch was indefatigable in devising all possible means of annoying the body which had thus separated from the Armenian church.

The position which the Protestants now occupied was somewhat anomalous. Separated from the Armenian community they were not united to any other. They thus stood isolated and apart. Government were resolved to protect them; but the mode of affording this protection was surrounded with difficulties. According to the municipal regulations of Constantinople, neither marriage, baptism, nor burial could take place without the cognizance of the civil authorities, and that, too, through the Patriarch. And, besides, no man could travel in the country without a passport, and that passport must be accompanied by the Patriarch's voucher for the man's honesty. Thus the Armenian Protestants were now placed in the most difficult circumstances. For more than a year and a-half they remained in this state, bearing with patience the grievances, and even oppressions to which they were exposed. At length, however, they were permitted to bury, to marry, and to obtain a passport for travelling without the mediation of the Patriarch. They were now under the direct protection of the Turkish authorities, and independent both in spiritual and temporal matters of the Patriarch of Constantinople, and to the great joy of the brethren, the Turkish government, chiefly at the instigation of Lord Cowley, who was temporarily acting as British ambassador to the Porte, issued an imperial decree on the 15th November, 1847, recognizing native Protestants as constituting a separate and independent community in Turkey. This important official document contained a clause expressly securing that "no interference whatever should be permitted in their temporal or spiritual concerns on the part of the patriarchs, monks, or priests of other sects." This decree, which was held by the Armenian Protestant Church in Turkey as the Magna Charta of its liberties, was sent to all the pashas throughout the country; and still further to ensure that the provisions of the decree should be carried out fully and impartially, an individual, elected by the new community, was formally recognized by the government as the agent and representative of the Protestants at the Porte. This was the commencement of a new era for Christianity in Turkey and throughout the East. A Protestant Church has been thus established in the dominions of the Sultan, formally acknowledged and protected by the Ottoman government.

The plans which the patriarch Matteos had formed for the extirpation of Protestantism from the country had now signally failed. The hour of retribution

had come. Found guilty of various frauds upon the public treasury, and of acts of injustice inconsistent with patriarchal dignity, the persecuting ecclesiastic was removed from office, degraded, and sentenced to banishment. A friendly banker in Constantinople interposed, and procured his release from this last part of the punishment, and he was permitted to retire to a private residence on the shores of the Bosphorus.

The Armenian Protestants have endured much persecution, but their liberties are now secured, not temporarily, but in all time coming. On the 18th February 1856, the Sultan issued a Hatti-Houmayoun or supreme decree, conferring equal rights, civil and religious, on all the subjects of his empire. This document guarantees the ancient ecclesiastical privileges enjoyed by the Greek and Armenian churches. It formally and finally deprives the patriarchs of all temporal and judicial power, rendering it impossible for them again to persecute. It proclaims the full equality of all religions in the eye of the law. It declares Christians admissible to all state offices. It secures to Turkish Christians the right of holding situations of civil jurisdiction, and gives them a right to military honours.

ARMENIAN CATHOLIC CHURCH. The Armenian church, as we have seen in the preceding article, had separated from the other Christian churches of the East by adopting Monophysite doctrines, and rejecting the decrees of the council of Chalcedon, A. D. 536. From that time frequent attempts were made to effect a union with Rome. In the tenth and eleventh centuries, in consequence of the threatened invasion of their country by the Saracens, the Armenian patriarchs made overtures to the Popes, expecting that through their interest they might obtain support from the Western powers. Thus Gregory, the Armenian patriarch, is said to have sent an embassy to Rome, A. D. 1080, expressing high respect for that see, and to have received a favourable answer. In A. D. 1145, another patriarch offered to subject the Armenian church to the Papal power. The proposal was taken into consideration, but no effective steps were adopted towards the accomplishment of a union until Leo, king of Armenia, wishing his coronation to be sanctioned by the Pope, formally declared himself, along with the Catholicos, and a large body of the clergy, favourable to annexation with Rome, and accordingly succeeded in organizing a distinct Armenian branch of the Romish Church. At the council of Adina in A. D. 1314, the union was openly declared. The papacy has ever since made strenuous efforts, by sending zealous missionaries, to increase the number of her adherents in that country. The Armenian Catholic Church, however, has always been a small body. In Syria they are not numerous, and are ruled by a patriarch who resides in a convent at Mount Lebanon, three bishops, and about fifty monks. The Armenian Catholics form a larger body in Con-

stantinople and Asia Minor. The following statement in regard to them is given by Mr. Holmes, an American missionary. "The Armenian Catholics in the city are estimated at from 10,000 to 13,000 souls. They are found also in Smyrna, Angora, Tokat, Trebizond, and in small numbers in various parts of Armenia. There are perhaps 250 families at Mardin dependent on their own patriarch, who resides in a convent on Mount Lebanon; and this patriarch governs the Armenian-Catholic population of Aleppo and Syria. Their ecclesiastical organization is complete in itself, except that they have a political patriarch appointed from among themselves to represent them at the Porte, while their ecclesiastical patriarch is appointed by the Pope. The great motive of those who join the Papal Armenians, is for the sake of the additional protection which they gain as Catholics, on account of the interest taken in them, and the aid afforded the sect by many of the Catholic ambassadors. The Armenian Catholics have one large church in Galata, and a church in Orta Koi. There is a parish public school connected with the church, and there is now building a college or high school at Pera, in connection with the monks of the Venice monastery. Quite a number of young men also are pursuing their studies in Pera preparatory to becoming priests. Many families send their daughters to either the boarding or the day schools of the 'Sisters of Charity' in Galata." In Constantinople, the Papal Armenians were calculated in 1828 to amount to 27,000. In consequence, however, of the Persian Armenians having taken a part in the war between Russia and Persia, the sultan, dreading that he himself would speedily be involved in a contention with the same Christian power, banished the whole papal Armenians from the city and its suburbs. They have since been allowed to return, and under their own patriarch, they are recognized as an established Christian sect under the government of the Porte.

ARMILLUS, the name given by the Jewish Rabbis to the Antichrist, whose appearance, they teach, will be one of the signs of the coming of the Messiah. They say that at Rome there is a marble statue in the form of a most beautiful young female, which was not fashioned by the hands of man, but was created by divine power. God will form a creature within this statue in the shape of an infant, and at length the statue bursting shall bring forth a being in human form, whose name shall be Armillus, who shall be an adversary, and the Gentiles will call him Antichrist. His height and breadth will be each twelve cubits; his eyes, which will be a span distant from each other, will be hollow and red; his hair will be of a golden colour; the soles of his feet will be green, and on his head will be two crowns. This gigantic impostor will declare himself to the Gentiles as the Messiah, and they will believe on him, appointing him their king. He will offer himself to the Jews in the same capacity, but

Nehemiah the son of Chuziel will arise, with thirty thousand of the bravest of the sons of Ephraim, and will join battle with Armillus, slaying 200,000 of his forces. The vanquished Antichrist will then gather all his forces in the "valley of decision" (Joel iii. 14), and will there fight a second time with Israel, when multitudes of the Gentiles will be slain. Few of the Israelites will fall in this engagement, but among the dead will be found their leader Nehemiah, whom the Rabbis call the Lord's Messiah. Armillus will not be aware of the death of this first Messiah. At this time all the nations of the world will expel the Israelites out of their provinces, and not suffer them to dwell among them any longer. Israel shall experience such distress as has never before been known, and now will be fulfilled the saying of Daniel, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Immediately all the Israelites will flee into desert places, where they will remain for forty-five days, during which all the impious Israelites who are not worthy to see the redemption will die. Armillus will then conquer and take possession of Egypt, after which he will turn his face towards Jerusalem, to lay it waste a second time. At this critical moment Michael shall arise and blow a trumpet three times, and at the first blast shall be revealed Messiah Ben David and Elijah the prophet, round whom will gather the pure Israelites and will enter Jerusalem, when the Son of David, going up into the deserted palace, will there take up his residence. Armillus learning that there is a king in Israel, will collect the forces of all the nations of the world, and will enter into battle with God's Messiah. Immediately God himself will fight with the enemies of his people, and rain down fire and brimstone from heaven. Then shall the impious Armillus perish with his whole army, and the saying of Obadiah will come to pass, "The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble." Such are the strange views which the Rabbins set forth as to the nature and doings of the Antichrist, all of them founded on a perverted exposition of numerous passages in the Old Testament Scriptures. See ANTICHRIST.

ARMINIUS, an eminent divine, who flourished in the end of the sixteenth and beginning of the seventeenth centuries. He was born at Oudewater in Holland, in 1560. While he was yet a child his father died, and he was kindly taken under the care of a clergyman, who superintended his education, until he was prepared to enter the university of Utrecht. During his studies at college, he was deprived by death of his benevolent protector, but by the gracious interposition of Providence, another friend was raised up to him, who removed him to

Marburg in 1575. Here he remained for several years, busying himself chiefly in the acquisition of knowledge. At length, in 1582, to complete his studies, he was sent to Geneva, where he enjoyed the high privilege of studying under the distinguished Theodore Beza. Arminius possessed a remarkable taste for abstract speculation, and having imbibed the doctrines of Ramus, he taught them both in public and private, in opposition to those of Aristotle, which were the ruling opinions of the time. Such was his zeal and activity in inculcating the new philosophy, that he found himself under the necessity of taking refuge at Basle from the persecution to which his philosophical opinions exposed him. At Basle he found a more congenial residence, and such was the reputation which he soon acquired at the university in that town, that, though only twenty-two years of age, he was pressed to accept the degree of doctor in divinity, which, however, he modestly declined. In A. D. 1588 Arminius was ordained minister at Amsterdam, where he succeeded in gathering round him an attached and admiring people. Soon after he had entered upon his ministerial labours, his attention was called to a keen controversy which had arisen in Holland between what were called the Sublapsarian and the Supralapsarian Calvinists, on the abstruse subject of the divine decrees. Two of the former class of ministers had published a work on the subject which, from its depth and subtlety, was attracting no little notice. It was thought necessary by the opposite party, that no time should be lost in counteracting the injurious influence of this able treatise. The duty was devolved by universal consent upon Arminius. But no sooner had he undertaken the task and begun to weigh the arguments on both sides, than he became convinced of the truth of those very opinions which he had been solicited to confute. Not that he adopted in their full extent the doctrines which have been since taught by Arminians under the shelter of his name. On the contrary, he continued to the last a firm believer in the sovereignty of the divine decrees, and the effectual operation of divine grace. On the latter point he had departed from the Genevan views and adopted the Lutheran doctrine of grace, which excludes none absolutely from salvation; while in reference to the divine decrees, he maintained that the objects of the eternal purpose were regarded not simply as creatures, but as sinners. So far, however, had Arminius deviated from the views of Calvin, that he became an object of suspicion and dislike to many of his brethren in Holland and elsewhere. And yet, such was the overwhelming influence of his talents, and learning, and character, that, although he avowed his Sublapsarian sentiments in A. D. 1591, he continued to labour in Amsterdam with undiminished respect and acceptance; and after a ministry of fifteen years, such was his reputation as a theologian, that he was called to occupy the chair of divinity at Leyden, in A. D. 1603. His lectures attracted

crowded audiences, and he became no less popular as a professor than he had long been as a minister.

In a short time, however, the theological opinions of the new professor began to be canvassed in the university, and eager controversies were held upon the subject both within and without its walls. Matters had now assumed so serious an aspect that the States of the province felt themselves called upon to interfere, and meetings for public discussion were appointed between Arminius and his opponents. The chief disputant on the strict Calvinist side was Francis Gomar or Gomarus, a Dutch divine of great reputation. These controversies and the anxieties consequent upon them, along with his manifold labours, and the slanders heaped upon him, preyed upon the constitution of Arminius, which had never been robust, and brought on a severe illness, which put an end to his life on the 19th of October, 1609. Thus terminated the career of an able and learned man, who, though he fell into error on some points of abstract theology, was both beloved by his friends and respected by his enemies.

ARMINIANS, the professed followers of the eminent divine whose life has been briefly sketched in the preceding article. After his death the controversy, which had raged in Holland for some years, continued to be carried on with unabated zeal. In 1610, the Arminians addressed a petition, which they called their Remonstrance, to the States of Holland, claiming their protection, and calling for their friendly interposition to restore peace to the church and the country. The Gomarists, or patrons of Calvinism, also presented an address to the same quarter, and of similar purport. Hence the Arminians received the name of Remonstrants, and the Calvinists of Counter-Remonstrants. Various efforts were made to reconcile the contending parties, but in vain. The utmost bitterness of spirit was exhibited on both sides. At length, finding all other means totally ineffectual, the States-General, by a majority, decided that a national assembly or synod should be convened to settle the controverted points. Letters of convocation accordingly were issued, and on the 13th November 1618, the synod assembled at the ancient city of Dordrecht or Dort. Its sittings were continued till the end of April of the following year. There were present the most celebrated Dutch divines, and also representatives from the English, Scotch, and other foreign churches. The Arminians complained loudly of having been treated with injustice. They demanded, that before the synod they and their opponents should be regarded as standing on the same footing, but the synod determined almost unanimously that the Arminians should appear before them as on their defence, to explain their peculiar opinions, as having deviated from the standards of the Belgic church, and from the doctrines of the reformed churches generally. This decision gave mortal offence to the Arminian party, who thereupon left the synod in a body, and never returned. The attention of the

synod was then directed to the Five Points, which had been set forth by the Arminians as embodying their peculiar opinions. These points or articles were taken up in regular order, and the foreign divines requested to give their opinion upon them, which they did in writing. The deputies from the Belgic churches then delivered their sentiments. Each member of synod rising from his seat, solemnly made oath, that he would determine all points on which he gave his judgment guided by no other authority than the Word of God contained in the holy Scriptures. The proceedings were conducted with the greatest harmony and good order, and while the doctrines contained in the Five Arminian points were all but unanimously condemned, a general Confession was drawn up in such terms that all the members readily subscribed it, and this became in consequence the public Confession of the Belgic churches, which is to this day professedly adhered to by these churches, as well as by the offshoots from them which are found in various parts of the world, particularly in the United States of America, and in the colony of the Cape of Good Hope.

After the synod of Dort had closed its sittings, its decrees met with a very different reception in different parts of Holland. In some provinces the condemnation which it had passed upon the Arminian doctrines was hailed with unmingled satisfaction, but in several provinces its decisions were indignantly rejected. The States-General, however, passed severe laws against the Arminians, visiting all who refused to submit to the decision of the synod with banishment, fines, or imprisonment. The church deposed them from ecclesiastical offices, and from the masterships of schools and colleges in the United Provinces. England went over to the side of the Arminians, chiefly through the influence of Archbishop Laud, and although the Thirty-nine Articles of the Church of England are decidedly Calvinistic, the doctrines taught in many of her pulpits are at this day of an Arminian character and tendency.

The Five Points which the Arminians tendered to the States-General at the Hague in 1611, and which are usually referred to as embodying their creed, are thus stated by Mosheim:—"I. That before the foundation of the world, or from eternity, God decreed to bestow eternal salvation on those who, he foresaw, would maintain their faith in Christ Jesus inviolate until death; and on the other hand, to consign over to eternal punishment the unbelieving who resist the invitations of God to the end of their lives. II. That Jesus Christ by his death made expiation for the sins of all and every one of mankind, yet that none but believers can become partakers of this divine benefit. III. That no one can of himself, or by the powers of his free will, produce or generate faith in his own mind; but that man, being by nature evil and incompetent (*ineptus*) both to think and to do good, it is necessary he should be born again

and renewed by God for Christ's sake, through the Holy Spirit. IV. That this divine grace or energy, which heals the soul of man, commences, advances, and perfects all that can be called truly good in man; and therefore all the good works [of men] are ascribable to no one except to God only and to his grace, yet that this grace compels no man against his will, though it may be repelled by his perverse will. V. That those who are united to Christ by faith are furnished with sufficient strength to overcome the snares of the devil and the allurements of sin; but whether they can fall from this state of grace and lose their faith or not, does not yet sufficiently appear, and must be ascertained by a careful examination of the Holy Scriptures."

To these Points, however, the more modern Arminians can scarcely point as containing a correct exhibition of their creed. Many of them may more properly be styled Pelagians, or Semi-Pelagians, or even Socinians. That these five articles did not fully develop the Arminian theory, became soon apparent, after the synod of Dort, from the Apology for the Arminians published by their leader Episcopus, in which he avows Arminianism in its grossest form.

The principal point of difference between the Calvinists and Arminians is to be found in the opposite replies which they give to the question, Why one man is saved and another not? The one party alleges that it is wholly owing to the all-powerful grace of God, and the other that it is solely dependent on the free-will of man. This is the great cardinal distinction on which the whole controversy may be said to turn. The Arminians hold that the efficacy of grace depends on the human will; the Calvinists hold, on the other hand, that it is the efficacy and controlling power of divine grace, which renders man willing to be saved in the way which God himself hath appointed. The Arminians maintain the moral ability of man to embrace the gospel; the Calvinists maintain the moral inability of man to embrace the gospel in consequence of the rooted depravity of his nature. The Arminians assert that a man may repent and believe to-day, and yet he may become to-morrow an unbeliever and impenitent person; the Calvinists assert that a converted man will persevere and continue in a state of grace to the end. The Arminians teach that election depends on the foresight by God of faith and holiness in the creature; the Calvinists teach that election is absolute and sovereign. The Arminians believe that Christ died equally for all men, and designed equally the salvation of all men; the Calvinists believe that Christ died specially for his own people, and designed salvation specially for them. The two systems, therefore, the Calvinist and the Arminian, are diametrically opposed to each other.

"The chief difficulty," says the late Dr. Alexander of Princeton, "in the Arminian theory is to reconcile it with the language of Scripture, the nature of

Christian prayer and thanksgiving, and with apparent facts. For example, if God had equally intended the salvation of the whole human race, would he not have equally furnished all men, in all ages, with the gospel and other means of grace? Can it be said with truth that sufficient grace has been granted to all the heathen to bring them to salvation? And the mere possibility of the salvation of some of them, if it should be conceded, is not enough. According to the principles of Arminianism, all men should enjoy equal advantages; or at least salvation should not be so improbable and difficult as it is to a vast majority of the human family. Various plans of evading this difficulty have been resorted to, none of which are sufficient to render the acknowledged fact consistent with the doctrine of universal and sufficient grace. The same difficulty is, in part, found to exist as it relates to the conversion of many who do enjoy the means of grace. If conversion be produced by moral suasion, which the sinner has the ability to comply with or reject, why is it called regeneration, and why is it that often the amiable and moral are not converted, while the profligate, and even the blaspheming infidel, are made the subjects of grace? When we examine particular cases of Christian experience, we cannot easily avoid the conclusion that grace is sovereign and efficacious, and that the stubborn will of man uniformly resists, until overcome by the sweetly constraining power of God."

The maintenance of Arminian doctrines, in opposition to those of Augustine, which were agreeable to those long after taught by Calvin, formed the great subject of contention between the Jesuits and the Jansenists in the end of the seventeenth and the beginning of the eighteenth centuries, and which for a time threatened to rend asunder the whole fabric of Romanism. Only in Holland does there exist a special sect of Arminians, formed as such into an ecclesiastical body, but there are many individuals, both clerical and lay, in almost every Christian church, who hold and teach Arminian doctrine to a greater or less extent. In the course of the last century, the Arminian controversy was revived by Mr. Wesley, the founder of the Methodist body in England which bears his name. His works plainly show that he was an open and avowed Arminian. The followers of Wesley accordingly profess to hold the same principles, while those of Whitefield are strenuous Calvinists.

When Episcopacy was introduced into Scotland by the earnest and unremitting exertions of James I., the tenets of Arminius began to be imported from England along with what to the people north of the Tweed was an obnoxious form of church government. It was not, however, till the articles of Perth had been ratified in 1621, only three years after Arminianism had been condemned by the synod of Dort, that the system was openly adopted by many of the supporters of Laud and the High Church party. The young Scottish prelates warmly advocated

the Arminian principles, and thus only widened all the more the breach which already existed between them and the intelligent Christian people of Scotland. The same effect was produced on the teaching of many ministers in the Church of Scotland by prelatic influence in the beginning of the eighteenth century. To countenance the progress of Arminian principles, the Rev. Mr. Hamilton of Airth published a catechism on the Covenants of Works and Grace, which led to the passing of an Act by the General Assembly of 1710, entitled an Act for preserving purity of doctrine, the design of which was to discountenance and stigmatize the Calvinistic doctrines of Mr. Hamilton's catechism. Such a movement on the part of the Supreme Court of the Church showed to what an extent Arminian doctrine had diffused itself at that period among the Scottish clergy. The practice which had existed for a long time, even before the Revolution in 1688, of young men from Scotland studying theology at the universities in Holland, exposed them to the imminent danger of imbibing Arminian doctrines, which since the days of Arminius himself, have always had many able advocates in that country down to the present time. The writings of Baxter also, which have been held in high estimation on both sides of the Tweed, contributed not a little to the recommendation of Arminian tenets on the subject of grace, particularly in the modified form in which the works of that celebrated divine inculcate them. To stem the tide of Arminianism which was fast flowing in upon the country, various works of great value were produced, and among others the popular writings of Boston, which have gone far to preserve purity of theological opinion among the great mass of the Scottish people. In 1718, a work entitled 'The Marrow of Modern Divinity,' was reprinted with the view of diffusing sound doctrine among the people, and thus to prevent the noxious influence of that Arminianism which was so extensively taught by the clergy. The republication of this valuable work gave rise to a keen and protracted controversy, both in the Church courts and from the press. The modified Arminian or Neonomian party, instead of attempting to confute the opinions inculcated by their opponents, endeavoured to make out against both the Marrow and the Marrow-men a charge of Antinomianism. This controversy formed one of the series of events which led ere long to the First Secession. (See ASSOCIATE PRESBYTERY.) Nor did the Church recover herself even after that important event from her Arminian tendencies. On the contrary, many of her clergy not only avowed Arminianism, but at length Pelagianism crept in, and even sentiments which were near akin to gross Socinianism. The fact is, that towards the end of the eighteenth century, Arminianism of the most undisguised character was fashionable among the higher classes in Scotland, and the Established clergy made no secret of their preference of these doctrines to the strictly scriptural

and evangelical doctrines of the Westminster Confession. It has ever been a subject of devout thanksgiving on the part of the friends of truth in Scotland, that, however far some of the clergy of the Established Church may have deviated in their individual teaching from sound doctrine, the Standards of the Church are characterized by a strict accordance with the pure teaching of God's Word. See METHODISTS (CALVINISTIC), METHODISTS (WESLEYAN).

ARNOLDISTS, a sect which arose in the twelfth century, deriving its name from its leader, Arnold of Brescia, a young priest, who ventured to declaim against the secularization of the church, and the temporal power of the Pope. This ardent young clergyman was a pupil of the celebrated Abelard, from whom he had probably imbibed those spiritual tendencies which led him to long after a pure church, delivered from that worldly-mindedness which characterized the clergy and monks of his time. He diffused his opinions with unwearied diligence, proclaiming the necessity of both a civil and ecclesiastical revolution. Such principles avowed and promulgated in Italy were not likely to be long tolerated. Arnold and his so-called revolutionary sentiments were condemned by the Lateran council in A. D. 1139, he himself being banished from Italy by Pope Innocent II., and forbidden to return without the permission of His Holiness. Thus driven from his native country, Arnold went first into France to Abelard, and from him to Guido the papal legate, who was not long after elected Pope, under the name of Celestine II. He was followed, however, and tracked out by the abbot Bernard, who persecuted him wherever he could find him, and compelled him to escape imprisonment by fleeing to Zurich, where he became a most successful teacher. Presently a letter was despatched from the abbot Bernard to the bishop of Constance, warning him to banish Arnold out of his diocese. After residing about five years at Zurich, he returned to Rome, A. D. 1145, at a time when the citizens of Rome had been long struggling to restore the ancient Consular government, and to rid themselves of the oppressive domination of a Romish bishop. Arnold threw himself with enthusiasm into the political movement, and urged on the agitation with all his might, under the reigns successively of Eugene III. and Anastasius IV. A pope ascended the chair of St. Peter under the name of Hadrian IV., who, resolved to put down the revolutionary spirit which was fast gaining ground in the dominions of the church in Italy, commenced his system of coercion with the excommunication of Arnold, and ordering him into exile. The citizens rallied round the bold reforming priest. But Hadrian was determined to maintain his authority, and, therefore, he took the unprecedented step of laying the entire city of Rome under an interdict, and compelled the citizens to withdraw their support from Arnold. The Reformer was under the necessity therefore of quitting Rome, and he went into Campania,

where he was received with the utmost kindness, and treated with the respect due to one whom the people regarded as a man of God. In A. D. 1155, the Emperor Frederick I. was advancing towards Rome, and entered into a negotiation with the Pope in reference to his approaching coronation. The Pope took advantage of the occasion to stipulate for the surrender of Arnold into his hands. The stipulation was fulfilled by Frederick, and Arnold, at the instigation of the Holy Father, was strangled, his body burned, and the ashes thrown into the Tiber.

The only offence of which Arnold had been guilty was the unpardonable crime of protesting against the abuses and corruptions of the Church of Rome. He had dared to demand that the enormous revenues and overgrown temporalities of the church should be renounced, and given into the hands of the secular power, while the clergy should rest contented with the freewill-offerings of the people, the oblations, the firstlings, and the tithes. The corrupt bishops and priests he declared to be unworthy of the name, and the secularized corporation, which called itself the church, to be no longer the house of God. This Reformer, long before the Reformation, does not seem to have been charged with holding any doctrines amounting to heresy. Only one writer, Otto of Freysingen, ventures to accuse him of denying infant baptism; but for this he seems to have no better foundation than his own vague unfounded suspicions. Had Arnold avowed a single doctrinal opinion which the church disowned, he would have brought down upon himself, at a much earlier period, the fulminations of the Vatican.

The discourses of a young enthusiastic Reformer like Arnold produced a powerful impression upon the naturally susceptible minds of the Italian people. The religious political excitement threatened to spread over the whole country. In Rome particularly, the pride of the people was flattered by the idea of emancipating themselves from the papal yoke, and of re-establishing the ancient republic. Even after the death of Arnold, the reforming ideas for which he had contended to the last, continued to ferment in the popular mind. The very emperor, Frederick I., who had given over Arnold to the power of his enemies, was the person with whom commenced the hundred years' controversy between the Popes and the Emperors of the Hohenstaufen family. Thus had the humble but energetic priest of Brescia awakened a spirit of reform in the church of the Papacy, which continued to gather strength as time went onward, until, after the lapse of centuries, it burst forth with irrepressible power in the glorious Reformation of the sixteenth century.

AROT and MAROT, two angels, who, according to the Koran, were sent by God to teach men not to commit murder, not to give unrighteous judgment, and not to drink wine.

AROUERIS, an ancient Egyptian deity mentioned by Plutarch. Some consider him as identi-

cal with Apollo, but Scaliger thinks him to be Anubis. Bishop Cumberland takes him to be Agroueris, or Agrotos, a Phœnician rural deity. When the Egyptians added five intercalary days to their year, each of them was dedicated to a particular god. The second was consecrated to Aroueris.

ARPPANA. Among the Buddhists it is regarded as of the utmost importance that any man, but particularly a priest, should have perfect command over his faculties, and keep them in complete restraint. This power of entire self-control is termed *samadhi*. Of this there are two kinds, the most powerful of which is the Arppana, which, says Mr. Spence Hardy, is "like a man who rises from his seat, and walks steadily for the space of a whole day; as when it is received, the mind continues in one even frame, undisturbed and unshaken." To attain this calm self-possession, it is necessary, according to Buddhist principles, that a man should be careful in seven matters: 1. His residence, which must be free from that which is disagreeable to him. 2. The road he traverses when he goes with his alms-bowl in search of food, which must be within the distance of 750 bows. 3. His conversation, in the course of which he must not speak about the thirty-two things that are forbidden to be noticed by the priest; nor must he say too much even upon subjects that are allowed. 4. His company, which must only consist of those that are seeking *samadhi* or self-control, or have attained it. 5. His food, which must be of that kind which is most agreeable to him. 6. The season; and in this case also, the time most agreeable to the individual should be selected. 7. The position of the body, which ought to be that which is most pleasant, whether walking, standing, sitting, or lying down; and in order that the priest may discover this, he must practise each of the positions during three days. By attending to all these seven matters *arppana samadhi* will be accomplished; but if it is not yet received, the ten proprieties must be more closely attended to, of which one of the most important is, that the person and robe of the priest must be kept clean; for when the hair is long, and the body, robe, or alms-bowl dirty, the mind cannot be kept pure. See BUDHISTS.

ARREPHORIA (Gr. *arretōn*, a mystery, and *phoreō*, to carry), a festival observed among the ancient Greeks. It has been attributed to different deities, but most generally to Athena, in honour of whom it was celebrated at Athens. Four young girls were chosen every year from the most distinguished families. Two of these superintended the bearing of the *peplus* to Athena; while the two others were employed to carry the mysterious and sacred vessels of the goddess. These last were detained a whole year in the Acropolis, and when the festival commenced in the month Skirophorion, vessels were put upon their heads by the priestess, the contents of which were unknown. Bearing these vessels the girls descended to a natural grotto within the

district of Aphrodite, where they deposited their sacred vessels, and carried something else of which they were equally ignorant. The girls wore white robes adorned with gold, which were left for the goddess, and a peculiar kind of cakes was prepared for them. At the close of the ceremony, the girls were dismissed, and others chosen in their place. The festival was sometimes called Hersephoria, from Erse or Herse, a daughter of Cecrops, whose worship was intimately connected with that of Athena.

ARRHABONARII (Lat. *arrhabo*, a pledge), a Christian sect mentioned by Buck, in his 'Theological Dictionary,' as holding that the bread and wine in the Eucharist is neither the real body and blood of Christ, nor yet the sign of them, but only the pledge of them. When or where this sect existed does not appear.

ARROWS (DIVINATION BY). See ACDAH.

ARSCH, a name given by the Mohammedans to the throne of God, which they regard as the empyreal heaven, which is the throne of his majesty and glory. Mohammed calls it in the Koran the *Arsch Adhim*, the great throne, by way of excellency. In speaking of its creation he says that God placed it upon the waters, and put forth all his power in its production. The Mohammedans, following the traditions, allege that this throne is supported by 8,000 pillars, and that these are ascended by 300,000 stairs, and that the space between each of these is 300,000 years' journey, and that each of these spaces is full of angels ranged in battalions; among whom some are appointed to carry the throne; and, therefore, they are called *Hammeln al Arsch*, and they style them also Angels next to the Majesty on High.

ARSENIANS, a party which arose in the Greek church in the thirteenth century, deriving their name from Arsenius, a pious monk. The circumstances which originated the party were these. Under the reign of Theodore Lascaris II., Arsenius, who had hitherto borne a high character as a monk, was prevailed upon to accept the patriarchate of Constantinople; and the emperor having died, left him guardian of his son, a child six years old. During the minority, Michael Palæologus took forcible possession of the government. Arsenius consented to crown the usurper only on condition that he bound himself, by a solemn oath, to retain the government no longer than till the majority of John Lascaris. Having taken the oath, he refused to be bound by it, and to exclude the regular successor the more effectually from the throne, he caused him to be deprived of his eyesight. The patriarch, shocked at this cruel proceeding, excommunicated Palæologus. The anathema of the church alarmed the usurper, and he proffered humble submission to the penance which might be required of him, provided only the patriarch would grant him absolution. This, however, was refused, and the emperor, calling a synod at Constantinople, had influence enough to procure the removal of Arsenius from the patriarchate. The good

man retired to the seclusion of a monastery, and was succeeded by Germanus, bishop of Adrianople, a ready tool of the emperor. A large party, however, who were called by the name of Arsenians, still adhered to the deposed patriarch, and refused to acknowledge any other. Germanus at length found his position so uncomfortable that he resigned his office, which was taken by Joseph, an aged and illiterate monk. Palæologus found no difficulty in obtaining the absolution which he had so long sought in vain. "In the midst of a large convocation of bishops," as Neander relates it, "the emperor, after the celebration of the mass, prostrated himself at the foot of the altar, and declared himself guilty of two sins, perjury, and depriving the son of his predecessor of his eyesight. Then the patriarch first stood up and gave the emperor, while prostrate on the ground, a written certificate of the forgiveness of his sins, and the bishops, one after the other, in the order of their rank, read to him this form of absolution. The emperor, after partaking of the communion, departed, joyful, as if the burden had been removed from his conscience, and he were now made sure of the grace of God himself." The pliant behaviour of the new Patriarch only roused the Arsenian party to greater indignation, and rendered them more violent against the reigning Emperor.

It was a favourite object with Palæologus to attempt the accomplishment of a union between the Greek and Roman churches. The opportunity for pushing forward this matter was peculiarly suitable, Gregory the Tenth having succeeded to the papedom, who was well known to be favourable to such a union. The patriarch Joseph knowing the common sentiment which prevailed in the Greek church, offered the most determined resistance to the object which both the Emperor and the Pope had so much at heart, and even bound himself by an oath to oppose to the last the contemplated union. The Emperor, however, was determined to bring the matter to a termination, and sending an embassy with valuable presents to Rome, the work of union was consummated at Lyons in A. D. 1274, after the manner prescribed by the Pope. The opposition to it was violent on the part of a large section of the Greek church, and the Emperor found it necessary to resort to the most violent measures, which however were altogether ineffectual in suppressing the prevailing discontent. Meanwhile Joseph had resigned his patriarchate in consequence of the union, and was succeeded by Beccus, one of its warmest promoters. Controversies on the disputed points between the two churches, particularly on the procession of the Holy Ghost, began to enter into families, and to alienate from one another those who had been on terms of the closest intimacy. The feeling of hostility to the union which had been forced upon the Greek church became every day stronger, and at length, on the death of Michael Palæologus, in 1282, and the succession of his son Andronicus, the hatred

of the Greeks to the Romish church broke forth with greater violence than ever. The new Emperor had never been friendly to the union. Joseph was now regarded as the regular patriarch, and he was favoured also by the Emperor, while Beccus retired to a monastery. Matters were now entirely changed. All who had been concerned in bringing about the union were regarded as excommunicated, and subjected to ecclesiastical penalties. The walls of the churches and the sacred utensils were looked upon as polluted, and ceremonies were gone through for their purification. But more especially was the popular indignation directed against Beccus. He was held up to scorn as an enemy of the Greek nation and church, and, after many fruitless attempts to vindicate his character against the aspersions cast out against him, he was banished by order of the Emperor to a castle in Bithynia, where, after an imprisonment of fourteen years, he died A. D. 1298.

In the midst of the commotions consequent on the death of Palæologus, and the reinstatement of the old patriarch Joseph, the party of the Arsenians once more emerged from obscurity. They were zealous in their opposition to Joseph and his supporters. They wished to have a church by themselves at Constantinople, and succeeded in obtaining the church of All-Saints from the Emperor to hold their assemblies. So convinced were they of the justice of their cause, that they believed God would decide by a miracle in favour of Arsenius as the lawful patriarch. The Emperor, anxious for the peace of the church, yielded so far to their wishes as to order that the bones of John of Damascus should be given them for the purpose of a miracle; but, repenting of the step he had taken, he forbade the trial by an appeal to the saint, which the Arsenians were confident would turn out in their favour.

At length, in A. D. 1283, the patriarch Joseph died, and Georgias was appointed in his room. The Emperor hoped that the Arsenians would now yield. Still, however, they insisted on their cause being tried, by directly appealing to God that he would decide by a miracle. The Emperor finally granted their request, hoping thereby to secure peace. A great fire, accordingly, was ordered to be kindled, and a writing composed by each of the parties, according to their principles, was to be cast into it, when the party whose writing remained uninjured should be held to be right; and if both were consumed the two parties were to regard it as an intimation from God that they should make peace with each other. The Emperor directed that a large vase of silver should be manufactured for the purpose. This appeal to Heaven was fixed for the great Sabbath before Easter, which was a day held especially sacred. The appointed time arrived, and in presence of a large assembly, the Emperor himself being present, the fire was lighted, and the two documents were thrown into it. The result was, as might have been expected, that both were soon burnt to ashes. The

Arsenians, in the first impulse of the moment, declared themselves ready to acknowledge the patriarch, and to unite again with the rest of the church. The Emperor, delighted with the prospect thus opened up of peace being restored to his distracted church and country, led them, though late in the evening, and amid ice and snow, to the patriarch, who gave them his blessing. In a day or two, however, when the excitement had given way, the Arsenians returned to their former state of feeling, and for a long period the treatment which Arsenius had experienced kept up a state of disunion in the Greek church, which time alone succeeded in healing.

ARTEMIS, one of the great divinities among the ancient Greeks. She was the sister of APOLLO (which see), and the daughter of Zeus, usually represented as armed with a bow, quiver, and arrows. At one time she is viewed as destroying men, and at another as healing their diseases. The young, both of men and animals, were the special objects of her care. She was the goddess also of hunting, and watched over the flocks. She was often worshipped along with Apollo, and the laurel was sacred to both. Among the later Greeks she was regarded as the goddess of the moon, just as Apollo was considered as the god of the sun. In different parts of Greece, Artemis appears to have been worshipped under different aspects. Thus in Arcadia, her temples were built near lakes and rivers, and she was viewed as presiding over nymphs, being accompanied by twenty of them in the chase, and by sixty others in her sportive dances in the forests. In Tauris this goddess was venerated under a harsher aspect, and at an earlier period her worship consisted partly of human sacrifices. These are said to have been abolished by Lycurgus, who substituted at Sparta the scourging of boys at her altar until it was stained with blood. The name which she received at Sparta was Orthia, and in some parts of Greece she was called Iphigeneia. At Ephesus Artemis seems to have represented the nutritious powers of nature, and, accordingly, her image in the splendid temple reared to her honour, was formed with many breasts. It was made to resemble a mummy with the head turreted or surmounted with a mural crown, and the body, which tapered almost to a point, was covered with a variety of different figures of animals. Among the Romans Artemis was identified with their goddess DIANA (which see), but as Artemis, her worship prevailed throughout all Greece, in Delos, Crete, Sicily, and the south of Italy, but more especially in Arcadia, and the whole of the Peloponnesus. Various animals were sacred to her, particularly the stag, boar, and dog. The fir-tree was also sacred to her. In Sicily a festival was celebrated in her honour called ARTEMISIA (see next article).

ARTEMISIA, a festival celebrated at Syracuse in Sicily in honour of Artemis. It lasted three days, during which feasting and amusements of various

kinds were incessantly kept up. Festivals bearing the same name, and dedicated to the same goddess, were held in different parts of Greece, and chiefly at Delphi, Ephesus, and Cyrene.

ARTEMONITES, a Christian sect which arose towards the end of the second century, and continued to propagate themselves in Rome till far into the third century. They originated with a person called Artemon or Artemas, who appears to have been of a thoroughly practical rather than speculative turn of mind. He and his followers, accordingly, were more attached to the Aristotelian than to the Platonic philosophy. The heresy with which they are charged is a denial of the divinity of Christ, and the assertion that he was a mere man, born of a virgin, and superior to the prophets in consequence of his enjoying a more special influence of the Divine Spirit. They seem to have considered the agency of the Spirit under the New Testament as different from that under the Old. To support their peculiar tenets, which were so completely at variance with the received church doctrine, they were accused by their opponents of indulging in a lax and even licentious criticism of the Scriptures, which they interpreted so as to favour their Humanitarian notions. See SOCI-
NIANS.

ARTICLES. See CREED.

ARTICLES (LAMBETH), a series of articles drawn up in the reign of Queen Elizabeth, at Lambeth palace, under the superintendence and with the distinct approval of Archbishop Whitgift, Bishop Bancroft, Bishop Vaughan, and other eminent dignitaries of the Church of England. These articles were framed in consequence of a dispute which had arisen at Cambridge on the subject of predestination, that doctrine being opposed by some belonging to the university. The Lambeth articles, accordingly, containing a distinct avowal of that important doctrine, were sent down as soon as completed to Cambridge, with strict orders that they should be subscribed by all the scholars of that seat of learning. "1. God hath from eternity predestinated certain persons to life, and hath reprobated certain persons unto death. 2. The moving or efficient cause of predestination unto life is not the foresight of faith, or of perseverance, or of good works, or of any thing that is in the persons predestinated; but the alone will of God's good pleasure. 3. The predestinated are a pre-determined and certain number, which can neither be lessened nor increased. 4. Such as are not predestinated to salvation shall inevitably be condemned on account of their sins. 5. The true, lively, and justifying faith, and the Spirit of God justifying, is not extinguished, doth not utterly fail, doth not vanish away in the elect, either finally or totally. 6. A true believer, that is, one who is endued with justifying faith, is certified by the full assurance of faith that his sins are forgiven, and that he shall be everlastingly saved by Christ. 7. Saving grace is not allowed, is not imparted, is not granted to all men, by

which they may be saved if they will. 8. No man is able to come to Christ, unless it be given him, and unless the Father draw him; and all men are not drawn by the Father, that they may come to his Son. 9. It is not in the will or power of every man to be saved." It is impossible to peruse these articles, without being struck with the clear, explicit, and unhesitating manner in which these divines of the Church of England avow the Calvinistic in opposition to the Arminian scheme of doctrine.

ARTICLES OF PERTH. When James VI. of Scotland ascended the English throne as the successor of Queen Elizabeth, he was desirous of introducing Prelacy into Scotland. In the course of his exertions for this object he issued a royal mandate that the General Assembly of the Church of Scotland should meet at Perth on the 25th August, 1618. Careful measures had been previously adopted by the crafty monarch to secure the attendance of those members who were favourable to the movement for the establishment of Prelacy. The chair was taken by Spotswood, who had several years before so far conformed to the royal wishes as to accept consecration to the episcopal office. No reasonings were allowed, protests were rejected, and the obnoxious articles, five in number, were hastily put to the vote and carried by a majority. These *Five Articles* were—kneeling at the communion, the observance, as holidays, of Christmas, Good Friday, Easter, and Pentecost, Episcopal confirmation, private baptism, private communicating. These articles being thus forcibly carried in the supreme ecclesiastical court, were enforced by the court of High Commission, a court which had originated with the passing of the Act of Supremacy in the reign of Elizabeth. At the end of three years, a parliament was summoned to meet in Edinburgh, chiefly for the ratification of the five articles of Perth. In vain did many of the clergy remonstrate. The parliament, though by only a small majority, and without previous deliberation, ratified the five articles, on Saturday the 4th August, 1621, thus fulfilling the earnest wishes of the king, in the introduction of Prelacy into the church of Scotland. The day on which the articles were passed by parliament is one of the most memorable in the history of Scotland, and was long known among its people by the name of "Black Saturday." See SCOTLAND (CHURCH OF).

ARTICLES (SIX), the usual designation of an act of parliament in England, which passed both houses, and obtained the assent of Henry VIII., restoring Popery in substance after the Reformation had commenced. The points of which the obnoxious act consisted were as follows:—That in the sacrament of the altar, after the consecration, there remaineth no substance of bread and wine, but the natural body and blood of Christ; that communion in both kinds is not necessary; that priests, according to the law of God, may not marry; that vows of chastity ought to be observed; that private masses ought to be con-

tinued; and that auricular confession is expedient and necessary, and ought to be retained in the church. Archbishop Cranmer put forth all his efforts to prevent this act from being passed, but all was ineffectual. The six articles were adopted, and became, for a time, the law of the land.

ARTICLES OF SMALCALT. This name was given to a series of articles drawn up by Luther at Smalcald, on occasion of a meeting of the electors, princes, and states. They were written in German, and in Luther's own forcible and uncompromising style. Thus they state concerning the mass, that "The Popish mass is the greatest and most horrid abomination, as militating directly and violently against these articles; and yet it has become the chief and most splendid of all the Popish idolatries." The articles of Smalcald extend over twenty-eight folio pages, besides a preface, and an appended treatise on the power and supremacy of the Pope. The first part consists of several articles in which the Protestants professed to agree with the Papists,—those concerning God, the Trinity, and the incarnation, passion, and ascension of Christ, in accordance with the Apostles' and the Athanasian creeds. The second part consists also of four articles of fundamental importance, but in which the Protestants and Papists entirely differ in opinion. These refer to the nature and ground of justification, the mass, and saint-worship, ecclesiastical and monkish establishments, and the claims of the Pope. The third part contains fifteen articles which the Protestants regarded as highly important, but to which the Papists attached little value. The subjects are sin, the law, repentance, the gospel, baptism, the sacrament of the altar, the power of the keys, confession, excommunication, ordination, celibacy of the clergy, churches, good works, monastic vows, and human satisfactions for sin. When the Protestants subscribed these articles, Melancthon annexed a reservation to his signature, setting forth that he could admit of a Pope provided only he would allow the gospel to be preached in purity, and would give up all pretensions to a divine right to rule the church, resting his claims solely on expediency and the consent of the church. In consequence of this dissent from Luther, Melancthon was requested to draw up an article on the power and supremacy of the Pope. This was done, and having been approved by the Protestants, was subscribed by them. The additional article is, as we have said, appended to the articles of Smalcald, forming, as it were, a part of them.

ARTICLES (THIRTY-NINE). Shortly after the Reformation had commenced in England, in the reign of Henry VIII., Archbishop Cranmer induced the king to permit the publication of two books, embodying the most important points of Reformed doctrine. Both these works were set forth by authority, and compiled by a committee from the convocation. The one was called 'The godly and pious institution of a Christian man,' published in 1537; and the other

'A Doctrine and Erudition for any Christian man,' which was an improved edition of the former, and was published in 1540 and 1543. The works now referred to contained a few of the most important religious forms, such as the Lord's Prayer, Ave Maria, creed, ten commandments, a declaration of the seven sacraments, &c. In 1540 also, a committee of bishops and divines was appointed by Henry VIII. at the petition of the convocation, to reform the rituals and offices of the church. It was not, however, till after the death of Henry, and when Edward VI. ascended the throne, that any effective steps were taken for producing a series of articles expressing the belief of the reformed Church of England. In 1552, however, a document of this kind was drawn up, probably by Cranmer and Ridley, and founded upon the AUGSBURG CONFESSION (which see). The articles, then published by royal authority, amounted to forty-two, which were afterwards repealed in the time of Mary. Soon after the accession of Elizabeth, a new act passed, establishing the queen's ecclesiastical supremacy, and repealing all the laws for establishing Popery. At the suggestion of Archbishop Parker, the articles of 1552 were revised, and reduced from forty-two to thirty-nine. The articles of Edward's code which were omitted in the revised version, related to the resurrection of the dead, the imperishable nature of the soul, the Millenarians, and universal salvation. The thirty-nine articles, in their corrected form, received the sanction of both houses of convocation in 1562, and were subscribed by the prelates and the rest of the clergy. They were published at first in Latin only, and it was not till 1571 that an authentic English copy appeared, having been again revised by the convocation, and a few slight changes introduced. The articles were now given to the public both in Latin and English, and in the form in which they are in use at present. Queen Elizabeth issued her ratification of this solemn embodiment of the church's creed, an act which was renewed by Charles I. in 1628, and finally confirmed at the Restoration, in 1662.

The Church of England requires a subscription to these articles *ex animo* from all those who are admitted into holy orders or to ecclesiastical benefices. This subscription, however, is required in England alone; in Ireland it is dispensed with. It is impossible to peruse the thirty-nine articles without being struck with their thoroughly Calvinistic character, and although many within the pale of the church both hold and teach doctrines which are more in accordance with the Arminian than the Calvinistic scheme, no countenance or sanction to such teaching is to be found in her articles.

ARTOTYRITES (Gr. *artos*, bread, *tyros*, cheese), a Christian sect which appeared in the second century, and who are mentioned by Epiphanius, and after him by Augustine, as deriving their name from a strange practice which they observed of offering bread and cheese in the eucharist, founded on the

notion that the first oblations that were offered by men in the infancy of the world were of the fruits of the earth and of sheep. They have been considered as in all probability a branch of the MONTANISTS (which see). They admitted women into the priesthood and episcopate, and Epiphanius says of them that it was a common thing to see a body of seven girls, dressed in white and each carrying a torch in her hand, enter the church weeping and bewailing the depravity of human nature.

ARTZEBURST (Armenian, *a messenger*), a name given in the Greek church to the Wednesday and Friday in the eleventh week before Easter, which are not observed as fasts, although these days are so observed in every other week throughout the year. The exception is thus accounted for by a Greek author. A favourite dog, which served in the capacity of a messenger or post to some Armenian heretics, having died, its owners immediately accused the orthodox Greeks of having caused the animal's death. The Armenians set apart two days of the eleventh week before Easter as fast-days, in commemoration of the dog's good services, and as a public testimony of their unfeigned sorrow for its untimely end. The Greeks, that they might not even seem to conform to this practice of the Armenian heretics, were excused by the Greek church from fasting on these two days, which were hence called Artzeburst, the Armenian word for messenger. Some historians say that this practice of the Greek church was in imitation of the fast observed by the Ninevites; others again say that it is a commemoration of Adam's punishment and expulsion from Paradise after his fall.

ARUSPICES (Lat. *ab aris inspiciendis*, from inspecting the altars), soothsayers or diviners among the ancient Romans. They are supposed to have come originally from Etruria to Rome, and their chief duty was understood to be that of ascertaining the will of the gods. Tacitus speaks of a college of Aruspices in the time of the emperors, but the date of its formation does not appear. Their art, which received the name of *aruspicina*, consisted in interpreting the will of the gods from the appearance which the entrails of animals exhibited when offered in sacrifice upon the altars. But they were not limited to this mode of exercising their art; they were expected to examine all kinds of prodigies or wonderful appearances in nature. At one time, as Cicero informs us in his work 'De Divinatione,' the senate appointed that a number of young men from Etruria should be regularly trained expressly to act as Aruspices. In the later periods of the Roman history, this superstitious art gradually fell into desuetude, and at length entirely disappeared. Among many uncivilized nations in modern times, similar soothsayers and diviners are found to exist. See DIVINATION.

ARVALES FRATRES (Lat. *arvum*, a field, *frater*, a brother), a college of priests among the an-

cient Romans, whose office it was to offer sacrifices for the fertility of the fields. They were twelve in number, and are said to have owed their original appointment to Romulus. Their distinctive badge of office was a chaplet of ears of corn fastened round their heads by a white band. Once a-year they celebrated a three days' festival in honour of Ceres, towards the end of May. Under the Emperors they were frequently employed in offering public thanksgivings, and also in celebrating the AMBARVALIA (which see), in honour of Ceres.

ARYA, one of the four paths which, in the religion of the Budhists, when entered upon leads either immediately or more remotely to the attainment of nirwána, or secession of existence. (See ANNIHILATION.) He who enters upon the Arya or Aryahut has overcome or destroyed all evil desires, and cleaving to existence. He is understood to know the thoughts of any one in any situation whatever. See BUDHISTS.

ARZA, supposed by some to be a heathen idol, referred to in 1st Kings xvi. 9, "And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of his house in Tirzah." The Chaldee Paraphrast thus interprets the passage, "When he drank himself drunk in the temple of Arza, an idol which stood near the palace in Tirzah." The Jewish opinion, however, seems to be the most probable, which considers Arza to be the chief man of the house, or the steward of the king of Israel in Tirzah.

ASANYASATTA, an unconscious state of being, one of the forms of existence in the Buddhist religion.

ASAPH, one of the inferior deities among the ancient Arabians.

ASBAMÆUS, a surname of Zeus, viewed as the patron of those who sacredly adhered to their oaths. The title was supposed to be derived from a well in Cappadocia, called Asbamæon, the waters of which were agreeable and healthful to those who honourably kept their oaths, but disagreeable and pernicious to those who broke them.

ASCALAPHUS (Gr. *an owl*), the son of Acheron, or as he is sometimes termed, the son of Styx, who was changed by Ceres into an owl.

ASCENSION-DAY, a festival celebrated in commemoration of our Lord's ascension into heaven. It is observed by the Romish, Greek, and English churches, on the second Thursday before Pentecost. The exact period when this festival first originated has not been ascertained. Some have attempted to trace it back to the days of the apostles, but neither in the Acts nor the writings of the apostles do we find the least mention of it. The author of the Apostolic Constitutions is the first who refers to it, stating that slaves should rest from their labours on the day of the ascension. Augustine speaks of this festival as of great antiquity, and Chrysostom mentions it under the name of our Lord's assumption into hea-

ven. Hospinian, in his work on the Christian Festivals, tells us, that in some places the most ridiculous ceremonies were observed on ascension-day. Thus a practice existed in the dark ages, of representing Christ's ascension in the church, by drawing up an image of Christ to the roof of the church, and then casting down the image of Satan in flames, to represent his falling as lightning from heaven. It is not improbable that the observance of ascension-day as a sacred festival commenced towards the latter end of the third century; at all events, its existence in the fourth century is undoubted. Mosheim dates it, however, so late as the seventh century, but on what authority he does not mention. This is held as an important festival both in the Romish and Greek churches. In the former church, on this day, after the Gospel has been read, the Paschal candle is extinguished to denote our Saviour's leaving the earth, and ascending to heaven. The altar is adorned with flowers, images, and relics, and the officiating priest and his attendants are dressed in their white vestments. The blessing which the Pope pronounces on this day, is one of the three solemn benedictions. Anciently it was customary for his Holiness before he pronounced the blessing to excommunicate all heretics and infidels in a solemn manner, but that ceremony is now confined to Holy Thursday.

ASCETERIUM, a name sometimes given to a monastery, from the circumstance that every monk ought to be an ascetic. (See next article.)

ASCETICS (Gr. *ascesis*, exercise or discipline), a name given to those who retired from the world for purposes of mortification and devotion. The spirit of asceticism began to appear at an early period in the Christian church. The devotional feelings of many in the primitive ages of the church were warm and enthusiastic; they frequently loved to be alone, and to give themselves up for a season to meditation and prayer. Such a practice was laudable and right. But gradually extravagant notions were formed upon the subject. Retirement and seclusion from the bustle and the business of men came to be regarded as peculiarly favourable to spiritual religion; and by an easy transition those who indulged in habits of separation from the world were viewed as invested with more than ordinary sanctity. "Christianity," it has been well remarked, "was designed to be the *world-subjecting principle*. It was to take up into itself and appropriate to its own ends all that belongs to man,—all that is of the world. But to bring this about, it was necessary that it should first enter into a conflict with what had hitherto been the world-subjecting principle,—into a conflict with sin and the principle of heathenism and everything connected therewith. The clearing away of these hindrances must therefore be the first aim of Christianity; although indeed this was an object that could not be really accomplished without the positive appropriation of the purely human element. In the development, in time, the negative,

aggressive tendency must needs appear first; and of this there might easily come to be an undue predominance, while the positive appropriating element, without which the problem of Christianity could never be resolved, might retreat out of sight. Hence a one-sided ascetic tendency easily introduced itself into the earliest stages, into the first *stadium*, of the development of the Christian life, and more particularly in the case of those who embraced Christianity with their whole soul. Wherever this religion awakened in the first place disgust at the worldly pursuits which had previously swallowed up the life, enkindled the holy flame of love for the divine, of aspiration after eternal life, this first movement would readily assume an ascetic shape. With this, other elements might now intermingle, that had formed themselves, independent of Christianity, out of the previous process of the world's development, and which, without the creative influence of Christianity, would have taken a much wider sweep, and which could be finally subdued only by the might of this new principle of life. The sprightly, youthful life of the pagan world had passed over at length into the sense of inward disunion, of schism, and had given place to the dualistic and ascetic tendencies coming from the East. Accordingly, Christianity at its first appearance found such tendencies already existing, and these, which found a point of contact and union in the deep-felt breach, would have pressed onward to a still more extravagant length, if the consciousness of redemption proceeding from Christianity had not, in proportion as it unfolded itself, deprived them more and more of this point of union. But beyond a doubt, this already existing tendency to a misconceived renunciation of the world and of sense, might mix in with the one-sided negative tendency, which, as we have seen, would first become prominent in the development of Christian life, and might in this way assume a Christian shape and colouring."

Asceticism, more particularly in the exaggerated form in which it appeared at a later period under the name of MONACHISM (which see), is an obvious perversion of a plain and admitted principle of Christianity. That the believer ought to separate himself from the world, so as to renounce all participation in, or even sympathy with, its ungodly maxims and manners, is an undoubted precept of the Word of God. "Be not conformed to this world," says the apostle Paul, addressing true Christians, "but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." This, however, obviously refers to a spiritual, not a literal separation from the world. The scriptural command, however, has in multitudes of instances been grossly perverted. Imitating the Essenes of the Jewish church, first individuals, and then communities of ascetics arose in the Christian church, who gave themselves up to devotion and habits of self-denial. The ascetics of the early church have been often confounded with the monks of later

ages, particularly by Roman Catholic writers, who are naturally anxious to trace back Monasticism to apostolic times. But there were many points of essential importance in which the early ascetics differed entirely from the more recent Popish monks. The primitive ascetics were men of active habits, who mingled in society, and differed from others chiefly in the high attainments which they had made in spirituality and self-denial. They were indifferently either of the clergy or laity, and were subject to no particular rules of government, and bound by no precepts but those of the gospel. In these and many other respects they differed entirely from Romish monks. Hence, as Bingham rightly remarks, "There were always ascetics in the church, but not always monks, retiring to the deserts and mountains, or living in monasteries and cells as in after ages." The fact is, that monasticism, properly so called, dates no earlier than towards the middle of the third century, the first real monk being an Egyptian Christian called Paul, who fled from the fury of the Decian persecution, A. D. 252,—taking refuge in the desert of Thebais, and living there in the deepest seclusion for a very long time—according to tradition, for ninety years. At an early period Christian writers of standing and weight set themselves to resist the false ascetic tendency. In the Shepherd of Hermas, a work of great authority in the first centuries of the church, we find many remarks which indicate a spirit completely opposed to that of asceticism. Clement of Alexandria argues with great power against the ascetics, and to correct the opinion of those who held that the renunciation of all worldly goods was true Christian perfection, he wrote a tract on the question, 'What must be the rich man's character in order that he may be saved?' In this small but valuable treatise, he shows, that in Christianity the disposition of the heart is the essential thing. "A man," he shrewdly remarks, "may have thrown away his earthly possessions, and still retain the desire of them in his heart; thus subjecting himself to the double disquietude of having to regret his prodigality, and of feeling himself deprived of the necessities of life."

The rise of asceticism in the second century, and the causes which originated it, are thus stated by Mosheim. "There soon arose a class of persons who professed to strive after that higher and more eminent holiness which common Christians cannot attain; and who resolved to obey the counsels of Christ in order to enjoy intimate communion with God in this life, and on leaving the body to rise without impediment or difficulty to the celestial world. They supposed many things were forbidden to them, which were allowed to other Christians; such as wine, flesh, matrimony, and worldly business. They supposed they must emaciate their bodies with watching, fasting, toil, and hunger. They considered it a happiness to retire to desert places, and by close meditation to abstract their minds from all external

objects and whatever delights the senses. Both men and women imposed these severe restraints on themselves, with good intentions I suppose, but they set a bad example, and greatly injured the cause of Christianity. They were denominated Ascetics, *Spoudaioi*, *Eklektoi*, and also both male and female philosophers, and were distinguished from other Christians, not only by a different appellation, but by peculiarities of dress and demeanour. Those of this century who embraced this austere mode of life, lived indeed by themselves, but they did not withdraw altogether from the society and converse of men, but in process of time persons of this description retired into deserts, and afterwards formed themselves into associations after the manner of the Essenes and Therapeutæ.

"The causes of this institution are plain. First, the Christians did not wish to appear inferior to the Greeks, the Romans, and the other people, among whom there were many philosophers and sages who were distinguished from the vulgar by their dress and their whole mode of life, and who were held in high honour. Now, among these philosophers (as is well known) none were more popular with the Christians than the Platonists and Pythagoreans, who it appears recommended two modes of living; the one for philosophers who wished to excel others in virtue, and the other for people engaged in the common affairs of life. The Platonists prescribed the following rule for philosophers:—The mind of a wise man must be withdrawn as far as possible from the contagious influence of the body; and as the oppressive load of the body and intercourse with men are most adverse to this design, therefore all sensual gratifications are to be avoided; the body is to be sustained or rather mortified with coarse and slender fare; solitude is to be sought for; and the mind is to be self-collected and absorbed in contemplation, so as to be detached as much as possible from the body. Whoever lives in this manner shall in the present life have converse with God; and when freed from the load of the body, shall ascend without delay to the celestial mansions, and not need like the souls of other men to undergo a purgation. The grounds of this system lay in the peculiar sentiments entertained by this sect of philosophers and by their friends, respecting the soul, demons, matter, and the universe. And when these sentiments were embraced by the Christian philosophers, the necessary consequences of them must also be adopted."

The MONTANISTS (which see), in the end of the second century, inculcated upon their followers the observance of various precepts, which were strictly of an ascetic character. External asceticism generally was progressively and increasingly valued; and there appeared many ascetics of both sexes, although they were bound by no irrevocable vow. The Alexandrian distinction of a higher and a lower virtue, had a special influence in recommending asceticism. It is true that the renouncing of sensual enjoyments

was only the means for attaining to that higher virtue, that is, to that passionless state whereby man is made like to God and united to him; so that whoever had reached this point had no more need of that renunciation of sensual gratification. But afterwards the opinion that the higher virtue must manifest itself especially in external asceticism, obtained currency after the example of Origen, in the Christian school at Alexandria, as well as among the New Platonists.

Hitherto the ascetics had lived scattered among other Christians without external distinction; but the Decian persecution was the cause of some Egyptian Christians fleeing into the desert, and there in solitude giving themselves up to an asceticism in the highest degree extravagant. This new asceticism began to make greater noise when, during Maximin's persecution, A. D. 311, the hermit Anthony appeared in a wild attire at Alexandria. This man found imitators, and thus asceticism gave rise to another and still more extravagant spirit, that of MONACHISM (which see).

ASCETRIÆ, a name frequently applied to consecrated virgins in the ancient church. See NUNS.

ASCHARIANS, a Mohammedan sect, the disciples of Aschari who died in the beginning of the fourth century of the Hegira. They hold that God acts only by general laws, and upon this they ground the liberty of man, and the merit of good works. But being the Creator, he must concur in all the actions of men, according to their view of the subject. "Our actions," they say, "are really and effectually produced by the Creator; but the application of them to the obeying or disobeying of the law comes from us." The opinions of the Ascharians are directly opposed to those of the MOTAGALES (which see).

ASCHHOR, four of the months which, among the Mohammedans as well as among the ancient Arabians, were regarded as sacred. These months were Moharram, Resjele, Dulkadha, and Dulhaggia. No war, no hostile operations could be lawfully begun or carried on in these months, and most of the Arabian tribes observed this so punctually, that even the murderer of a father or brother was not to be punished, or any violence offered to him at that time. Mohammed seems to approve this institution of the sacred months in the Koran, in which he blames those Arabians, who, being tired of living so long without robbing, deferred the sanctification of Moharram to the month following. He enforces the careful observance of the sacred months, except in the case of a war against the infidels.

ASCHOUR, the tenth day or tenth night of Moharram, which is the first month of the Arabic year. The word signifies likewise ten days, or ten nights. Mohammed, in the eighty-ninth chapter of the Koran, introduces God swearing by the ten nights. The Mohammedans generally fast on this day for three reasons: 1. Because the ancient Arabians fasted on this day long before the time of Mohammed. 2. Because on this day Noah left the ark; and 3. Because

on this day God pardoned the Ninevites. The Persians and other followers of Ali have an additional reason for the observance of this day, for they believe that Hossein, son of Ali, was slain on this day in battle. The commemoration of his death is celebrated annually with great mourning and lamentation.

ASCITES. See ASCODROGITES.

ASCLEPIEIA, festivals which appear to have been celebrated among the ancient Greeks wherever temples existed in honour of ÆSCULAPIUS (which see), god of medicine. The most celebrated of these festivals, however, was that which was held at Epidaurus every five years, and at which a contest took place among poets and musicians, from which it received the name of *the sacred contention*. A similar festival is said to have been held at Athens.

ASCLEPIODOTEANS, a small Christian sect which arose in the third century, in the reign of the Roman emperor, Heliogabalus. It derived its name from Asclepiodotus, who taught, like the modern Socinians, that Jesus Christ was a mere man. Those who held this heresy were excommunicated by Vibanus, bishop of Rome, A. D. 221.

ASCODROGITES, a Christian sect in the time of the Emperor Commodus, towards the second century. They appear to have been a branch of the MONTANISTS (which see), and to have held very extravagant notions. They are said to have derived their name from Gr. *askos*, a bottle, in consequence of a strange practice which prevailed among them, of bringing into their churches bags or skins filled with wine, and designed to represent the new bottles filled with new wine of which Christ speaks. They are represented also as dancing round these bottles, and intoxicating themselves with the wine. They were also called *Ascites*, which is derived from the same word as *Ascodrogites*. It is very probable that this sect has been misrepresented, and held forth by their enemies in a ridiculous light.

ASCODRUTES, a Gnostic sect who considered all religion as consisting simply in knowledge or abstract theory, and under pretence of adhering to spiritual worship alone, would admit of no external or corporeal symbols whatever. They asserted, as Theodoret describes them, that Divine mysteries being the images of invisible things were not to be set forth by visible things; nor incorporeal things represented by sensible and corporeal things. Therefore, they never baptized any that were of their sect, nor celebrated the mystery of the eucharist among them. For they said the knowledge of all things was their redemption. The MARCOSIANS and VALENTINIANS (which see), seem to have entertained similar sentiments.

ASCOLIA (Gr. *askos*, a bag), a custom observed by the Athenians in the celebration of the ANTHES-TERIA (which see), or festivals in honour of Dionysus. A sacrifice having been offered to the god, a bag was formed from the skin and smeared with

oil, after which attempts were made to dance upon it. The failure of many who tried this feat afforded great amusement to the spectators, and the individual who succeeded obtained the skin as a prize.

ASEN, or ÆSIR, the name given to the gods of the Scandinavian mythology.

ASGARD, the abode of the gods among the ancient Scandinavians.

ASH-TREE. The court of the gods is represented in the Edda of the ancient Scandinavians, as having been usually held under a great ash-tree, and there they distributed justice. This ash is the greatest of all trees; its branches cover the surface of the earth; its top reaches to the highest heaven; it is supported by three vast roots, one of which extends to the ninth world. An eagle, whose piercing eye discovers all things, perches upon its branches. A squirrel is continually running up and down it to bring news; while a parcel of serpents, fastened to the trunk, endeavour to destroy him. From under one of the roots runs a fountain wherein wisdom lies concealed. From a neighbouring spring (the fountain of past things) three virgins are continually drawing a precious water, with which they water the ash-tree. This water keeps up the beauty of its foliage, and, after having refreshed its leaves, falls back again to the earth, where it forms the dew of which the bees make their honey. These three virgins always keep under the ash; and it is they who dispense the days and ages of men. Every man hath a destiny appropriated to himself, who determines the duration and events of his life. But the three destinies of more especial note, are Urd, the past, Verlandi, the present, and Skuld, the future. The third root of the ash is in heaven, and under it is the holy Under-fount. Here the gods sit in judgment. Every day they ride up hither on horseback over Bifröst, which is called the Æsir Bridge. According to Finn Magnusen, this ash-tree is the symbol of universal nature. One of the stems, as he calls the roots, springs from the central primordial abyss—from the subterranean source of matter, as it might be termed, runs up through the earth which it supports, and issuing out of the celestial mountain in the world's centre, called Asgard, Caucasus, Bordj, spreads its branches over the whole universe. These wide-spreading branches are the ethereal or celestial regions; their leaves the clouds; their buds or fruits the stars; the four harts are the four cardinal winds; the eagle is a symbol of the air; the hawk of the ether; and the squirrel signifies hailstones, snowflakes, vaporous agglomerations, and similar atmospheric phenomena. Another stem or root springs up in the warm south over the ethereal Urdar-fountain, the swans swimming in which denote the sun and moon. The third stem takes its rise in the cold and cheerless regions of the north, over the source of the ocean, typified by Mimir's well. Mallet, in his 'Northern Antiquities,' while he states that he agrees in opinion with Finn Magnusen as to the Scandina-

vian ash being the symbol of universal nature, justly remarks, that, "in attempting to explain the myth in all its details, he has let his imagination get the better of his judgment." Grimm considers the whole myth as bearing the stamp of a very high antiquity; but he confesses that it does not appear to be fully unfolded.

Various writers have exerted their ingenuity in explaining the myth of the Scandinavian ash. Mone regards it as the emblem of human life. The details of his theory are thus given by Mallet: "Man is born of water; the swan is therefore the infantile soul that still swims on the water, but the eagle, the mature experienced mind that soars aloft; the hawk perched between the eagle's eyes being internal sensation. The snakes that gnaw the root of life are the vices and the passions; the squirrel, the double-tongued flatterer constantly running between these passions and the mind (the eagle) which has raised itself above their control. The harts denote the passions of the mind, folly, madness, terror, and disquietude, and therefore feed on the healthy thoughts (the green leaves). But as man in his levity remarks not what enemies threaten his existence, the stem rots on the side, and many a one dies ere he attains to wisdom, or figuratively before the bird of his soul (the eagle) is seated amidst the perennial verdure of the mundane tree." Ling supposes that by the ash was meant to be represented the symbol both of universal and human life, and that its three roots were meant to signify the physical, the intellectual, and the moral principles. Other writers understand by these roots, matter, organization, and spirit, and the ash itself to denote universal primordial vitality. Mallet seems to incline to the opinion that this mythic tree is the symbol of ever-enduring time, or rather of universal nature ever-varying in its aspects, but subsisting throughout eternity. It is a singular coincidence that Virgil, in speaking of the ash-tree, describes it with its outspreading branches as enduring for centuries, and represents it as a tree that reaches with its roots as far downwards as it does upwards with its branches. See YGGDRASIL.

ASHANTEES (RELIGION OF THE). The country inhabited by this people forms a powerful kingdom contiguous to the Gold Coast in Western Africa. The entire population of Ashantee, with all its dependencies, amounts to upwards of four millions. It is not so much one state as an assemblage of states, all paying feudal homage and obedience to the sovereign of Ashantee. Domestic slavery exists throughout the whole kingdom, and the lives and services of the slaves are at the entire disposal of their masters. Polygamy prevails to a frightful extent, the king being allowed to possess no fewer than 3,333 wives; but these princesses are employed in various services about the court, and are even required to perform the humblest menial offices. A few only remain in the palace, and the rest reside on the king's plantations or in the capital, where two streets are

wholly occupied by them, and no other person is allowed to enter that part of the town. The nobles are allowed to have as many wives as they are able to maintain. The husband lives separate from his wives, who dwell in houses or sheds contiguous to each other, in the form of a square. They cook and carry food to their husbands, but are not allowed to eat with him.

The religion of the Ashantees is very similar to that which prevails over the whole West Coast of Africa. At the foundation of it lies the notion of a Supreme Being, whom they term Yankumpon, the Great Friend. They also give him a title which implies eternal existence. Their ideas as to the creation of man are curious. They believe on tradition, that Yankumpon created three white men and three black, with the same number of women of each colour, and that they were allowed to fix their own destiny, by choosing either good or evil. The mode in which they made their choice is as follows: A box of calabash and a sealed paper were placed on the ground. The black men, who had the first choice, took the box, in which they found only a piece of gold, some iron, and other metals which they did not know how to use. The white men, on the other hand, chose the sealed paper, which they opened, and it taught them every thing. The blacks were left in Africa under the care of inferior deities; the whites were taken to the sea-shore, and there taught to build ships, which conveyed them to other parts of the world. The Ashantee religion is a system of Polytheism, and besides the recognition of numberless gods, they worship images of them in which, as they imagine, the spiritual beings make their abode. They believe in a future state of consciousness and activity into which the soul passes at death. They offer up prayers to their departed friends, who they believe watch over them, not, however, as guardian spirits, but as beings who require material food, clothing, and other conveniences as they did when on the earth; and they further imagine, that as a vast number of concubines, slaves, and dependants are the chief marks of superiority among them here, so it must be also in a future state. Hence one reason for the prevalence among the Ashantees of the awful rite of human sacrifice. They know no higher token of regard which they can show to their deceased friends than by sacrificing for their sakes a number of human beings, who they persuade themselves will accompany them as attendants in a future world. There are two fixed periods every year, called the great and little "Adai Customs," at which these barbarous sacrifices more especially take place. At the death of a great man, hundreds, and at the death of a king, even thousands of helpless victims perish. In addition to the murder of human beings on such occasions, there are also, what are called Customs for the dead, including music, dancing, and drinking to a fearful extent. When Mr. Bowdich was at Coomassie, the capital of the country, the

king sacrificed no fewer than 3,000 victims in honour of his mother, who had died just before. The following short extract from the Journal of a Wesleyan missionary in 1840, shows the hardened feelings of the people in consequence of the prevalence of this horrid practice: "To-day another human victim was sacrificed, on account of the death of a person of rank in the town. As I was going out of the town, in the cool of the evening, I saw the poor creature lying on the ground. The head was severed from the body, and lying at a short distance from it; several large turkey-buzzards were feasting on the wounds, and literally rolling the head in the dust. This unfortunate creature appeared to be about eighteen years of age; a strong, healthy youth, who might, in all probability, have lived forty, fifty, or even sixty years longer. As I returned into the town, I saw that they had dragged the body to a short distance, and put it into the ditch, where the poor female was thrown the other day. On my conversing with some of the natives concerning the horrible nature of human sacrifices, they said, they themselves did not like them, and wished they could be done away. While the poor creature was lying in the public street, many of the people were looking on it with the greatest indifference; indeed, they seem to be so familiar with these awful and bloody scenes, that they think no more of them, yea, they do not think so much of them as they would of seeing a dead sheep, dog, or monkey."

At these Customs for the dead, the priests or Fetishmen, as they are called, are uniformly present, endeavouring, by various stratagems and impostures, to deceive the people and enhance their own importance. FETISH-WORSHIP (which see), indeed, is a peculiarity of the religion of the whole of Western Africa. The Ashantees indulge in this kind of idolatry and superstition to a great extent. The word Fetish is employed with them as a general term to denote things sacred, being applied both to the deities themselves, and to the rites observed and the offerings presented. The people daily celebrate this kind of worship, besides having certain fixed times, which are called Fetish-days. The deities are consulted by means of oracles; and on particular occasions, when the questions to be determined are of public importance, human sacrifices are offered in great numbers. When a victory has been obtained over their enemies, it is felt to be a religious duty to sacrifice the prisoners of war. The appearance of a Fetishman among the Ashantees is thus described by Mr. Freeman, who laboured among the people as a missionary with much success. We quote from his Journal: "Early in the morning, the Fetish tune was played through the town, to collect the people together for the finishing of the 'Custom' for Corintchie's sister. In the afternoon nearly all the principal persons in the town were dressed in their gayest attire: a large group of them was collected under the Fetish tree, to see and hear the Fetishman,



Rites at Funeral of Ashantee Chief.

(See Article "Religion".)

See also "Religion" & "Religion".

while he made his orations, and danced to the sound of several drums, which were played by females. The appearance of the Fetishman was very much like that of a clown; his face was bedaubed with white clay; he had a large iron chain hanging round his neck, which seemed to be worn as a necklace; around his legs were tied bunches of Fetish; and he held in his hand an immense knife, about fifteen inches long, and two and a-half inches broad. Sometimes he danced with many frantic gestures, and at other times stood gazing around him with every indication of a vacant mind. While I stood at a distance, looking at him, he set out, and ran to a distance of about a hundred yards. Anxious to keep him in sight, I walked forward past a small shed which would have concealed him from me, and saw him standing with a musket at his shoulder, aiming at a turkey-buzzard on a tree hard by. Having fired without hitting his mark, he returned to the tree from whence he started, and began to make a speech to the people. It is at these public meetings that these men deliver to the poor deluded people the messages which they pretend they have received from the Fetish; which messages are received by the great body of the people as sterling truth."

Another practice connected with the Fetish among the Ashantees, is the administration of what is called the trial by oath-draught, which is the drinking of a poisonous draught as a test of guilt or innocence, in which it is supposed that the spirit or Fetish goes down along with the draught, and searches the heart of the accused, and if it finds him innocent, returns with it as he vomits it up; but if guilty, the Fetish remains to destroy him.

Since 1841, the Wesleyan Missionary Society have carried on mission operations among the Ashantees with great earnestness and encouragement. A mission-house and a school have been established at Coomassie, which contains a population of nearly 100,000 persons. The gospel is preached in the markets and streets of the city without restraint, and although the number, who have formally abandoned heathenism and embraced Christianity, is as yet small, it is nevertheless a gratifying fact, that ten or twelve hundred people stately attend Christian worship on the Sabbath.

ASHES. The most remarkable religious ceremony, in connection with the use of ashes, was that which was observed on the first day of atonement, when the ashes of a heifer, sprinkled upon the unclean, "sanctified," as an apostle expresses it, "to the purifying of the flesh." The process of purification on that solemn occasion is thus described in the Jewish law, Numb. xix. 9, 10, "And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation; it is a purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean un-

til the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever." It has been supposed by some authors, that the reason of this appointment is to be found in the high veneration in which oxen were held by the Egyptians, and to prevent the Israelites from imitating the idolaters in their Cow-Worship, they were to sacrifice a heifer to make a lustral water with its ashes, which should cleanse them from their impurities, thus raising in their minds an abhorrence to the idolatrous worship of that animal.

Among the Hindus, ashes from cow-dung are regarded as of a very sacred nature, and, accordingly, they sprinkle their foreheads, their shoulders, and breasts with them every morning. These ashes are daily offered to the gods, and the YOGIS (which see), generally keep a large stock of them, that they may be able to supply the devotees, who reward them liberally with alms. The Yogis also cover their faces and bodies with these ashes, and scatter them over their idols. At the courts of several Indian princes certain persons are employed to present cow-dung ashes, diluted in a little water, and laid upon the leaves of an Indian fig-tree. This ceremony is performed publicly and in the morning.

In Oriental countries it is a common sign of mourning to cover the head, and even the body, with ashes. Thus Tamar expressed her sorrow when she had been defiled by Amnon: "She put ashes on her head." And when Mordecai heard that the Jews were to be destroyed, "he rent his clothes and put on sackcloth with ashes." Our Lord alludes to the same custom, when he says, Matth. xi. 21, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Among the early Christians it was no unusual practice for penitents, when subjected to the discipline of the church, to stand for whole days and nights together at the door of the church covered with sackcloth and ashes. In the same way ashes are used by the Roman Catholics on ASH-WEDNESDAY (which see), in token of humiliation and sorrow.

In the Romish church it is ordered by the Pontificale Romanum, that, in the consecration of a church, a pot of ashes be provided, with which the floor of the building is strewed in two broad lines in the form of a cross, transversely from angle to angle of the church, each line about a span in breadth. Then, while the *Benedictus* is being chanted, the Pontiff scores with the point of his pastoral staff, on one of the broad lines of ashes, the letters of the Greek alphabet, and on the other the letters of the Latin alphabet. After various ceremonies have been gone through, the Pontiff thus blesses the ashes with which the people are to sprinkle themselves for the redemption of their sins: "O Almighty, everlasting God, spare the penitent, be propitious to thy suppliants, and

vouchsafe to send thy holy angel from heaven to hal+low and sancti+fy these ashes, that they be a healthful (saving) remedy to all humbly invoking thy holy name, and accusing themselves of their sins at the bar of conscience; lamenting their iniquities in the sight of thy divine clemency, or suppliantly and earnestly importuning thy most gracious compassion, and grant, through the invocation of thy most holy name, that whosoever shall sprinkle themselves with these ashes for the redemption of their sins, may obtain health of body, and protection of soul, through Christ our Lord." Then having blessed the water, wine, salt, and ashes, and mingled them together, he stands with his face to the greater altar, and his mitre on his head, and says, addressing the people, "Dearest brethren, We most humbly beseech God the Father Almighty, in whose house are many mansions, that he vouchsafe to ble+ss and keep this his habitation by the sprinkling of this mixture of water, wine, salt, and ashes."

The Greeks and Romans used to carry home the ashes of their deceased friends from the funeral, and preserve them in urns for some time before they were deposited in the ground. Ashes were made use of anciently by way of punishment among the Persians. An account of it is given in the thirteenth chapter of the second book of Maccabees, to the following effect. A high tower was filled to a certain height with ashes, and the criminal being thrown headlong into them, they were perpetually turned round him by a wheel, till he was suffocated by them and died.

ASHIMA, the name of a deity worshipped by the Hamathites settled in Samaria. This god is referred to by name in 2 Kings xvii. 30. Some of the Rabbis allege that Ashima was represented in the shape of a goat, others in the shape of an ape. The Jews declare this to be one of those false gods which are spoken of in Lev. xvii. 7, "And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations;" and also in Deut. xxxii. 17, "They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not." Maimonides says, that there are some who worship devils in the shape of he-goats. Therefore, they called the devils by this name. Jurieu thinks that the word Ashima may be derived from two Hebrew words signifying "daily fire," and may, therefore, denote the sun, of which fire is the emblem. And it is well known, he remarks, that the sun and the fire were worshipped in Syria, from which the Hamathites had been removed.

ASHTAROTH, ASHTORETH, or ASTARTE, a goddess of the ancient Phœnicians whose worship was introduced among the Israelites. She is mentioned as goddess of the Zidonians in 1 Kings xi. 5, 33, 2 Kings xxiii. 13; and Zidon, it is well known, was

one of the chief cities of Phœnicia. The name by which this female deity was known among the ancient Greeks and Romans was Astarte, confounded sometimes with Juno, and at other times with Diana or Venus. Lucian regards her as the Moon, and if so, she is probably identical with the heathen goddess styled the "Queen of heaven," in Jer. vii. 18, and xlv. 17, 18, to whom the Hebrews are charged with "making cakes" to be presented as an offering at her shrine. The image of Ashtaroth among the Phœnicians was the head of an ox with horns. Porphyry said that she was sometimes represented with a cow's head, the horns of which served at the same time as the usual symbol of sovereign power, and as a representation of the crescent moon. The worship of Ashtaroth was introduced by Solomon among his people, and he built a temple to her honour on the Mount of Olives; but it was Jezebel principally, the daughter of the king of Tyre, who gave encouragement to the worship of a goddess in Palestine which she had been accustomed to adore in her native country; and, accordingly, so far did she succeed in establishing this species of idolatry in the land of the Hebrews, that she had four hundred idolatrous priests in her service. Augustine tells us that the Carthaginians, who were descended from the Phœnicians, maintained Astarte to be Juno. Cicero calls her the fourth Venus of the Syrians. Milton mentions Ashtoreth among the fallen angels in his 'Paradise Lost':—

"—— with these in troop
Came Ashtoreth, whom the Phœnicians called
Astarte, Queen of Heaven, with crescent horns;
To whose bright image, nightly by the moon,
Sidonian virgins paid their vows and songs;
In Sion, also, not unsung, where stood
Her temple on th' offensive mountain, built
By that uxorious king, whose heart, tho' large,
Beguiled by fair idolatresses, fell
To idols foul."

The worship of Ashtaroth was put down in Israel by good king Josiah, as we learn from 2 Kings xxiii. 13, 14. Her worship is generally classed with that of BAAL (which see). The usual sacrifice to this goddess was a kid, and hence it has been conjectured that the reason why Judah promised the harlot a kid was that she might offer it in sacrifice to Ashtaroth. Augustine speaks with horror of the licentious character of her worship as practised among the Carthaginians. Her temple at Aphac on Mount Lebanon was a scene of the most daring profligacy and wickedness.

No deity of antiquity has given rise to more varied speculation among the learned than Ashtaroth. Bishop Cumberland argues in favour of her being Naamah, the sister of Tubal-Cain, the only woman whose birth in Cain's line Moses takes notice of, and the last person mentioned in that line. Sanchoniatho tells us that "the Phœnicians say that Astarte is Venus," and in another place, that "Astarte was the mother of Cupid." M. Huet strangely conjectures that Ashtaroth was no other than Zipporah, the wife

of Moses, who was so called from being a shepherdess, or the wife of a shepherd. Selden considers her, on the other hand, to be Cybele, the mother of the gods. Jurieu believes her to be Juno, which is indeed the most plausible, she being the queen of the gods and wife of Jupiter, who is generally regarded as identical with Baal, whose worship in the Old Testament is uniformly joined with that of Ash-taroth.

ASH-WEDNESDAY, the first day of Lent, and specially observed in Romish and Episcopal churches generally. Some have alleged that it was customary, even in the early ages of the Christian church, for penitents to appear on that day in sackcloth and ashes, and to receive absolution; hence it was called *dies cinerum*, the day of ashes, and *caput jejunii*, or the beginning of the fast. But the ancient writers, instead of recording this custom as belonging to Ash-Wednesday, preserve perfect silence on the subject. Neither was Ash-Wednesday the first day of Lent in the ancient church. Gregory the Great appears to have been the first who added it, along with other three days, to Lent, to make the number of fasting-days, which had previously been thirty-six, amount to forty, thus corresponding to the number of days on which our blessed Lord fasted in the wilderness. The addition, however, of Ash-Wednesday and the other three days to Lent in the Roman church, is sometimes ascribed to Gregory II. in the beginning of the eighth century. During the pontificate of Urban II., in the year A. D. 1091, it was enacted in a council held at Benevento, that on the Wednesday which was the first day of the fast of Lent, the faithful laymen as well as clerks, women as well as men, should have their heads sprinkled with ashes, "a ceremony," says Bower, in his 'Lives of the Popes,' "that is observed to this day." The ashes used at this ceremony must be made from the branches of the olive or palm that was "blessed" on the Palm-Sunday of the previous year. The priest blesses the ashes by making on them the sign of the cross, and perfuming them with incense. This ceremony having been performed, the ashes are first laid on the head of the officiating priest in the form of a cross by another priest, who, while thus engaged, utters these words in Latin, "Remember man that thou art dust," &c. After the priest has received the ashes himself, he gives them in the same manner to his assistants and the other clergy present, after which the congregation, women as well as men, one after another, approach the altar, kneel before the priest, and receive the mark with the ashes on the forehead.

A bishop receives the ashes in a sitting posture and with his mitre off, from the hands of the officiating canon, after which the prelate, putting on his mitre and having a white cloth before him, gives the ashes to the officiating canon, who stoops before him. It is the office of a bishop to give the ashes to a churchman of superior dignity, such as an arch-

bishop or patriarch. Princes, ambassadors, and other persons of distinction receive the ashes after the canons. The canons and the superior clergy incline their bodies when they receive them, but the inferior clergy and the laity take them kneeling. The Pope receives them from the officiating cardinal, who does not repeat the *memento* to His Holiness, but the cardinal stoops a little when he takes them from the Pope. If an emperor were to assist at this ceremony of humiliation he must take the ashes after all the cardinals, because the princes of the church are regarded as superior to all temporal princes.

ASIARCHS, the Pagan pontiffs in the Roman provinces of Western Asia. They are mentioned in Acts xix. 31, under the appellation of "the chief men of Asia." Their office was to preside over the religious rites and the sacred games. They seem to have combined in their office as Asiarchs the magistracy and the priesthood. They had the charge of all sacred buildings, and it was their province to provide at their own expense for the public games, which were celebrated in honour of the gods. They were chosen every year about the autumnal equinox from the most wealthy families, and the same persons were frequently re-elected. They wore a crown of gold, and a toga ornamented with gold and purple. Strabo says that the Asiarchs were chosen from the inhabitants of Tralles, which was one of the richest cities in Asia Minor. The Asiarchs were ten in number, but there was one who presided over the others under the name of the chief Asiarch, and who usually resided at Ephesus. The name Asiarch would seem to imply that the authority of this officer extended over the whole of Asia Minor; but, whatever may have been the case at an earlier period, his jurisdiction latterly was limited to a single province. The office continued even under the Christian emperors, when the sacred games of the Pagan worship had been abolished, and churches substituted for heathen temples.

ASINARII, or worshippers of an ass, a term of reproach applied to the early Christian converts by the Pagans.

ASIUS, a surname of Zeus, derived from the town of Asos in Crete, where he was worshipped under this designation.

ASMODEUS, the Jewish name of an evil spirit mentioned in the apocryphal book of Tobit.

ASMONEANS, a title given to the Maccabean princes, in consequence of Mattathias, with whom the line commenced, being descended from Asmoneus, a priest of the course of Joarib. In the reign of Antiochus Epiphanes, king of Syria, a decree was published by that monarch, commanding all the nations subject to his power to abandon their ancient religious rites and ceremonies and to conform to the religion of their conqueror. This edict was chiefly directed against the Jews, and, accordingly, the sacrifices were suspended, the other religious rites discontinued, the image of Jupiter Olympias placed

upon the altar of burnt-offerings, the temple dedicated to that heathen deity, to whom all the people were commanded to offer sacrifice under penalty of death. Overawed by these threatenings, and subjected to severe persecution, many of the Jews abandoned the worship of the true God, and became open and avowed idolaters; others, however, remained inflexible, and chose rather to suffer death than to apostatize from their ancient faith. In this crisis it pleased God to raise up Mattathias, who, joined by a multitude of pious Jews, issued from the fastnesses to which they had retired, and boldly going forth against the enemies of God's people, demolished the altars of idolatry and re-established the worship of God. Having thus accomplished a great work, Mattathias before his death called to him his five sons, and exhorted them to adhere steadfastly to the faith and worship of their fathers' God, and to maintain his cause against all opposition.

John, the son of Mattathias, who was surnamed Judas Maccabæus, inherited the spirit of his father, and putting himself at the head of a small but valiant army of Jews, conquered the large army of Antiochus, killing five thousand and putting the rest to flight. While the Syrian monarch was meditating vengeance, his cruel reign was cut short by his death. His son and successor, Antiochus Eupator, was a minor when his father died, and the government being intrusted to Lysias, the general who had before been so signally defeated, he continued the persecution of the Jews with unabated violence. Judas was as successful in the field as he had been in the former reign, until at length being overpowered by numbers, he was slain in battle, and his small but intrepid band cut to pieces. The brave Jewish warrior was succeeded in the command by his brother Jonathan, who also obtained such advantages over the enemy that they were forced to come to an accommodation. From the date of this treaty, B. C. 162, is calculated the commencement of the Asmonean dynasty, which lasted till the death of Antigonus, B. C. 37, being in all one hundred and twenty-six years, or as some calculate, from the time of Judas Maccabæus, one hundred and twenty-nine years. During the whole of this long period the Jews were engaged in incessant wars, and Palestine was exposed to cruel ravages from the assaults of different nations as well as the incursions of neighbouring people, particularly the Arabians. See JEWS.

ASMOUG, the name of an evil spirit among the magi of ancient Persia, who was represented as giving rise to all the wickedness practised in the world. The chief employment of this demon was said to be to stir up dissensions in families and among neighbours, as well as to originate wars among nations.

ASOPUS, the name of two river-gods of ancient Greece, the one in Achaia in Peloponnesus, and the other in Bœotia.

ASOURAS. See RAKCHASAS.

ASPERGILLUM, an instrument somewhat re-

sembling a brush, used in the Roman Catholic Church for sprinkling holy water upon objects which are to be blessed. An instrument of the same kind, generally consisting of a branch of laurel or olive, was employed in the lustrations of the ancient Pagans. The aspergillum in the sacred rites of the Romans, served to sprinkle consecrated water, and among the Greeks it was termed *chernips*. The aspergilla used on the Thursday of Holy Week in St. Peter's at Rome, in the ceremony of washing the high altar with wine, are of a peculiar shape, being done up in the form of a diadem, in memory of the crown of thorns, and are much sought after by the people. See HOLY WATER, LUSTRATION, PURIFICATION.

ASPERSION. See LUSTRATION.

ASPHALIUS, a surname of Poseidon, under which he was worshipped in several towns of Greece. The Greek word implying "safety" shows that this deity was worshipped as affording safety to vessels and shipping of all kinds.

ASRAEL, an angel to whom the Mohammedans believe that the souls of those who depart this life are intrusted.

ASRAR, the mysteries of the Koran, which are so profound, as some of the Mohammedan doctors allege, that they who have obtained a knowledge of them are unable to explain them to others, either by tongue or pen.

ASS (FEAST OF THE), a festival celebrated in the dark ages, in commemoration of the Virgin Mary's flight into Egypt, which was supposed to have been made on an ass. This feast was regularly held on the 14th of January every year. The ceremonies which were performed on the occasion afford a melancholy instance of the extent to which superstition may sometimes be carried. A beautiful young woman was chosen richly attired, and a young infant placed in her arms, to represent the Virgin Mary and the infant Jesus. She then mounted an ass richly caparisoned, and rode in procession, followed by the bishop and clergy, from the cathedral to the church of St. Stephen, where she was placed near the altar, and high mass commenced. Instead, however, of the people responding in the usual manner, they were taught to imitate the braying of the ass; and at the conclusion of the service the priest, instead of the usual words with which he dismissed the people, brayed three times, and the sounds were thereafter imitated by the people. In the course of the ceremony a hymn in praise of the ass was sung by the priests and people with great vociferation. Edgar, in his able work entitled 'Variations of Popery,' tells us that "the worship concluded with a braying-match between the clergy and laity in honour of the ass. The officiating priest turned to the people, and in a fine treble voice and with great devotion, brayed three times like an ass whose representative he was; while the people, imitating his example, in thanking God, brayed three times in concert." Attempts were made at various times to put an end to this

most unseemly exhibition. Bishop Grosseteste abolished it in Lincoln cathedral, where it had been annually observed on the feast of the circumcision. On the Continent, however, it continued to be celebrated for centuries, and was officially permitted by the acts of the chapter of Sens in France, so late as 1517. At length, however, it disappeared before the advancing light of the Reformation, towards the end of the sixteenth century.

ASS-WORSHIP. The Avites, it is said, worshipped Nibhaz and Tartak as their deities. The latter, according to the Hebrews, signifies the ass, a creature often mentioned in the fable and theology of the heathens. Thus we read of the ass of Silenus, and the two asses which enabled Bacchus to pass a river in his Indian expedition, for which service they were raised to a place among the stars. The Egyptians also in ancient times took great notice of the ass, which was the symbol of Typhon, the evil principle, but, far from worshipping it, they regarded this animal as an abomination. Plutarch informs us that they were accustomed to throw red asses from precipices, because Typhon was red-haired and of the colour of an ass. In short, they looked upon the ass as an unclean animal. The Jews are accused by Plutarch of worshipping the ass. Tacitus also relates that the Jews worshipped the ass, because at their coming out of Egypt they were ready to die with thirst in the desert, when they happened to meet a great company of wild asses which brought them to a fountain. This, the historian alleges, awakened such feelings of gratitude in the mind of the Jews, that they consecrated the image of an ass in the holy place. This fable, obviously absurd, Tacitus in all probability borrowed from Apion the grammarian, who has been confuted in this as well as in many other points by Josephus. The story which Apion gives is, that the holy place having been opened by Antiochus the Great, there was found a golden head, resembling the head of an ass. Hence the reproach came to be slanderously cast upon the Christians also, that they worshipped an ass, and hence they were called in derision by their enemies *Asinari*, or Ass-worshippers. Tertullian says, that in the same spirit of bitter hostility to the Christians, their God was sometimes represented having the ears of an ass, dressed in a long robe, holding a book in his hand, and with an ass's hoof. On this impious caricature was inscribed, "The ass-hoofed God of the Christians." It is not to be wondered at, that both Jews and Christians should be exposed to the same slanderous and malicious charges, both being viewed by the Pagans as almost identical, being both worshippers of the same living and true God, and both equally opposed to the idolatry of the heathen. Learned men have expended much ingenuity in attempting to discover the reason of such an absurd calumny being brought against Jews and Christians. Calmet seems to be of opinion that Le Moine has given the best explanation of the matter, which is to the

following effect. He says that in all probability the golden urn containing the manna which was preserved in the sanctuary was taken for the head of an ass; and that the *omer* of manna might be confounded with the Hebrew word *hamor*, which signifies an ass; for, according to the Rabbins, upon the prongs of the golden urn was the head of an animal which would seem to be that of a young bull, but which might be the origin of the calumny that the Jews worshipped an ass's head.

ASSABINUS, the name under which the sun was worshipped by the Ethiopians. By the Greeks and Romans he was styled the Ethiopian Jupiter, as being their supreme God. It is related by Theophrastus, who, however, regards the story as fabulous, that cinnamon was offered to this deity, which took fire of itself, and was consumed.

ASSAF, an idol of the ancient Arabians, worshipped chiefly by the Koraisch tribe.

ASSAMESE (RELIGION OF THE). The country of Assam is situated on the north-western frontier of Burmah, stretching across the plains of the Brahmaputra, from seventy to one hundred miles in breadth towards the Himmalayah mountains. It reaches on the north-east to the borders of China. Assam was formerly an independent state, but in 1822 it was incorporated with the empire of Burmah, and in 1826 it was ceded to the English. The religion of the Assamese seems to be of a somewhat peculiar description. In the time of Aurungzebe they had no settled faith. About the beginning of the eighteenth century, an attempt was made by the Brahmins of Bengal to introduce their religion into the country, but their success was very partial and limited. They practise no mode of worship belonging either to heathens or Mohammedans. They have temples and divinities of their own. It has sometimes been supposed that they were addicted to offering human sacrifices, but this is very doubtful, unless perhaps on the death of relatives—a custom which has prevailed extensively throughout the nations both of Asia and Africa. The author of the article Assam, in the *Encyclopædia Britannica*, alleges these sacrifices to the manes of the dead to have been practised among the natives of Assam. He thus minutely describes the process. "On the decease of a rajah or any distinguished person, a capacious pit was prepared, where not only his own body, but many of his women and attendants, were also buried. Of the latter was a torch-bearer, together with a quantity of oil and lamps, as essential to his comfort in a future state; some of his most elegant and useful furniture, carpets and clothes were in like manner included; and even elephants, together with gold and silver, formed part of the promiscuous assemblage. A strong roof, resting on thick timbers, was then constructed over the pit, and the miserable victims not already slain were left to perish by a lingering death."

A most efficient and energetic mission has been

established among the Assamese by the American Baptist Union. In 1836, Sadya, about four hundred miles north of Ava, was fixed upon, and forthwith occupied as a favourable locality for commencing the operations of the mission. Schools were established, and a printing press having been set up, school books and other useful works were printed and circulated both in the Assamese and Shyan languages. Having received an addition to their number in 1837, the missionaries sought to penetrate the northern parts of Burmah and Siam, and also the upper provinces of China. The labours of the mission were for a time interrupted in 1839 by an insurrection among the Khamtis, who had roused portions of other tribes to join them in a league against the English. In a short time, however, the insurrection was quelled, and the missionaries having deemed it best to abandon Sadya, removed the seat of their operations to Jaipur. An additional station was established in 1841 at Sibsagor, a flourishing post of the East India Company on the Brahmaputra, about three days' journey below Jaipur; and to that place as a more central point the greater part of the mission staff were soon after transferred. One of the brethren, however, proceeded to occupy a new station at Nowgong, a considerable town in Central Assam, where a large mission school was soon opened, which was productive of great benefit to the natives; and another removed to Gowahatti, the most important town in the province. Thus the whole efforts of the missionaries were concentrated upon the Assamese population, and at each of the three stations a church was soon constituted, which has gone on increasing by the addition from time to time of new converts from heathenism to Christianity. The missionaries have given themselves with the most devoted zeal to the work of preaching, translating, and teaching. Schools have been established, not only at each of the stations, but in many villages throughout the country. The most important of these useful seminaries is the Orphan Institution at Nowgong, which collects from all parts of the country destitute orphans, who are trained up to useful occupations, as well as instructed in a knowledge of Christian truth. At the close of 1847, the aggregate number of the converts at the three mission stations amounted to sixty. In the following year an additional reinforcement of missionaries arrived from the United States. The translation of the New Testament was completed and printed at Sibsagor in 1849. Since that time it has passed through several editions, and several books of the Old Testament have also been printed, together with a long list of books to be used in the schools. Both Brahminism and other forms of heathenism are losing their hold upon the popular mind, and the impression prevails extensively among the natives that Christianity will ultimately prevail.

ASSASSINS, a small tribe or clan in Syria, called also Ismaiylah or Ishmaelites, perhaps deriving their name from Ishmael, the son of Abraham, by Hagar,

or more probably because they derived their origin from Ismail ibn Infar Sadik, the sixth Imam or head of the Mohammedan sect of the SCHITES (which see). It was in the time of the Crusades that they were chiefly known by the name of Assassins, or followers of the "Old Man of the Mountain." Mr. Mills thinks, that the name is a corruption of *Hussanees*, the followers of Hussan; but according to Volney, it is derived from the Turkish word *Hassassin*, to kill silently and by surprise, being equivalent to a night robber. Their office was to murder any person whom their Scheik commanded. At one time they occupied a considerable tract of land among the mountains of Lebanon, extending nearly from Antioch to Damascus; and from their marauding and murderous habits they were dreaded by all within their reach, and some kings actually paid the Scheik of the Assassins a secret pension to secure his friendship and their own safety. The first chief of this tribe was Hassan Ben Sabah, who succeeded in bringing his followers into a condition of implicit subjection to his commands.

The religion of the Assassins was a strange compound of the Zoroastrian, Jewish, Christian, and Mohammedan creeds, but the distinguishing tenet of the sect was the union of the Deity with their chief, whose orders were accordingly promptly and unhesitatingly obeyed as coming from heaven. No wonder, therefore, that a fierce people animated by such a fanatical principle excited terror far and wide. At one time they seem, from whatever motive, to have professed a wish to become Christians. Their chief seat was in Persia, and on Mount Lebanon. They were attacked by the Mogul Tartars about the middle of the thirteenth century, and their power was so weakened, that in A. D. 1272, they were completely subdued by the Sultan Bibaris. Von Hammer represents them in a monograph, devoted to their history, as a military and religious order, subject like the Knights Templars to the control and direction of a grand master. This no doubt refers to the time of their greatness, when they were objects of terror throughout the whole world. Now they are a small and insignificant sect, having their chief seat in the castle of Masyad, on the mountains west of Hama. Niebuhr says of them, "Concerning the religion of the Ishmaelites, I have learnt nothing certain. The Mohammedans and the Oriental Christians relate of them things incredible. The number of the Ishmaelites is not great. They live principally at Killis, a town between Shugr and Hama; also in Gebel Kalbil, a mountain not far from Latachie, between Aleppo and Antioch. They are called Keftun, the name of a village in this country." The remark of Niebuhr, that little is known of the principles of their religion, is still true; very few of their own people being initiated into the mysteries of their faith; and besides, when living among Turks, they assume the character of Mussulmans in order to escape persecution as apostates. See ISMAIYILAH.



The General Assembly of the Church of Scotland as in 1785.

1 Earl of Dalhousie, Lord High Commissioner. 2 Rev. M^r Duff. 3 Principal Robertson. 4 D^r Spence, Moderator. 5 D^r Pringle, Clerk. 6 D^r Wether. 7 D^r Macdonald. 8 D^r Carlyle. 9 D^r Weir.
10 Lord Robertson, Procurator for the Church. 11 D^r Finlay, Professor, Glasgow. 12 D^r Cross, Town Church, Glasgow. 13 Hon. Henry Erskine. 14 James Boswell. 15 Sir Henry Moncrieff.

ASSEMBLY (GENERAL) OF THE CHURCH OF SCOTLAND, the supreme ecclesiastical court of the Scottish National Church. It is composed of a representative body, amounting to three hundred and sixty-three ministers and ruling elders, commissioned from all parts of Scotland, to meet at least once a-year for the consideration and decision of all matters affecting the interests of the church. The first meeting of this body was held at Edinburgh on the 20th December 1560, "to consult upon those things which are to forward God's glory, and the weal of his Kirk in this realme." It consisted of forty members only, six of whom were ministers, the rest being leading laymen, who were earnestly desirous of advancing the Protestant cause, at a time when the country was emerging from Popish darkness. It is a curious circumstance, that no fewer than seven Assemblies met without a Moderator. At length, however, it was found that the election of an individual to preside over the deliberations of the meeting would tend to preserve order, and, accordingly, at the meeting of Assembly, which was held in December 1563, Mr. John Willock, Superintendent of Glasgow, was chosen to occupy the chair as Moderator. As the number of ministers and elders increased in the country, the representative system was thought of as forming the best constitution for the supreme court. This system accordingly was first adopted in July 1568, and has continued down to the present day, though it was not till the Revolution settlement that the proportions in which presbyteries were to send delegates were arranged. They are as follows:—Presbyteries containing twelve parishes or under have the right of delegating as their representatives to the General Assembly two ministers and one ruling elder; those containing from twelve to eighteen parishes may appoint three ministers and one ruling elder; those containing from eighteen to twenty-four may commission four ministers and two elders, and so on in proportion, a collegiate charge being considered as consisting of two parishes, having separate ministers. In addition to the delegates from Presbyteries, the royal burghs have also the right of sending each a representative, with the exception of Edinburgh, which nominates two. Each of the Scottish Universities is also represented by one of its own members, who may be either a clergyman or layman. The Scotch Presbyterian chaplaincies in the East Indies have the right of sending to the Assembly one minister and one ruling elder. At one time the Scottish churches in Holland were also entitled to be represented in the General Assembly. Thus in 1641, the Scottish congregation at Campvere was empowered to send two commissioners to the annual meeting of that venerable court. This congregation has not been represented since 1797 in the Assembly. It still remains, or at least recently did so, on the roll of the house.

The meetings of the General Assembly, which take place annually in May, are graced with the pre-

sence of a nobleman, appointed as Lord High Commissioner, to represent the Sovereign in the supreme court of the National Established Church of the country. This dignified functionary is present simply without taking any part in the proceedings of the court. There have been occasions, as in 1638 and 1692, when the representative of royalty took it upon him to dissolve the Assembly without the consent of its members, but notwithstanding the retirement of the Lord High Commissioner, the court continued its sittings, and appointed the day on which its next meeting was to be held. It is a striking fact, that in 1644 and 1645, the meetings of Assembly were held without a Royal Commission—and yet in the latter Assembly, "the directory for the public worship of God, as drawn up by the Westminster Assembly, was unanimously approved, established, and ordered to be put in execution throughout the church." Although, however, the presence of the representative of royalty is not essential to the entire validity of its acts, it is usual at all events, as an act of courtesy, to hold not a regular meeting, but simply a committee of the whole house, if at any time the Commissioner has occasion to be absent.

The General Assembly is vested, in virtue of its constitution, with a power both judicial and legislative in all matters strictly within the range of a spiritual court. She may not interfere with temporal matters, or with the civil and patrimonial rights even of her own ministers, without running the hazard of a collision with the civil courts of the realm. The judicial power of the Assembly includes the infliction and removal of spiritual censures, and the decision of all matters connected with these, in so far as they are spiritual. But as soon, and in so far, as such spiritual censures affect civil and patrimonial rights, the civil courts assert a right to interfere, and *quoad civilia* even to reverse the sentence. It is at this point that the spiritual independence of the Established Church is so liable to be invaded. There have occurred instances in the history of the Church of Scotland, where a direct assault has been made upon the rights of the Assembly. Such a case happened in 1618, when the FIVE ARTICLES OF PERTH (which see) were forcibly thrust upon the court, that the favourite project of King James VI. might be carried out—the establishment of Prelacy in Scotland. Again, in the memorable Assembly at Glasgow in 1638, a forcible attempt was made by the Royal Commissioner to prevent the free acting of the Assembly in abolishing Prelacy in Scotland, and failing to accomplish his object, the haughty dignitary left the Court. On another occasion still, in 1653, we find the Assembly suppressed by the authority of Cromwell, Lord Protector of England. After a violent and despotic interruption of nearly forty years, the Assembly again met after the Revolution, in 1690. Two years thereafter, William III. made an attempt once more to suppress this ecclesiastical parliament of the National Church of Scot-

land, but without success. The monarch wisely dreading the effects of a collision with the ecclesiastical powers, changed his plans, and the Assembly was permitted to meet in the full enjoyment of its spiritual independence. In 1703, in the reign of Queen Anne, a feeble and abortive attempt was made by the royal representative to interfere with the free actings of this court. The union between England and Scotland soon after took place, and in connection with the Treaty of Union, the Act of Security was passed, maintaining inviolate in all time the rights, privileges, and liberties of the Church of Scotland. From that time, for nearly a century and a half, the freedom of the General Assembly was preserved entire, and no attempts were made by the civil power to trench on its spiritual independence. At length, however, in 1834, the Assembly commenced a line of policy in the exercise of her legislative functions, which terminated in a collision between the civil and ecclesiastical courts of the country, which brought about in 1843 a great disruption of the Church, and gave rise to the formation of a body entitling themselves the FREE CHURCH OF SCOTLAND (which see). The General Assembly of the Church of Scotland then retraced its steps, and recalled those acts passed both in its legislative and judicial capacity, which had been declared by the Civil Courts to be illegal and *ultra vires*. The same year in which the disruption occurred, and to prevent any further misunderstanding on the subject which had given rise to an event so serious, the British Parliament passed, what is known by the name of the Scotch Benefices Act, being not a new law, but a declaratory enactment on the subject of patronage, to the effect that the presbytery of the bounds shall, in case of objections being offered to a presentee, have regard to the character and number of the objectors, as well as the nature of the objections, and shall have power to judge whether, in all the circumstances of the case, it be for edification that the settlement shall take place. This Act is believed by the Church of Scotland to afford sufficient security against the intrusion of a minister upon a reclaiming people.

The General Assembly being the supreme court of the Church, has power to determine finally, and without the right of appeal from its decisions, all appeals and references regularly brought before it from inferior judicatories; to review the records of the several synods of the church; to decide all controversies which may arise in the church in regard to doctrine or discipline; to censure, suspend, or depose any of the office-bearers of the church, who may be guilty of error in doctrine, or immorality in life; to originate and carry forward all plans and schemes, which, in conformity with her standards, may be for the glory of God, the good of the church, and the promotion of godliness in the land. In the exercise of these functions, which belong to her as the supreme court of a Christian church, it is in-

cumbent upon the General Assembly to keep strictly within the terms of the compact which she has made with the State, and in virtue of which compact she is recognized as the Established Church of the land.

ASSEMBLY (GENERAL) OF THE FREE CHURCH OF SCOTLAND. This Ecclesiastical Court, which corresponds in all its functions to the venerable convocation described in the preceding article, was formed, as the supreme court of a church distinct from the Established Church of Scotland, on the 18th of May, 1843. The Rev. Dr. Welsh, the then Moderator of the National Church, instead of opening the Assembly as usual, read a solemn Protest to the effect, that, from the recent decisions of the civil courts, which decisions had been sanctioned by the legislature, a free Assembly could not be holden at that time. This Protest had been subscribed by 203 members of Assembly, who, as soon as it had been read, retired, preceded by the Moderator, to another place of meeting, where the First General Assembly of the Free Church of Scotland was constituted. Dr. Chalmers was chosen as the first Moderator. It was now necessary that there should be a legal and formal separation from the Establishment. A regular deed of demission, accordingly, was signed by 474 ministers and professors, renouncing all the temporal benefits of which they had hitherto been possessed. In its entire constitution and legitimate functions the General Assembly of the Free Church is identical with that of the Established Church. It is necessary to observe, however, that there is one grand point of difference between the two Assemblies. The one enjoying all the advantages, and they are not few, which attach to an Established Church, is necessarily restrained within the limits of the original compact with the State; while the other, being stripped of all connection with the State, may regulate at will all its arrangements, as may seem best for the glory of God and the good of the Church. To counterbalance this, however, there is the decided advantage on the part of the Establishment, that all the proceedings of the supreme court or General Assembly carry with them the sanction of law, countenanced and backed by the civil power; whereas the proceedings of the General Assembly of the Free Church have no such sanction, and can only be binding upon those who, by attaching themselves to the Church, declare, by a tacit but fully understood agreement, their willingness to obey them. The acts of the one are legally; the acts of the other are conventionally binding. The one is a corporate body in the eye of law; the other entirely voluntary. The one has a *locus standi* in the courts of law; the other has none. But, of course, upon men of Christian principle and real integrity, who may happen to belong to either church, the acts of the respective Assemblies are just as binding and authoritative in the one case as in the other. They are to them the voice of Christ through his Church, and, in so far as they are not opposed to his revealed will in the

Word, they are promptly and conscientiously obeyed. See FREE CHURCH OF SCOTLAND.

ASSEMBLY (GENERAL) OF PRESBYTERIAN CHURCH OF NORTH AMERICA. The Supreme Court of the Presbyterian Church in the United States corresponds in almost every particular to the two Assemblies already noticed. In the first stage of the history of this now large and influential body of Christians, the number of its congregations was so small, that, from 1705 to 1716, there was only one presbytery. At the latter date it was found necessary, in consequence of the increase of its ministers and churches, to subdivide the one presbytery into three presbyteries, who continued to meet as a synod. In 1787, the numbers were so great, that, instead of one synod, four were formed, and in that year a representative General Assembly was constituted, composed of delegates from all the presbyteries. This last court, which forms the highest judicatory of the Church, consists of an equal number of ministers and elders from each presbytery, the number of representatives sent being proportioned to the number of ministers and elders which constitute the presbytery. The powers and functions of the Assembly, which meets annually, are the same as those of the Scottish Assemblies, and like them also the constitution of the Church is guarded by a Barrier Act, in virtue of which any proposal of great importance, or affecting the constitution even remotely, cannot be passed by the supreme court without being first sent down to the presbyteries for their consideration, and then, if approved by the majority of the inferior judicatories, it is passed by the General Assembly into a law. Nor have the American Presbyterians been free from internal dissensions any more than the Scotch; and not only so, but they too have had their Disruption, though on grounds essentially different from those which split asunder the National Church of Scotland. The circumstances which led to the separation into the Old School and New School Assemblies of the United States, are thus stated by the Rev. Dr. Baird of New York, in a work which he published a few years ago in this country, under the name of 'Religion in the United States of America.' "Before the commencement of the present century, the Presbyterian Church was in a great measure composed of those European Presbyterians and their descendants who were settled in the middle and southern States. Since the year 1800, there has been going on a constant and very great emigration from the New England States to the central and western parts of New York, and to the north-western States of the Union. These emigrants had, in general, been accustomed to the congregational form of church government prevalent in New England. As they met, however, in their new locations with many Presbyterians, and as their ministers generally preferred the Presbyterian form of government, they united with them in the formation of churches and ecclesiastical judicatories. In

1801, the General Assembly and the General Association of Connecticut agreed upon what was called 'The plan of union between Presbyterians and Congregationalists in the new settlements.' Under this plan, which purports to be a temporary expedient, a great number of churches and presbyteries, and even several synods, were formed, composed partly of Presbyterians and partly of Congregationalists. Though this plan seems to have operated beneficially for a number of years, yet, as it was extended far beyond its original intention, as it gave Congregationalists, who had never adopted the standards of doctrine of the Presbyterian Church, and who were avowedly opposed to its form of government, as much influence and authority in the government of the Church as an equal number of Presbyterians, it naturally gave rise to dissatisfaction as soon as the facts of the case came to be generally known, and as soon as questions of discipline and policy arose, in the decision of which the influence of these Congregationalists was sensibly felt.

"In addition to this source of uneasiness, was that which arose out of diversity of opinion in points of doctrine. Certain peculiarities of doctrine had become prevalent among the Calvinists of New England, which naturally spread into those portions of the Presbyterian Church settled by New England men. These peculiarities were not regarded, on either side, as sufficient to justify any interruption of ministerial communion, or to call for the exercise of discipline, but they were sufficient to give rise to the formation of two parties, which received the appellations of Old and New School. Within the last ten or twelve years, however, opinions have been advanced by some of the New England clergy, which all the Old School, and a large portion of the New School party in the Presbyterian Church, considered as involving a virtual denial of the doctrines of original sin, election, and efficacious grace, and which were regarded as inconsistent with ministerial standing in the body. Several attempts were made to subject the Presbyterian advocates of these opinions to ecclesiastical discipline. These attempts failed, partly on account of deficiency of proof, partly from irregularity in the mode of proceeding, and partly, no doubt, from an apprehension, on the part of the New School brethren, that if the opinions in question were made matters of discipline, their own peculiarities would not escape censure. Certain it is that the whole of that party united in frustrating the attempts made to set the seal of the Church's disapprobation on the doctrines then in dispute. The failure of these attempts greatly increased the dissatisfaction of the Old School party, and awakened in them serious apprehensions for the doctrinal purity of the Church.

"To these sources of uneasiness was added the diversity of opinion as to the best mode of conducting certain benevolent operations. The Old School, as a party, were in favour of the Church, in her ecclesiastical capacity, by means of boards of her

appointment and under her own control, conducting the work of domestic and foreign missions, and the education of candidates for the ministry. The other party, as generally preferred voluntary societies, disconnected with church courts, and embracing different religious denominations for these purposes. It might seem, at first view, that this was a subject on which the members of the Church might differ without inconvenience or collision. But it was soon found that these societies or boards must indirectly exert a great, if not a controlling influence on the Church. The men who could direct the education of candidates for the sacred office, and the location of the hundreds of domestic missionaries, must sooner or later give character to the Church. On this account this question was regarded as one of great practical importance."

In this perplexing state of matters, the General Assembly met in 1837. It was quite evident that a disruption was imminent. Both parties, indeed, were impressed with the idea that such a step was desirable. The Assembly, therefore, proceeded to the adoption of measures which would at once put an end to the existing difficulties. They abolished the plan of union formed in 1801, and decreed that henceforth no Congregationalist church should be represented in any Presbyterian judicatory, and that no presbytery or synod, which was composed of both Congregationalists and Presbyterians, should be recognized as being in connection with the Presbyterian Church. This act, though passed by the General Assembly, was resisted by some of the inferior judicatories. The synods and presbyteries more especially concerned in the enactment, as being composed partly of Presbyterians and partly of Congregationalists, held a meeting at Auburn, in the State of New York, at which they came to the resolution to disregard the decision of the Assembly, and to act as if the union were still in full force. At the next meeting of Assembly (1838) the delegates from these refractory presbyteries presented themselves, claiming their right to sit as members. This claim not being immediately admitted, though it was not formally refused, they left the house, declaring themselves the true General Assembly. They immediately raised an action before the supreme civil court of Pennsylvania, to have it decided that they were the true Assembly of the Presbyterian Church of the United States of America. The judge and jury decided in their favour; but when it was heard before the whole bench the decision was reversed. Thus the Old School Assembly are left in possession of the name and privileges of the General Assembly which had been instituted in 1787, and in charge of the seminaries and funds which had all along been under their management. They have their own boards of missions, domestic and foreign, of education and of publication. The New School unite their efforts with the Congregationalists of New England in supporting the American Home

Missionary Society, the Board of Commissioners for Foreign Missions, and Education Society.

The division which has thus taken place of the large and unwieldy body of the Presbyterian Church in America into two separate sections, has been productive of no small advantage to the cause of religion in the United States. Both denominations seek to rival each other in the energetic furtherance of the gospel both at home and abroad. The largest and most influential of the two sections is "the Old School," the members of which are found throughout the whole States, from Newbury-port to San Francisco, and its numbers are fast increasing. In 1853, the number of their ministers amounted to about 2,139, their churches to 2,879, and their members to 219,263. The General Assembly of "the New School" was formed, as we have already noticed, by the Disruption in 1838, and adopted the name of the Constitutional Presbyterian Church. Being one half Congregational from the beginning and holding some of the doctrines of the Confession of Faith, "only for substance," on such subjects as original sin, election, and efficacious grace, they are generally considered as scarcely agreeing with the Westminster Standards. They numbered in 1853, 1,570 ministers, 1,626 churches, and 140,452 members. The General Assembly of "the Old School" meet annually; but, in 1840, that of "the New School" proposed to the presbyteries that the meeting of their supreme court should be triennial. The latter Assembly has also greatly diminished the amount of its business, by an important arrangement which has been adopted deeply affecting the constitution of a Presbyterian Church,—that all appeals from the decisions of a kirk-session shall not, in the case of lay members, be carried beyond the presbytery, or in the case of ministers, beyond the synod.

ASSEMBLY (WESTMINSTER). See WESTMINSTER ASSEMBLY.

ASSEZIA, a surname of Athena, derived from the town of Assesus in Ionia, where she had a temple and was worshipped.

ASSIDEANS (Gr. *assidaioi*, pious), or Chasidim, as they are termed in 1 Macc. vii. 13, a name applied to those brave Jews who joined Mattathias, the leader of the Maccabees, when contending against the oppression of Antiochus Epiphanes. From these Assideans sprung the sect of the Pharisees towards the latter times of the second temple. They laid the foundation of that mass of ceremonies and traditions which so completely made void the law of God in the time of our blessed Lord. These commandments of men, which were at first voluntary, were afterwards converted into written canons, and made binding upon the people. The Assideans were zealous for the honour and maintenance of the temple, to which they gave large contributions, and on every day, except the great day of atonement, besides the daily oblation, they sacrificed a lamb, which was called the sin-offering of the Assideans. They prac

tised great austerities, and the usual oath which they swore was "by the temple," which our Lord reproved in the case of the Pharisees, Matth. xxiii. 16. The opponents of the Assideans were the ZADIKIM (which see), who denied to tradition all force and authority of any kind. Josephus makes no mention of the Assidean sect, so that, in all probability, they had never been formed into a distinct and separate body from the other Jews until the Pharisees and Essenes rose out of them.—A Jewish sect bearing the name of Assideans or Chasidim sprung up in Poland about a century ago, and exists at the present day. They have separate synagogues, and their own Rabbis. They use the prayer-book of the Spanish Jews, which is peculiarly Cabbalistic. They reverence the Talmud less, and the Sohar more than the other Jews, and especially profess to strive after a perfect union with God as their great object. To effect this they spend much time in contemplation; and in prayer use the most extraordinary contortions and gestures, jumping, writhing, and howling, in order to exalt their mind, and they certainly succeed in working themselves up into a state little short of frenzy. Before their devotions they indulge freely in the use of mead, and even of ardent spirits, to promote cheerfulness, as they regard sorrow and anxiety to be unfavourable to the enjoyment of union with God. Their chief means of edification is the spending their Sabbath with the Tsaddik. On Friday afternoon and evening, before the approach of the Jewish Sabbath, waggon-loads of Jews and Jewesses with their children, pour in from all the neighbourhood from a distance of twenty, thirty, or even forty miles. The rich bring presents and their own provisions, of which the poor are permitted to partake. The chief entertainment is on Saturday afternoon at the meal, which the Jews call the third meal, during which the Tsaddik says Torah, that is, he extemporises a sort of moral-mystical-cabbalistical discourse, which his followers receive as the dictates of immediate inspiration. For the benefit of those who are too far distant to come on the Saturday, the Tsaddik makes journeys through his district, when he lodges with some rich member of the sect, and is treated with all the respect due to one who stands in immediate communication with Deity. He then imposes penances on those whose consciences are burdened with guilt, and dispenses amulets and slips of parchment with cabbalistic sentences written on them, to those who wish exemption from sickness and danger, or protection against the assaults of evil spirits.

ASSOCIATE PRESBYTERY, the name adopted by the first Seceders from the Church of Scotland, on constituting themselves into a separate Christian community, on the 5th December 1733. This first organization of a body which has since grown into a very large and highly influential section of the Christian Church in Scotland, took place at Gairney Bridge, a small village about three miles southward

of Kinross. The parties, who thus formed themselves into a court under the name of the Associate Presbytery, were Ebenezer Erskine, William Wilson, Alexander Moncrieff, and James Fisher, the four Fathers and Founders of the Secession Church in Scotland. The circumstances in the state of the Church and country which gave rise to the formation of this new religious body, it may neither be uninteresting nor unimportant to detail.

The Revolution in 1688 brought a season of comparative peace and security to the persecuted Presbyterian Church of Scotland. For thirty years had constant attempts been made to force upon her a system of doctrine and ecclesiastical government to which her people had a rooted abhorrence. The day of deliverance from the yoke of Prelacy at length arrived. Presbyterianism was established by the Revolution settlement, the Confession of Faith ratified, and Prelacy deprived of its peculiar immunities. This triumph of Presbyterianism, however, as soon became apparent, was partial, not complete. William succeeded, though not without considerable resistance, in persuading the Church to admit curates or Episcopalian incumbents into the communion and ministry of what was avowedly a Presbyterian Establishment. This strange and unnatural combination in one church of two classes of ministers, so completely opposed to one another, as to their views both of theological doctrine and church polity, could not fail to lead to a rapid declension in religious feeling and sound principle. "Two parties," as Dr. Thomson remarks, in his interesting 'Sketch of the History of the Secession,' "from this time appeared in the Church, the one preaching the doctrines of her Confessions, and discharging with assiduity the duties of the pastorate; the other latitudinarian in doctrine and earthly in spirit;—the one guarding with anxiety the liberty and independence of the Church against the dictation of the civil power; the other seeking the favour of the court and pliant to its wishes."

The Church of Scotland, thus internally divided and weak, became an easy victim of the craft and crooked policy of designing statesmen. The accession of Queen Anne in 1702, and the union between Scotland and England which followed soon after, led to various successive encroachments upon the liberties of the Presbyterian church. The abolition of the Scottish parliament at the Union, threw the church, as an establishment, upon the guardianship of English statesmen, whose whole feelings and inclinations were in favour of Episcopacy. Anne and her courtiers were animated by a similar spirit. The Church of Scotland, notwithstanding the Act of Security by which her liberties and rites were solemnly promised to be preserved inviolate, was now placed in a critical position. One of the first acts of Queen Anne on ascending the throne, was to dissolve the General Assembly, while engaged in deliberating on an act declaring Christ to be sole head of the

church. The oath of abjuration and the law of patronage, both passed in 1712, aimed at the introduction of an Erastian spirit into the church, which would gradually assimilate it, as was fondly hoped, to the Episcopal establishment of England. The latter of the two measures now adverted to struck a heavy blow at the liberty and purity of the church. No privilege has ever been more dear to the hearts of the Scottish people than the right which, in the best days of the church, they have always possessed of voting in the election of ecclesiastical office-bearers. On this point, the 'Second Book of Discipline' is clear and explicit: "None might be intruded upon any congregation, either by the prince or any inferior person, without lawful election, and the assent of the people over whom the person is placed; as the practice of the apostolical and primitive kirk and good order craved." The act of 1712 utterly disregarded this right of the people in the election of their ministers, and established a tyrannical and high-handed patronage. The evils which this unfortunate enactment have entailed upon the National Church of Scotland have been numberless. Nor were the statesmen of the day unaware of the injury they were inflicting upon the religion of the land. "There is no doubt," says Sir Walter Scott, "the restoration of the right of lay patrons in Queen Anne's time was designed to separate the ministers of the kirk from the people, who could not be supposed to be equally attached to, or influenced by a minister who held his living by the gift of a great man, as by one who was chosen by their own free voice, and to render them more dependent on the nobility and gentry, amongst whom, much more than the common people, the sentiments of Jacobitism predominated." This obnoxious bill had been hastened through all its stages with unusual rapidity. To that single act of the British Parliament may be traced all the troubles which have ever come upon the Church of Scotland from that time down to the present day.

The church herself, internally weak as she was, made but feeble resistance to this fatal blow struck at her liberty and independence. Her energies were withered, her strength was gone. A few earnest and zealous men of God within her courts remonstrated, but their voices were unheeded. The majority of her ministers had become worldly, selfish, and indifferent. Heresy in different forms,—Arminianism, Pelagianism, and even Socinianism—was openly taught in many of her pulpits, and even in her divinity halls. Yet so extensively had a corrupt and deadening influence spread itself throughout the church, that the inculcation of deadly error, even upon the rising ministry of the church, was looked upon with toleration, and even some measure of favour. A most melancholy instance of this occurred in the Assembly of 1717. Professor Simson of Glasgow was charged with teaching erroneous and unscriptural doctrines from the chair of theology.

The case was established beyond all doubt, and yet he was permitted to retain his chair. The very same Assembly which thus openly tolerated heresy, expressed their decided disapproval of a plain scriptural truth. A young man when on trials before the presbytery of Auchterarder had taught, in one of his discourses, that we must abandon sin in order to come to Christ. A doctrine so plainly opposed to the Word of God, called forth a well-merited rebuke from the faithful ministers in whose hearing it had been delivered; and, not contented with a mere verbal expression of opinion, they judged it their duty to embody in their minutes the statement "That it is not sound and orthodox to teach that we must forsake sin in order to our coming to Christ, and instating us in covenant with God." The matter was brought before the Assembly, and in their decision, disapproving of the conduct of the presbytery, they declared also their "abhorrence of the foresaid proposition, as unsound and most detestable as it stands."

The lenient sentence passed upon Professor Simson, which went no farther than a gentle caution against the use of doubtful expressions, excited great uneasiness in the minds of many of the faithful ministers, as well as the pious people of Scotland. But the condemnation of the Auchterarder proposition awakened perhaps more intense alarm. The church had evidently become to a large extent corrupt in doctrine as well as lax in discipline. The Arminianism which came in with prelacy had leavened the great body of her ministers. The circumstances which led to this lamentable departure from sound doctrine, are thus concisely stated by Dr. Hetherington, in his 'History of the Church of Scotland.' "Those who are conversant with modern church history are aware that Arminian tenets were adopted by a large proportion of the English clergymen, very soon after their condemnation by the Synod of Dort. When Prelacy was forced into Scotland by the treachery of James I. and the violence of his sons, Arminianism came along with it, in its most glaring aspect; and even after the overthrow of Scottish Prelacy, the evil taint was found to have diffused itself beyond the direct prelatists, and to have been imbibed by many of the indulged ministers. By them, and by the prelatist incumbents, whom William's pernicious policy induced the Church of Scotland to admit at and after the Revolution, these erroneous notions were still more extensively spread throughout the Scottish church, especially among the young ministers. Two other circumstances combined partially to modify and yet aid in the diffusion of erroneous doctrines. For some time previous to the Revolution, considerable numbers of young men went from Scotland to Holland to be educated for the ministry, the distracted and oppressed state of their own country not permitting them to obtain the necessary instruction at home. But Holland itself had imbibed many of the tenets

of Arminius, notwithstanding the counteracting influence of such men as Witsius; and several of the young Scottish students adopted these sentiments, and, returning to their native country, attempted to supersede the strong Calvinistic doctrines which had hitherto prevailed in Scotland, by the introduction of this refined Arminianism. A similar process was at the same time going on in England among the Dissenters. Baxter's writings had gained, as on many accounts they justly deserved, great celebrity; and many followed his views respecting the doctrine of grace, which are deeply tinged with Arminian notions. A controversy arose, which turned chiefly on the question, 'Whether the gospel is a *new law*, or constitution, promising salvation upon a certain condition; some making that condition to be faith, others making it faith and repentance, to which others added sincere though imperfect obedience. Those who maintained the affirmative were termed *Neonomians* or *new-law men*; those who opposed this theory were by its adherents unjustly termed *Antinomians*. It will easily be seen that the theory of the *Neonomians* was essentially Arminian, though it did not assume an aspect so manifestly unscriptural. In this less offensive form it made great progress in Scotland, where, from the causes already mentioned, too many were predisposed to receive it, in preference to the sterner tenets of the genuine Presbyterian Church, whose Standards they had subscribed, but were exceedingly desirous to modify and soften."

The friends of true evangelical religion in Scotland were now fully alive to the actual condition of the National Church. It was now plain, that if purity of doctrine was to be restored, the most energetic measures must be adopted to diffuse throughout the country sound views of divine truth. The republication of the best works of the old divines, and their extensive circulation among the people, appeared to be one of the readiest and most effectual modes of accomplishing this most desirable object. In prosecution of this plan, accordingly, and in order more fully to illustrate the doctrine of grace which had been partially condemned by the Assembly, in their act with reference to the Auchterarder proposition, Mr. Hog of Carnock, one of the most godly ministers of the time, republished the first part of a valuable old treatise which had appeared first in London about 1646, under the name of the '*Marrow of Modern Divinity*.' The issuing of such a book at this critical period was followed by the most important consequences. It was extensively read, and produced a great sensation among the religious public of Scotland. Those who loved a clear faithful exhibition of the peculiar doctrines of the gospel, welcomed its appearance, and perused it with avidity and interest; whilst those who had imbibed the lax views of Divine truth, which had become so fashionable among a certain class, were indignant at the publication of a work which was so decidedly

opposed to their theological notions. A controversy now arose (see *MARROW CONTROVERSY*), which was carried on for some years with the utmost keenness, both on the part of those who favoured, and of those who disapproved the doctrines of the '*Marrow*.' The subject was introduced into the General Assembly in 1720, and the first part of the '*Marrow*' was rashly condemned. This decision of the supreme court of the Church was deeply lamented by some of her best ministers, and multitudes of the most pious of her people. An attempt was made in several presbyteries to memorialise the Assembly with a view to have the decision reconsidered; but the opponents of the '*Marrow*' were too strong, and the inferior judicatories refused to act in the matter. At length a representation was drawn up by twelve ministers, usually styled '*Marrow-men*,' and laid before the Assembly in May 1721. The object of this representation was to procure a repeal of the act anent the '*Marrow*.' The king's commissioner, however, being indisposed, the Assembly dissolved before the business came on, and it was referred to the commission, which, after delaying the matter from one diet to another, at length concluded to bring the case before the following Assembly by an overture, which was privately drawn up, but never read to the representers, nor its design made known to them. In 1722, the Assembly, having reconsidered their act of 1720, passed a lengthy decision, explaining and confirming the former, and refusing to repeal it.

The controversy now raged more furiously than before. Numerous pamphlets and tracts appeared on both sides of the question. Meantime, the conscientious *Marrow-men* were subjected to much obloquy and reproach. Their views as to the connection between faith and holiness were greatly misrepresented, and they were falsely charged with holding the wildest Antinomian doctrines. All this unjust and cruel treatment they bore with Christian resignation, never rendering railing for railing, but committing their cause to Him who judgeth righteously. Several of them were censured by the inferior judicatories for preaching the doctrines of the '*Marrow*.' Among these Messrs. Ralph and Ebenezer Erskine were called to account by the synod of Fife, at the instance of Principal Haddow of St. Andrews, who was the leading opponent of the *Marrow-men*, as they were reproachfully called. "We became strangers," says Boston, "to our brethren, and as aliens, and saw that our mothers had borne us men of contention." "It is a day," adds Ralph Erskine, "wherein the friends of Christ are openly bantered and lampooned, and gazed upon as signs and wonders, and wherein many sacred truths are publicly defamed and ridiculed."

The Church of Scotland had fallen grievously from the high position which she was once privileged to occupy as a witness for Christ and his truth. And as time rolled on, a deeper darkness

seemed to gather around her. In the Assembly of 1726, Professor Simson was charged with not only holding his former errors for which he had been so gently reprov'd, but with maintaining and teaching doctrines subversive of the Divinity of the Lord Jesus Christ: but this court of Christ's Church had become so regardless of the honour of the Lord that bought them, that they contented themselves with suspending the Professor in the meantime from his ecclesiastical functions, sending down the matter to the inferior judicatories for their opinion. At next Assembly the majority of presbyteries gave it as their opinion, that he should be forthwith deposed from the ministerial office; but notwithstanding this decision, the Assembly merely continued the suspension. On this occasion the venerable Boston of Ettrick rose in the Assembly, and solemnly entered his dissent in these words, "I cannot help thinking, Moderator, that the cause of Jesus Christ, as to the great and essential point of his supreme Deity, has been at the bar of this Assembly requiring justice; and as I am shortly to answer at his bar for all I do or say, I dare not give my assent to the decision of this act. On the contrary, I find myself obliged to offer a protest against it; and, therefore, in my own name, and in the name of all that shall adhere to me, and if none here will—for myself alone I crave leave to enter my protest against the decision of this act." Such language all too plainly showed, that in the estimation of Scotland's wisest and best of ministers, the glory of the Church was now departed, and truth lay "bleeding in the streets."

It was not only, however, the melancholy declension of the Church of Scotland from the acknowledged purity of her principles, as laid down in her standards, but it was perhaps still more the corruptness of her administration which led to the first Secession. When the act restoring patronage was passed in 1712, the Assembly resisted it, though not with the firmness and determination which might have been expected; and knowing the deep-rooted hostility of the people to the whole system of patronage, they administered the provisions of the obnoxious act with the utmost caution and prudence. In process of time, however, and alongside of the growing departure from sound doctrine, there crept in by degrees a growing disregard of the Christian liberties of the people. The rights of patrons became the all in all, and the rights of congregations were set at nought. Here and there might be found a reclaiming congregation, or a refractory presbytery, but in the face of both, ministers were violently thrust upon the people at the point of the bayonet. A few years passed on, and in 1731 we find the following testimony borne by a faithful servant of Christ who lived at the time. In his Diary, the Rev. Mr. Wilson of Perth remarks, "Matters look with a very dismal and threatening aspect. Ministers are thrust in upon

vacant parishes contrary to the wishes of elders and people in all corners of the land. Disaffected heritors interest themselves everywhere in the settlement of parishes, and they introduce such ministers as elders and people are averse to. Our congregations are thus planted with a set of corrupt ministers, who are strangers to the power of godliness; and, therefore, neither in their doctrine nor in their walk, is there any savour of Christ among them. Yea, such are becoming the prevailing party in the ministry, and too many of these are mockers at the exercises and real experiences of the godly." Amid this rapidly advancing progress of defection and error in the very bosom of the Church, it is refreshing to find such men as Boston, Wilson, the two Erskines, and others, bearing aloft the standard of truth with unflinching firmness. Often were their voices raised in earnest warning and remonstrance against the infatuated course which their brethren were following. All was unavailing, and on the occasion of enjoining a violent settlement in the parish of Hutton, the Assembly of 1730 enacted that in future no reasons of dissent against the determinations of church judicatories should be entered on record. This was a crowning act of arbitrary power on the part of the supreme court. Thus deprived of the constitutional right of entering dissents, faithful ministers felt that the last remains of freedom were taken away.

It had hitherto been the law of the Church, that, in the case of a *jus devolutum*, as it is called, that is, when a patron fails to present to a vacant charge in the course of six months after the vacancy occurred, the filling up of the charge fell into the hands of the presbytery of the bounds. In 1731, however, an overture was introduced into the Assembly to the effect, that "where patrons might neglect or decline to exercise their right of presentation, the minister should be chosen by a majority of the heritors and elders, if Protestant." This overture was sent down to presbyteries for their consideration in terms of the Barrier act. Meanwhile a number of godly ministers throughout the Church held frequent meetings for prayer and deliberation in the serious and alarming crisis at which matters had now arrived. A representation of grievances and a petition for redress were prepared, with a view to its being laid before the following Assembly. This document referred not only to the overture of the previous year, but to the grievous errors and defections with which, for a number of years past, the church had been chargeable. When the Assembly met in 1732, the representation and petition of the ministers, as well as a similar paper which had been signed by a large body of the people, were refused to be transmitted by the Committee of Bills, and on the ministers presenting themselves at the bar of the Assembly to protest against this denial of their rights, their protest was refused to be either received or recorded. And although a large majority

of the presbyteries disapproved of the overture in regard to the *jus devolutum*, it was passed by the Assembly in the face of a standing law of the Church.

Such was the melancholy condition of the National Church of Scotland at the rise of the first secession. "Truth," as Dr. Thomson well remarks, "had been wounded, her pulpits were filled by a hireling clergy, whose voice the sheep did not know, the privileges of the people had been tamely yielded up, and the last blow given to them by the hands of their own rulers, the constitutional rights of her presbyteries had been invaded, and the right of protesting and petitioning, by which wounded consciences may be relieved, and faithful men seek the removal of prevailing evils, had been wrested from them, and all this by a tyrannical Assembly, itself the slave of the secular power." In such a state of matters, it was impossible that conscientious and upright men could keep silence. They felt called to speak out boldly in defence of the truth. Of these one of the most intrepid and fearless men of the day was Ebenezer Erskine, an able and devout and devoted minister, who had been recently transferred from Portmoak in Fife to the town of Stirling. Soon after his entrance upon his new charge, Mr. Erskine had been elected moderator of the synod of Perth and Stirling. Before retiring from this office, it was his duty to preach at the opening of the synod at Perth, on the 18th October, 1732. Taking advantage of the opportunity thus opened up to him in the course of Providence, he selected for his text Ps. cxviii. 22, "The stone which the builders refused, is become the head-stone of the corner;" and from these words he laid before his brethren, with the utmost plainness and fidelity, his views of the duty of a Christian church, and how far the Church of Scotland had swerved from her duty as a Church responsible to Christ, as her only Head, and resting on Christ as her sole foundation. The fearless exposure which this discourse contained of the errors and sins of the times, gave great offence to some of the ministers who heard it. The synod took up the matter and intrusted it to a committee, who were instructed to confer with Mr. Erskine, and report. Next day the committee reported, that the conference had been held, but was unsatisfactory, and they laid on the table a paper containing what they considered objectionable passages in the discourse, and following them up with the vague general charge, that Mr. Erskine had spoken disrespectfully of a large class of ministers, and of their procedure in church courts. After long and keen discussion carried on for three successive days, the synod, by a majority of six, declared Mr. Erskine worthy of censure. Against this decision, Mr. Erskine, and his son-in-law, Mr. James Fisher, minister of Kinclaven, protested and appealed to the General Assembly. In the face of this appeal, the synod proceeded to pass a resolution to the effect, that Mr. Erskine should be sum-

moned to appear next day to be rebuked. On his failing to appear on the following day, they agreed to call him at their meeting in April, to be rebuked and admonished. The synod having met at Stirling, in April 1733, resumed consideration of Mr. Erskine's case, when he was summoned to the bar and formally rebuked by the moderator. He thereupon read a paper, in presence of the court, adhering to his former protest and appeal, at the same time declaring, that he was not convinced of having either said or done any thing incurring censure.

Of the ten ministers who protested against the decision of synod, only three appeared at the Assembly; Messrs. William Wilson, Alexander Moncrieff, and James Fisher. The three brethren made application to be heard at the bar; but were unaccountably refused. On the 14th May the Assembly entered on the consideration of Mr. Erskine's protest. He appeared at the bar attended by two advocates. Several members of synod appeared in support of the synod's sentence. Parties having been heard, the Assembly, after deliberation, approved of the proceedings of the synod, and appointed Mr. Erskine to be rebuked and admonished at their own bar. The moderator thereupon returned the thanks of the Assembly to the synod for their care and diligence in the matter, and, in terms of the sentence, rebuked and admonished Mr. Erskine from the chair. To this Mr. Erskine could not submit in silence, as he was not conscious of having done any thing to merit rebuke. He also tendered a written protest, signed by himself, to which the three other brethren subscribed an adherence, and craved that the paper be read and engrossed in the minutes of the Assembly. This request was refused, and he was urged to withdraw his protest; but respectfully declining to do so, he laid the paper on the table of the Assembly, and, accompanied by the three dissenting brethren, he left the court. In thus peaceably retiring from the Assembly, the brethren had no intention whatever of abandoning their connection with the Church; a train of unexpected circumstances, however, led to a step which they themselves were far from contemplating. The protest which Mr. Erskine had left upon the table happened to fall upon the ground, and being picked up by a minister by no means friendly to the cause which its writer advocated, he called the special attention of the Assembly to the document, reading it aloud, and appealing to the court whether it was consistent with their dignity to permit such a document to lie unnoticed on their table. The Assembly were indignant at the terms of the protest, and ordered that the four brethren should be summoned to appear at the bar on the morrow. The next day, in obedience to the summons, the four brethren stood at the bar. Without a single question being put to them, they were appointed to confer with a committee which had been nominated to deal with them on the subject of their protest.

They retired accordingly for this purpose, and in a short time the committee returned, and simply reported, that "they (the four brethren) continued fully resolved to adhere to their paper and protest." The Assembly thereupon resolved, "That the four brethren appear before the commission in August next to express sorrow for their conduct, and retract their protest; that in the event of their refusing to submit, the commission is empowered and appointed to suspend them from the exercise of their ministry; and that if they shall then act contrary to the sentence of suspension, the commission, at their meeting in November, or any subsequent meeting, is instructed to proceed to a higher censure." This harsh and high-handed decision was intimated to the brethren, who, on commencing to say a few words, were forcibly extruded from the house. The sympathy of multitudes of Christian people in Scotland in behalf of these worthy men, who were thus called to suffer for conscience' sake, was now fairly aroused. The table of the commission in August was loaded with petitions, memorials, and representations in their favour from church courts, town-councils, and kirk-sessions. These, however, were treated with the utmost contempt, and it was not without the most violent opposition that Mr. Erskine was allowed to read an able written defence of himself and his brethren, vindicating the course which they had taken against the act of Assembly 1732, and asserting the impossibility of withdrawing their protest without violating their consciences. On the majority of his audience the pleading had no effect. The commission "suspended the four brethren from the exercise of the ministerial function, and all the parts thereof." No sooner was the sentence intimated than the four brethren formally protested against it as null and void, declaring their determination, in the strength of their divine Master, to exercise their ministry as heretofore.

At the commission in November, three months after the suspension of the four brethren, no fewer than seven different synods of the church laid upon the table earnest addresses and resolutions in their behalf, imploring that the court would exercise clemency and forbearance towards them, and abstain from proceeding to inflict a higher censure. The four brethren appeared, and openly avowing their continued adherence to their protest, acknowledged, without reserve, that since the previous commission they had exercised all the functions of the ministry as if no sentence of suspension had been pronounced. The court then proceeded to consider what further steps should be taken, and it was only by the casting vote of the Moderator that it was resolved to inflict a higher censure. Before taking this serious step, however, a committee was appointed once more to deal with the brethren, with a view to induce them if possible to a dutiful submission. It was to no purpose; and the committee having reported that the four brethren were of the

same mind as formerly, the commission proceeded, by a large majority, to "loose the relation of the four ministers to their respective charges, declare them no longer ministers of this church, and prohibit all ministers of this church from employing them in any ministerial function." Thus were the four brethren cut off from the communion and fellowship of the Established Church of Scotland, which they dearly loved, and of which they had been bright ornaments. The brethren being called, the sentence was read in their hearing, when the following protest was read by them from the bar, and handed to the clerk for insertion in the records:—

"EDINBURGH, *November 16th, 1733.*

"We hereby adhere to the protestation formerly entered before this court, both at their last meeting in August, and when we appeared first before this meeting. And further, we do protest in our own name, and in the name of all and every one in our respective congregations adhering to us, that, notwithstanding of this sentence passed against us, our pastoral relation shall be held and reputed firm and valid. And likewise we protest, that notwithstanding of our being cast out from ministerial communion with the Established Church of Scotland, we still hold communion with all and every one who desire with us to adhere to the principles of the true Presbyterian covenanted Church of Scotland, in her doctrine, worship, government, and discipline, and particularly with all who are groaning under the evils, and who are affected with the grievances we are complaining of, and who are, in their several spheres, wrestling against the same. But in regard the prevailing party in this Established Church who have now cast us out from ministerial fellowship with them, are carrying on a course of defection from our reformed and covenanted principles, and particularly are suppressing ministerial freedom and faithfulness in testifying against the present backslidings of the church, and inflicting censure upon ministers for witnessing, by protestations and otherwise, against the same: Therefore we do, for these and many other weighty reasons, to be laid open in due time, protest that we are obliged to MAKE A SECESSION FROM THEM, and that we can have no ministerial communion with them, till they see their sins and mistakes, and amend them. And in like manner we do protest, that it shall be lawful and warrantable for us to exercise the keys of doctrine, discipline, and government, according to the Word of God and Confession of Faith, and the principles and constitutions of the covenanted Church of Scotland, as if no such censure had been passed upon us; upon all which we take instruments. And we hereby appeal unto the first free, faithful, and reforming General Assembly of the Church of Scotland.

(Signed) "EBENEZER ERSKINE.

"WILLIAM WILSON.

"ALEXANDER MONCRIEFF.

"JAMES FISHER."

The position of the four brethren was novel and trying. They were cast off from the Church of Scotland, and without any preconcerted plan for acting apart from the national judicatories, so that their situation was full of uncertainties. After the November meeting of commission, they parted without taking any step in their new and untried circumstances, only agreeing to meet in a few weeks for consultation. In the course of about three weeks afterwards, they met in a house at Gairney-Bridge, and, having spent nearly two days in prayer and conference, they did solemnly, in the name of the Head of the Church, on the evening of Thursday, the 6th of December, 1733, constitute themselves into a presbytery, which was afterwards called "The Associate Presbytery." Messrs. Ralph Erskine of Dunfermline, and Thomas Mair of Orwell were present on the important occasion, but took no part in the deliberations.

But while the four brethren thus formed themselves into a presbytery, they wisely resolved to abstain, in the meantime, from all judicial acts, and to confine themselves at their meetings to prayer, conference, and mutual exhortation. One step, however, they felt it incumbent to take without delay—the preparation of a statement of their reasons for separating from the communion of the leading party in the church judicatories. A document of this kind was accordingly drawn up by Messrs. Wilson and Moncrieff, under the title of 'A Testimony to the doctrine, worship, government, and discipline of the Church of Scotland; or reasons by the four brethren for their protestation entered before the Commission of the General Assembly.' A statement of this nature seemed to be called for, that the true grounds of the secession might be fully understood. Amid the excitement of the stormy period in which it occurred, the movement was in danger of being regarded as of a somewhat personal description, arising out of the persecution of the four ministers. It was right, therefore, that the public should know that the causes of the secession had long existed, and had been gathering force, until they reached a crisis in the expulsion of the protesting brethren. "It was not violent intrusions," as Mr. Wilson, one of themselves, described the grounds of the movement; "it was not the act of 1732, neither was it any other particular step of defection, considered abstractly and by themselves, upon which the secession was stated; but a complex course of defection, both in doctrine, government, and discipline, carried on with a high hand by the present judicatories of this church, justifying themselves in their procedure, and refusing to be reclaimed."

After the constitution of the Associate Presbytery and the preparation of the first testimony, the brethren held several meetings for conference and prayer, and looked forward to the Assembly of 1734 with mingled feelings of hope and fear. They had no wish for a final separation, and all that they had

yet done was only contemplated as temporary. It was possible, they thought, though perhaps scarcely probable, that the church might still be led to retrace its steps, and to adopt such a course as might satisfy those who were aggrieved, and render the continuance of secession unnecessary. The ministers, also, who agreed with the four brethren, but had not joined them, used their utmost endeavours to heal the division. The public mind throughout Scotland was much agitated on the subject, and anxious efforts were made by the inferior judicatories to send up delegates to the next Assembly, who might act with greater leniency than had been shown by the commission and some previous Assemblies. The result was, that in the Assembly 1734, the friends of the four brethren mustered strong, and many, even of the opposite party, were not a little afraid, as well as ashamed, of the storm which they themselves had raised. It was evident that a reaction had taken place. The act respecting the planting of vacant churches, and the act which prohibited the recording of reasons of dissent, were repealed; a deed of the commission, erecting a sub-commission to receive the trials and proceed to the ordination of a presentee, while both the parish and the presbytery under whose jurisdiction the parish was situated, opposed the settlement—was reversed; and two acts were passed, the one explanatory of the deed of last Assembly in the case of Mr. Erskine concerning ministerial freedom; and the other empowering the Synod of Perth and Stirling to unite the four brethren to the communion of the Church, and to restore them to their respective charges.

In consequence of this somewhat favourable turn of affairs, the Associate Presbytery held various meetings to consider what was their duty in present circumstances. After frequent anxious deliberations and earnest prayer for divine guidance, they were brought most reluctantly to the conclusion that they could not conscientiously return on the terms which were now proposed. They published a pamphlet explaining the reasons for taking this step, in which they admit that, by the repeal of the acts 1730 and 1732, part of the grounds of their secession was removed, but the principal grounds thereof they found to be still remaining. In the meantime, the four brethren, though solicited from many quarters to extend their operations, resolved to limit their ministrations to their own spheres, and to associate chiefly for religious exercises. So unwilling were they to abandon all hope of returning to the Church, that before proceeding to act judicially as a presbytery, they waited even till after the Assembly of 1736. The first step which they took in this new capacity was to emit their Act, Declaration, and Testimony, which bears date at Perth, Dec. 3d, 1736, and which was published in the beginning of the year 1737.

From this time, the members of the Associate

Presbytery felt themselves at liberty to preach beyond the bounds of their stated spheres of labour, should providence open to them a door of usefulness. Wherever they went, they gathered around them crowds of eager and attentive listeners, and were received by many with the utmost kindness and cordiality. Applications were made from different quarters to have congregations formed in connection with the body, and to have supply of sermon, and, as soon as possible, stated ministers settled among them. To meet this demand for more labourers, the presbytery proceeded to elect one of their number to take the inspection of the youth to be trained up for the holy ministry, and Mr. William Wilson of Perth was unanimously chosen to occupy this high and honourable position. Having thus been appointed Professor of Divinity, Mr. Wilson performed the duties of his office for several years with great ability and acceptance.

The regular aspect which the Secession had now assumed aroused the increased hostility of the national judicatories. The four brethren and their adherents were branded as schismatics, seeking to rend and ruin the church. But notwithstanding the obloquy and reproach and active opposition which the Secession cause had to endure, it made steady progress. In the course of the year 1737, three additional ministers left the church, and joined the Associate Presbytery, and in the following year a fourth joined their ranks. The current of corruption, instead of abating in the Church of Scotland, was gradually gathering strength. Forced settlements increased in number every year, and reclaiming congregations were treated by the supreme court with total disregard of their feelings and opinions. The Assembly of 1738 passed an act condemnatory of the seceding ministers, and empowered the commission to serve each of them with a libel. In accordance with this act, the commission, which met in March, 1739, served a libel upon each of the eight brethren of which the Associate Presbytery now consisted, "charging their secession, their publication of the Testimony, their administration of Divine ordinances to people in different parts of the country, without the knowledge or consent of the ministers to whom they belonged, and their licensing one or more to preach the gospel, as high crimes, and citing them to appear before the General Assembly, at its ensuing meeting, to answer for their conduct." In the month of May 1739 accordingly, they all appeared as a constituted presbytery at the bar of the Assembly, and setting forth the grounds of their secession, disclaimed the Assembly's authority over them, maintaining their own independent right, liberty, and determination, in the name of Christ, to watch over the interests of religion in the land, and to preserve, through Divine aid, the scriptural simplicity, purity, and order of God's house, in defending the doctrine, worship, government, and discipline of the Church of Scotland. At this Assembly

no steps were taken to depose the ministers of the Associate Presbytery in consequence of this declination; but the court expressed its conviction, that they merited deposition, and enjoined the next General Assembly to proceed to it, unless the eight brethren should retract, a step which they declared they scarcely expected them to take. The Assembly of 1740 effected what the previous Assembly had threatened,—deposing the eight ministers, declaring them to be no longer ministers of the Church of Scotland, and enjoining the civil authorities of their several places to exclude them forthwith from their churches. The consequence of this decision was, that the seceding brethren were deprived not of their congregations, for they still adhered to them, but of their churches and emoluments. Some of them, indeed, were allowed to retain their pulpits until they could be otherwise accommodated. Thus the Rev. Ralph Erskine of Dunfermline preached in the parish church till a new church was built for him by the people who adhered to him. Several of the other brethren, however, were treated with no such indulgence, but forcibly ejected from their churches in circumstances peculiarly trying and painful. Some of them were for a time subjected to great privations, as well as to reproach and persecution, but their hearts were sustained by the pleasing consciousness that they were suffering in a good cause. Attempts were sometimes made to disturb their meetings when engaged in sacred exercises. Cases occurred in which sites for churches were refused, and tenants and dependents were threatened with loss of farms, and situations of different kinds, if they persisted in adhering to the Secession body. The Seceders were even charged with disloyalty, and it was more than insinuated that they had given rise to the Porteous mob. But the rebellion of 1745 showed the government that the Scottish Seceders could everywhere be counted upon as staunch supporters of the House of Hanover, and determined foes of the Pretender.

One of the most important documents issued by the Associate Presbytery was an "Act concerning the doctrine of grace," which, after being carefully prepared and revised, was published in 1742. This "act" was intended to set forth the views of the seceding brethren on the great vital doctrines of the gospel, showing that they were in accordance with those contained in the 'Marrow,' and which had been stamped with the disapproval of the General Assembly. At the same meeting at which this "act" was passed, the presbytery came to the resolution of "renewing the covenants." Previous to engaging in this solemn transaction, a committee was appointed to prepare a bond or covenant, which was to be sworn to and subscribed by all the members; and as had been usual in covenanting times, it was agreed that there should be prefixed to the bond an acknowledgment of sins. A draught of both of these was presented to the presbytery, and approved of by all the members present, with the exception of

Mr. Nairn, who, having adopted the views of the old dissenters on the subject of civil government, objected to a paragraph contained in the "acknowledgment of sins," in which the presbytery bewail, on the one hand, the sentiments of those who impugn the yielding of subjection to the present civil authority of the country in lawful commands; and, on the other, the equally dangerous opinion of those who inculcate the lawfulness of propagating religion by offensive arms. After various conferences on the subject, and when Mr. Nairn saw that his brethren, so far from acquiescing in his views, were resolved that he should either retract his anti-government principles, or be subjected to the censures of the church, he laid on the table of the presbytery a paper of secession and appeal to the first faithful reforming judicatory, and then withdrew. This proceeding, on the part of Mr. Nairn, led to the publication of a declaration by the Seceders on the power and province of the civil magistrate. The presbytery solemnly renewed the covenants at Stirling on the 28th December 1743. (See COVENANTERS). The adoption of the same step was enjoined upon all their congregations; but, with the exception of a very few, the Secession congregations do not seem to have renewed the covenants until several years after the presbytery had enjoined it, and in fact made it a term of ministerial and Christian communion. This latter condition does not seem to have been ever fully insisted on.

The Associate Presbytery was now becoming a numerous body, ministers being settled over new congregations which were springing up in different quarters of the country. Licentiates, in a number of instances, were found quitting the Establishment and joining the Seceders. Congregations in connection with the presbytery were formed in England and Ireland. It was now seen to be absolutely necessary that a new organization should be set up. It was resolved accordingly by the Associate Presbytery, that they should constitute into a synod, under the name of the *Associate Synod*, consisting of three presbyteries, those of Dunfermline, Glasgow, and Edinburgh. (See next article).

ASSOCIATE SYNOD. In consequence of the great increase which had taken place in the number of the Secession congregations, the Associate Presbytery (see preceding article) resolved, on the 11th October 1744, to constitute themselves into a synod consisting of three presbyteries. The whole body consisted at that date of about thirty settled congregations in Scotland alone, and thirteen vacant congregations. The Associate Synod held its first meeting at Stirling, and was constituted with prayer by Mr. Ebenezer Erskine, after which Mr. Ralph Erskine was chosen moderator. Various matters were discussed in the synod connected with purity of discipline, and the progress of religion. It was recommended that a public collection should be made in all the congregations to raise a fund for

the support of theological students. A mission to the north of Ireland was resolved upon, and an ordained minister, along with a probationer, were appointed to labour for several weeks in that quarter. The secession of Mr. Nairn from the Associate Presbytery was taken up, and it was agreed to serve him with a libel. The meetings of the synod during the year 1745 were frequent, meetings being held no fewer than four times in the course of nine months, and during the following year they met three times. Missions occupied much of their attention not only to the destitute districts of Scotland, but also to various districts of England and Ireland. Two of the brethren were appointed to preach for several weeks during the summer in London, and two were sent on a similar mission to Belfast and Markethill in the north of Ireland.

The rebellion of 1745 gave the Seceders an opportunity of showing their loyalty, and both ministers and people were united in taking all means of displaying their attachment to the reigning family. Corps of volunteers were formed in connection with some of the Secession congregations. Mr. Adam Gib, the minister of the Secession congregation at Edinburgh, particularly signalised himself in his zeal for the royal cause. Three hundred of his people applied to the Lord Provost to be allowed to bear arms in defence of the city, and were permitted. While the rebels were in possession of the city, Mr. Gib would not collect his congregation within its walls, but assembled them for worship at Dregghorn near Colinton, about three miles west of the town. The Glasgow Seceders also took arms in defence of the government. The ministers took every opportunity of exhorting the people to resist the progress of the rebels, and throughout the whole of Scotland none were more remarkable for their warm loyalty in these troublous times than the Seceders.

The Secession had not existed long in its more extended form as a Synod consisting of several presbyteries, when an unhappy discussion arose in regard to the religious clause of certain burgess-oaths which were required to be taken in some of the towns of Scotland. Some alleged that the oath could not be taken by any consistent Seceder, while others contended that it might, and that the question should be regarded as a matter of mutual forbearance. The controversy raged for some time with great bitterness on both sides, and at length terminated in 1747, only fifteen years after the date of the secession, in the separation of the Associate Synod into two distinct bodies, under the names of General Associate and Associate Synod, which were more generally and popularly known as Antiburghers and Burghers. (See next article).

ASSOCIATE, GENERAL (ANTIBURGH) SYNOD, the name given to a sect which arose in Scotland out of a division which took place in 1747 among the members of the Associate Synod,

or first Seceders from the Established Church of Scotland. The circumstances which occasioned this early split among the first Seceders were these. A clause had been introduced by Act of Parliament into the oath imposed upon burgesses in the towns of Edinburgh, Glasgow, and Perth, to the following purport: "Here I protest before God and your lordships, that I profess and allow with my heart the true religion presently professed within this realm and authorized by the laws thereof: I shall abide thereat, and defend the same to my life's end; renouncing the Roman religion called papistry." The oath embodying this clause was to be taken by every burgess in the three towns mentioned, on being admitted to the municipal privileges which his burghership involved. The expression in the clause regarded as objectionable was contained in these words, "the true religion presently professed within this realm, and authorized by the laws thereof." The attention of the Synod was first called to the subject by an overture from the presbytery of Stirling, which was brought forward in May 1745. A long and sharp discussion ensued upon the contested words. One party alleged that any person swearing to profess the true religion presently professed, and so forth, was in reality merely making a profession of protestantism in opposition to popery; while another party declared their belief that the profession of the true religion referred to in the clause, and more especially when interpreted by the words that preceded and followed, implied an adherence to the Established Church with all its corruptions, against which the Secession had publicly testified. The point of dispute might appear at first sight to be one of minor importance, but, nevertheless, conscientious men on both sides, who looked at the matter from two different and opposite points of view, saw, or thought they saw, in the objectionable language of the oath, a principle which could not possibly be conceded. The one side felt that, by permitting the use of such an oath by the members of their body who might be in the position of becoming burgesses of the three towns mentioned, they would be virtually departing from their original Testimony against the corruptions of the Established Church of Scotland; while the other side, seeing no such abandonment of their Testimony in taking this oath according to its plain and obvious import and design, held that it was not their duty to infringe upon the civil privileges of any of their members by refusing to allow them to take the oath when called in the course of Providence to such a step. What therefore might appear to a calm uninterested spectator a trifling and uncalled for contention, was felt by men of high principle on both sides, to demand their most strenuous endeavours to maintain their respective opinions. The contest was carried on with ability and keenness. Not limiting themselves to the single point in debate, various collateral questions were raised in the course

of the discussion, which tended in no slight degree to complicate the quarrel, and rouse the parties into more violent opposition. The contest was prolonged from one session of Synod to another, until at length a disruption of the Associate Synod took place, each of the two separate portions claiming to be the only lawfully constituted Synod of the Secession Church, while each denied to its rival this exclusive claim.

After the Synod had become divided into two separate and independent portions, both of them, claiming to be the original Secession body, retained the name of "The Associate Synod." Such a complete identity of name, while the parties holding it were in no respect identical, was in danger of leading to considerable confusion, especially in the minds of that large portion of the public who took no interest in ecclesiastical contentions of any kind. Distinctive designations accordingly drawn from the main subject of the controversy which had led to the separation came to be used for the sake of distinguishing the one party from the other. That party which, in accordance with the decision of the Synod in April, 1746, regarded the obnoxious clause of the Burgess Oath as involving every Seceder who took it in a sinful compromise of Secession principles, and a sinful departure from the Secession Testimony, were designated "Antiburghers;" the other party who resisted the Synod's coming to any decision on the question, or who contended that it should not be made a term of communion, were designated "Burghers."

The Antiburgher party held their first meeting, after their separation from the Associate Synod, in the house of Mr. Adam Gib, Edinburgh, one of their number, on the 10th April 1747, when they passed an "Act asserting their constitution and rights according to previous contentings for the same." In this act they formally claimed the lawful authority and power of the Associate Synod as wholly in their hands, in consequence of the material departure, as they alleged, of the other party from the Secession Testimony. At another sederunt on the same day, they proceeded formally to pronounce sentence of excommunication upon the Burgher party to the extent of excluding them from the Synod until they shall make open confession of their sin in the matter of the Burgess Oath, and at another sederunt, on the following week, they formally excluded the ministers of the same party from "all right and title to any present actual exercise of the keys of the kingdom of heaven, committed by the Lord Jesus to the office-bearers of his house," and declared them worthy of censure. To secure the continued adherence of their own ministers in all time coming to the disapproval of the religious clause of the Burgess Oath, two questions, bearing closely upon the subject, were added to the formula, for the purpose of being put to young men before receiving license, and to ministers before ordination.

Thus was the separation of the two parties, afterwards distinguished by the public as Antiburghers and Burghers, formally and fully accomplished, and from that period, until their reunion in 1820, the two Synods held their meetings separately, and each exercised a jurisdiction over their own adherents entirely independent of the other.

In August 1747, the Antiburgher Synod met at Edinburgh, and resuming consideration of the case of their Burgher brethren, whom they had already judged to be worthy of censure, they resolved, after mature deliberation, to serve them with a libel; and they summoned them to appear at the bar of their Synod in April 1748. None of the ministers summoned having made their appearance, they were declared contumacious. The various counts in the libel were then taken into consideration, and were all of them found relevant, if proven, to infer censure; and the proof having been proceeded with, they were found proven in their material points, and they were accordingly suspended from the exercise of their ministry, with certification, that, if they failed to appear at next meeting of Synod to make due acknowledgment for their past misconduct, they would be visited with still higher censures. In the month of August the Synod again met, and deposed their Burgher brethren from the office of the holy ministry, and suspended them from the enjoyment of their privileges as members of the Church, with certification, that, if they failed to appear at next meeting of Synod and give satisfaction for their past misconduct, it will then become a matter of serious consideration whether the highest censure of the Church should not be pronounced upon them. Intimation of this sentence was appointed to be made in all the congregations of the ministers thus solemnly deposed, and their places declared vacant. At the following meeting of Synod in April 1749, the further consideration of the matter was adjourned till August, and on that month, the business having been resumed, Messrs. Ralph Erskine, James Fisher, and William Hutton were selected from among the rest, on account of special aggravations connected with their case, and the sentence of the greater excommunication was, with all due formality, passed against them. The other brethren had a similar sentence passed against them in the month of February 1750; and intimation of these censures was appointed to be made within the several congregations with which these ministers were connected.

The division which had thus taken place in the Associate Synod led to much confusion throughout the whole of the Associate body. Congregations and sessions, and even families, were rent asunder by it. Long subsisting friendships were broken up; ministers resigned their charges; and people adopting different views from their ministers left the congregations with which they had been wont to worship. The uttermost bitterness and party-feeling were manifested on both sides; and for a number of

years after this separation had taken place, no two sects in the country were more keenly opposed to one another than the Burgher and Antiburgher Seceders. The storm, however, at length subsided into a calm, and after a separation of eighty years, during which both Synods pursued respectively a course of active usefulness, they were at length reunited into one powerful and efficient body.

Two remarkable features were conspicuous in the early history of the General Associate or Antiburgher Synod,—their marked attention to purity of doctrine and discipline among all who were under their jurisdiction; and an extent of missionary spirit which indicated much spiritual life and energy, not only in the ministers and elders, but in the great body of the people. As an instance of this latter characteristic, it might be stated, that, in the course of a few years after their separation from the Burgher brethren, they sent out to Pennsylvania several ordained ministers and probationers, who, by the blessing of God upon their exertions, were instrumental in diffusing the light of the gospel in a part of the United States of America, which had hitherto been in a spiritually desolate and neglected state. They despatched also several missionaries to Nova Scotia, thus laying the foundation in that colony of a section of the Secession Church, which has continued its labours with undeviating zeal and success to the present time. While thus active in providing for the extension of the gospel in foreign parts, the Antiburgher Synod gave themselves with at least equal alacrity to the propagation of the gospel throughout Scotland and the sister country of Ireland. In the course of forty years this portion of the Secession body had planted congregations, not only in the central districts, but in the northern counties of Scotland, as well as in the south and west.

The body being thus enlarged, and its congregations widely scattered, it became necessary at length to form new ecclesiastical arrangements. The different presbyteries, accordingly, in connection with the association, were constituted in 1788 into four Synods—three in Scotland, and one in Ireland, which were to be in subordination to one General Synod. The first day of the meeting of each Synod was to be observed as a synodical fast; and all the presbyteries were appointed to meet in one General Associate Synod at Edinburgh once, or if necessary twice, a-year. It was highly creditable to this section of the Christian Church that their very first act, after this enlarged ecclesiastical frame-work had been constructed, was to draw up a public declaration of their sentiments on the subject of the slave trade, thus strengthening the hands of that small band of philanthropists who had generously resolved to make a bold attempt to put an end to this infamous commerce. The subject of foreign missions also engaged much of their attention. Missionaries were sent to different parts of the United States. A presbytery in connection with the body was

formed in Pennsylvania, and another in Nova Scotia. No part of the Christian Church in Scotland displayed greater activity in the work of gospel diffusion, both at home and abroad, than the Anti-burgher Synod. Their whole career for upwards of fifty years as a separate Church, was one of unwearied energy and zeal.

At length, towards the end of the eighteenth century, a difference of opinion began to arise in the body as to the power of the civil magistrate in ecclesiastical matters. On this point the early Seceders entertained very strong opinions in favour of what is popularly called the Establishment principle. As time rolled on, and alienation from the actual Established Church of the country became stronger, a modification began to be manifest in the opinions of some at least, on the question of the expediency and scriptural authority of National Establishments of religion. The first public step in the matter was taken by Mr. Thomas M'Crie, who, along with a fellow-student, requested to be allowed, in receiving license from the Associate Presbytery of Kelso in 1795, to sign the formula with a reservation as to the power of the civil magistrate in matters of religion. Before the usual questions, therefore, were proposed to the two young men, it was, with the permission of the presbytery, minuted in their records, "That by their answers to these questions, they were not to be understood as giving any judgment upon the power of the civil magistrate in religious matters, in so far as the same is in dependence before the General Associate Synod." In giving this qualified assent, Mr. M'Crie took a step, the consequences and full bearing of which he did not at the time perceive, but which he was not long in deeply regretting. In May 1796, the Synod passed an act bearing on this point. The act to which we refer states as follows: "The Synod declare, that as the Confession of Faith was at first received by the Church of Scotland with some exception as to the power of the civil magistrate relative to spiritual matters, so the Synod, for the satisfaction of all who desire to know their mind on this subject, extend that exception to everything in that Confession which, taken by itself, seems to allow the punishment of good and peaceable subjects on account of their religious opinions and observances; that they approve of no other way of bringing men into the Church, or retaining them in it, than such as are spiritual, and were used by the apostles and other ministers of the Word in the first ages of the Christian Church; persuasion, not force; the power of the gospel, not the sword of the civil magistrate."

At first sight the doctrines thus stated in the act 1796 appear to be unobjectionable, but there was nevertheless involved in the very vagueness of the language employed in the act, the rudimental origin of that change in the profession of the Synod which has since been openly avowed. Before the passing of the act, *new-light* principles, as they were called,

had been secretly but rapidly spreading in that portion of the Secession body from which it emanated. Doubts, however, as to the soundness of the tenets which were beginning to be advanced in reference to the power of the civil magistrate, arose in Mr. M'Crie's mind a few months after his ordination. He set himself laboriously and with all earnestness to the study of the subject. And no sooner did he become convinced that the act 1796 was erroneous and unscriptural, than he was haunted with feelings of deep regret, that his own conduct, in common with that of others, had been the exciting cause which led to the passing of this act. This feeling, however, humiliating though it was, did not prevent him from openly, and without reserve, retracting and disowning the error into which he had fallen. Accordingly, in a sermon preached before the Associate Synod in 1800, we find him making a manly confession of his error, and expressing his unfeigned sorrow that he should have been accessory to the passing of the act 1796. Not contented with this public disclaimer of all participation in the views of those who approved this act, he presented at the same meeting of Synod a petition craving that it should be reviewed and examined.

Some years before this time a proposal had been made in the Anti-burgher Synod for an enlargement of the Secession Testimony, with a view to bring it down to the present times, and accommodate it to present circumstances. The Committee appointed in terms of the proposal, which had come before the Synod in the form of an overture from the presbytery of Forfar, instead of fulfilling the duty intrusted to them, by drawing up an Appendix to the Testimony, prepared an entirely new work, entitled 'The Narrative and Testimony.' This document, the draft of which was first produced at a meeting of the Synod in 1793, differed in many essential particulars from the original Testimony, but in none more plainly than in the view which was taken of the grand question as to the power of the civil magistrate in matters of religion. Resistance was immediately and strenuously made to the adoption of this new document, and it was not until the year 1804, that it met with the approval and sanction of the General Synod. Several ministers were secretly dissatisfied with the principles of this new Testimony, but the number who openly avowed and firmly adhered to their opposition was very small. Among those who were most determined in their resistance to the 'Narrative and Testimony' stands the name of Dr. M'Crie. In opposing the overture for a new Testimony, both he and his colleagues contented themselves for some years with protesting against the proposed changes. The following quotation from one of their papers gives a succinct view of the points in dispute.

"It appears now too evident not only from the known sentiments and private writings of some members, but from the late public deeds and votes of the

Synod, that they have adopted a different scheme, and have given countenance to what have been usually accounted Anabaptistical, Sectarian or Independent tenets on these heads, which had been formerly renounced and solemnly abjured by them; and that they have in so far befriended the principles and designs of some modern infidels and politicians, which tend to make a total separation of civil government and religion, as if the interests of the latter in no shape pertained to the former, farther than to grant and secure equal liberty and privileges to all religious systems; that hereby they have unduly restricted the exercise and interfered with the rights of civil government, have represented all active countenance and support to any particular religion, or any sanction to church-deeds by human laws, as an Erastian encroachment, a confounding of the temporal and spiritual jurisdiction, and as necessarily involving persecution for conscience' sake: while the rights of conscience have been so explained as to favour anarchy and licentiousness in all matters pertaining to religion, in defiance of all restraint by human authority of any kind. The question is now no longer, under what limitations, or in what manner may magistrates exercise their power *circa sacra*? but, whether there be any power of this kind competent to them?—The authority itself, in whatever degree, or however applied, is at last by the Synod declared to be a nonentity. In consequence, a national religion, national covenants, and national churches, in the usual and proper acceptation of the words, are exploded as an absurdity: all tests which tend to make religious distinctions, or which may be used as qualifications for offices of power and trust, supreme or subordinate, are virtually condemned; and all constitutions and laws that imply the exercise of such a power, in every Protestant and Christian nation, ought wholly to be abolished. The precepts, examples, predictions and promises in the Old Testament Scriptures, which have hitherto been adduced as warrants for such things, are held to be inapplicable, and in this view inconsistent with the nature of the New Testament dispensation; by which, countenance has been given to the error which represents the Church of God under the Old Testament to have been essentially different from that under the New."

At every step in the progress of the discussion which lasted for several years in reference to the New Testimony, Dr. Mc'Crie and his colleagues continued to tender their protests to the Synod, but notwithstanding all their remonstrances, the Synod, at its meeting in May 1804, enacted the Narrative and Testimony into a term of communion. The protesters remained firm, and the Synod, unwilling that a rupture should take place, permitted them to retain their peculiar views, and receive into their communion such as "might better understand and approve of the former statement of their principles." While this liberty was granted them, however, they

were to consider themselves as bound to admit all who declared their preference for the New Testimony, and it was stipulated that they "should not either from the pulpit or press impugn or oppose our principles as stated by the Synod, and that they should conduct themselves as they had done hitherto, in attending church courts, and assisting their brethren on sacramental occasions." These conditions of course were such as the protesters could not consistently and conscientiously accept. Separation seemed inevitable. But the difficulty which chiefly perplexed their minds was in reference to their congregations. The great body of the people were not aware up to this time, that any change had taken place in the principles of the Synod. The protesters had never hitherto published any thing on the subject, whether from the press or the pulpit, and they naturally felt considerable delicacy in stating to their congregations the difficult and perplexing situation in which they now found themselves placed. Two years had passed away since the Synod had adopted the New Testimony, and the protesters still continued in full communion with their brethren, reluctant to break up kindly friendships, and to disturb the harmony of their respective congregations. Their position was quite anomalous, and they felt it to be so. At the meeting of Synod accordingly, in May 1806, the protesters, now reduced to four, Messrs. Bruce, Aitken, Hog, and Mc'Crie, took a more decided step, and presented a paper, which from its tenor virtually dissolved their connection with the Synod. In this paper they say:

"That finding no longer access to continue judicial contentings with the Synod, nor any hopes left of their being allowed to retain their former profession entire, or of enjoying ministerial freedom in co-operation with the General Synod and inferior judicatories, as now constituted, according to the terms enacted and the restrictions attempted to be imposed on protesting ministers last year, they are constrained (though without any prospect of being able to maintain a successful opposition, in the present state of things, to the torrent that is carrying along the large body of Seceders throughout the land) once more to declare and protest, in their own name and in the name of all who may still be disposed to adhere to their former profession and engagements, that they shall hold themselves free from any obligation to comply with these innovating acts; that they shall account every attempt by the Synod, or any in subjection to it, to compel them to conformity to the new system and constitution to be unwarrantable; that, in the present state of exclusion into which they have been driven by the prevailing party in Synod, (which they wish may be but temporary and short,) they shall be at liberty to maintain their former testimony and communion as formerly stated, with ministers and people, as Providence may give them opportunity; and that in endeavouring to do this, they must consider themselves as possessing a

full right to the exercise of ministerial or judicative powers, according as they may have a call, or may think it conducive to the ends of edification to use that right, and that notwithstanding of any censure or sentence the Synod may see meet to pass to the contrary, on account of the part they have been obliged to act in this cause."

This paper was received by the Synod without any objections; and from that date the protesters felt themselves justified in disowning the authority of the General Synod. Mr. M'Crie now made a public declaration to his congregation of the circumstances which had led to his present painful position. This declaration, in opposition to the principles avowed by the Synod, brought matters to a crisis. Messrs. M'Crie and Bruce were cited to appear before the Antiburgher Presbytery of Edinburgh, on the 22d July 1806. They declined to obey the citation, or to acknowledge the authority of the court; and on the 28th August, Messrs. Bruce, Aitken, Hog, and M'Crie, being in Providence convened together at Whitburn on a sacramental occasion, constituted themselves into a presbytery, afterwards designated the "CONSTITUTIONAL ASSOCIATE PRESBYTERY" (which see), maintaining the principles of the Original Secession as contained in the Testimony drawn up in 1736. At this time the Antiburgher Synod were sitting at Glasgow; and on the very same day on which the Constitutional Presbytery was constituted, the Synod deposed Mr. Aitken, one of the protesters; and before the Synod closed their proceedings, intelligence having reached Glasgow of what had happened at Whitburn, they proceeded without delay to pronounce on Dr. M'Crie also the solemn sentence of deposition. The two remaining protesters were dealt with in a similar way, and Mr. Chalmers, minister at Haddington, having also joined the Constitutional Presbytery, was deposed by the Synod soon after. Thus terminated the controversy concerning the "Old and New Light" question; and the Antiburgher Synod were left to the undisturbed maintenance of those principles in regard to the authority of the civil magistrate in matters of religion, which were embodied in their 'Narrative and Testimony.' After this small, but not unimportant secession from the Antiburgher Synod, nothing occurred in their ecclesiastical history for some years worthy of notice, if we except perhaps a long course of proceedings which were carried on against Mr. Robert Imrie, minister at Kinkell, for heresy, and which at length terminated in his deposition from the office of the ministry. The Synod continued with the most laudable activity to prosecute the great work which was committed to them as a section of the church of Christ—that of advancing the glory of Christ, and promoting the progress of the gospel both at home and in foreign countries. They took a lively interest, more especially in the institution of Bible and Missionary societies, which signalized the commencement of the present century.

During the long period of eighty years, which had elapsed since the division had taken place in the Associate Synod, both the Antiburgher and Burgher parties had been seeking faithfully to fulfil their mission as churches of Christ; the animosities which at first raged with the most lamentable fierceness had gradually subsided; the solitary point of distinction, the burgess oath, had lost its interest and significance; and at length a mutual desire for union arose, and rapidly spread among the people, so that to both Synods, numerous petitions were presented praying for a speedy re-union of the two parties. Preliminary steps were accordingly taken, and a basis of union having been agreed upon the union was finally accomplished in September 1820, the united body taking the name of the UNITED SECESSION CHURCH (which see). A few ministers of the Antiburgher Synod declined to follow their brethren in a step which they considered as a departure from the principles of the original Secession, and instead therefore of entering into the union, they formed themselves into a separate body.

ASSOCIATE (BURGHER) SYNOD. The controversy in reference to the Burgess oath has been fully explained in the preceding article—a controversy which, as we have seen, rent asunder the Secession church. The section of the body which falls now to be noticed held the opinion that the oath in question might be taken by Seceders with a safe conscience; while the section noticed in our last article maintained that the oath was in its very nature utterly inconsistent with Secession principles. The first meeting of the Associate Burgher Synod was held at Stirling on the 16th June 1747, when Mr. James Fisher was chosen moderator. One of the first subjects to which they directed their attention, was the preparation of an explication of the Assembly's Shorter Catechism, which was executed chiefly by Messrs. Fisher and the two Erskines. Mr. Moncrieff of Cultargie, the professor of divinity, having adhered to the other branch of the Secession, the students were placed in the meantime under the care of Mr. Ebenezer Erskine at Stirling. The Synod also appointed a day of fasting to be observed in all their congregations in consequence of the recent unhappy division; and the appointment was repeated on the following year. Various applications for supply of sermon from different parts of the country were received and complied with. A deputation was also sent on a preaching tour to the north of Ireland, where three congregations were already formed in connection with the Synod. In 1749, Mr. Ebenezer Erskine having intimated his inability, through the infirmities of age, any longer to take charge of the students, Mr. James Fisher was elected Professor of Divinity; and he was also requested to superintend the explication of the Shorter Catechism, which had been agreed upon at a former meeting. The first part of this useful work, which was much indebted to the pens

of Messrs. Ebenezer and Ralph Erskine, was published in 1753, and the second part, which was chiefly prepared by Mr. Fisher, and published on his own responsibility, did not appear until seven years after the first. The work, which is an able and useful production, is generally known by the name of 'Fisher's Catechism.'

The Synod's missionary labours in Ireland were attended with the most encouraging success; and so rapidly did the number of congregations increase in that country, that in 1751, a presbytery was formed, under the name of the "Associate Presbytery of Down." In the same year an application was made from Philadelphia in North America, to have a preacher sent to them from the Synod. The scarcity of preachers, and the urgent home demands, prevented them from immediately complying with this request; and, even although it was renewed the following year, the Synod were still under the painful necessity of delaying to accede to it. A matter of melancholy interest was at this time brought under their notice. In congregations in Ireland, both ministers and people complained of being subjected to great hardship, by being required to swear oaths that were considered ensnaring, and that, too, in a most objectionable form—by touching and kissing the Gospels. They were besides threatened with imprisonment in case of their refusal to take the oaths in the manner required. The Synod promptly took up the case, and agreed that if any of the brethren should be imprisoned for conscience' sake, they would cheerfully contribute toward their support. Two years after, the application was renewed, and the Synod accordingly commissioned one of their number to proceed to Ireland, taking with him credentials of the loyalty of the Irish brethren. He was authorized to give all necessary pecuniary aid in name of the Synod, and to examine into the state of matters among the Seceders in Ireland, and report to the Synod.

In November 1753, the Synod sanctioned a document which had been under preparation for some time, and ordered it to be published under the title of an 'Act of the Associate Synod, containing a Narrative of the rise, progress, and grounds of their Secession; together with a Declaration of the true scope and design thereof; as also of their Act, Declaration, and Testimony, &c.' The object of this publication was to make the people well acquainted with the grounds of the secession; and also to vindicate themselves against misrepresentations on the part of their opponents. At the same time it was resolved to prepare an Act concerning the alleged mistakes in the Act and Testimony, and other official documents. This, however, was not completed for several years, and even then it was not published in the form of an Act, but simply a revised edition of the historical part of the Testimony.

The rapid progress which the Secession Church had made since its commencement—the cause having

extended so far that about one hundred and twenty places of worship in connection with the body existed throughout Scotland—awakened alarm in the minds of some of the friends of the Established Church. They naturally began to dread lest, in course of time, the progress of dissent might prove the ruin of the national establishment; an overture, accordingly, which is usually known by the name of the schism-overture, was laid upon the table of the Assembly, at its meeting on the 31st of May 1765; its object being to call the attention of the Assembly to the fact, that 120 Seceder meeting-houses exist in Scotland, to which more than 100,000 persons resort, who were formerly in communion with the national church. The prayer of the overture was, that the venerable Assembly would provide such remedies against this schism as in their wisdom they might judge proper. An animated discussion ensued on the important subject thus introduced, and a committee was appointed to consider the overture and report to next Assembly. The report was accordingly presented, recommending the Assembly to make further inquiry into the actual extent of the Secession, and suggesting that, as the right of patronage was one of the chief causes of the evil, endeavours should be made to have that grievance remedied. The Assembly, after a long and animated debate, agreed, without a vote, to pass from the first part of the report, which recommended inquiry, and, by a small majority, it was also determined to reject the proposal made in the report to inquire into the abuse of the right of patronage. Thus the growth of the secession which had excited such alarm among the friends of the Establishment, was permitted to go forward, and the evils which had led to it remained unchecked.

Frequent applications were about this time received by the Burgher Synod from congregations in North America, urgently pressing ministers to be sent out to them. At length, by appointment of the Synod, Mr. Telfar of Bridge of Teith set out on a mission, in 1766, to that country, accompanied by a probationer. On reaching the other side of the Atlantic, and after labouring for a few months in Philadelphia and other places, Mr. Telfar wrote home to the Synod that a union had taken place between the Synod's missionaries in that quarter and the Anti-Burgher brethren belonging to the Pennsylvanian presbytery, and that the coalescence had been productive of great harmony. In 1769, the Synod also despatched a deputation to Nova Scotia, from which letters had been received full of complaints of the great spiritual destitution which prevailed in that colony. Mr. Cock of Greenock, one of this deputation, was the first minister in connection with the Associate Synod who settled in Nova Scotia.

In the course of little more than twenty years after the separation of the Secession into two bodies, the Burgher section had quadrupled the number of its ministers. The scheme of a fund for the regular

payment of an annuity to the widows of deceased ministers was adopted by the Synod in May 1777. In the following year, a 'Re-exhibition of the Testimony' was published, containing all the official documents that were acknowledged by this branch of the Secession. Participating also in the alarm which prevailed at that time throughout the whole kingdom, in consequence of the repeal of some statutes which had been passed about the time of the Revolution in 1688 against Popery and Papists, the Burgher Synod joined the general movement, and published a 'Warning' to their people on the subject of Popery. The Secession had for some years been steadily advancing in Ireland. Two presbyteries in connection with the Associate Synod had already been formed in that country, and a third was formed about this time, under the designation of the presbytery of Derry. In 1779, these three presbyteries were formed into a synod, which maintained a brotherly connection with the Associate Synod in Scotland; and a deputation was sent to attend the meeting of the Irish Synod in 1782, which brought back a favourable report concerning the improved state of affairs among the Seceders in Ireland. This same year a movement was made among some of the Burgher congregations in different parts of Scotland, towards a union with the brethren of the Anti-Burgher Synod. Matters, however, were by no means ripe for such a step; and, accordingly, though the Associate Synod received favourably the petitions on the subject which were laid upon the table, no measures were at that time adopted in the matter. A few years after, a communication was received by the Synod from the Reformed Presbytery, proposing a conference, with a view to unite in church fellowship. The conference was held, but the result of it was unsatisfactory, the difference of opinion between the two bodies being such, that no prospect could be entertained of a harmonious agreement. One of the most useful measures adopted by the Synod was the institution of a fund in 1791, for assisting weak congregations, for giving support to aged and infirm ministers, for defraying the expenses connected with the support of the theological seminary, and for other pious and charitable purposes. This fund, which has been of incalculable benefit to the body, has been regularly supported by annual congregational collections, and by voluntary contributions from individual members of the church. As the number of ministers connected with the Burgher Synod increased, it was found necessary to erect additional presbyteries. While thus flourishing at home, assistance continued to be rendered to the brethren abroad. Both in Nova Scotia and in Pennsylvania the cause made rapid progress, and in the latter country a synod was formed in 1782, under the name of the "ASSOCIATE REFORMED SYNOD" (which see) of North America.

For half a century from the disruption of the Secession Church by the controversy on the Burgess-

Oath, the utmost harmony had prevailed in the Associate (Burgher) Synod. Theirs had been an unvarying course of prosperity and peace. Towards the end of the eighteenth century, however, a violent controversy arose, which is usually known by the names of "The Formula-Controversy," and also "The Old and New Light Controversy." The discussions which convulsed this section of the Secession Church for several years had a reference to certain questions in the Formula relating to two points which have been often and keenly agitated at different periods in the ecclesiastical history of Scotland. The one of these points concerned the power of the civil magistrate in matters of religion, and the other related to the question whether the National Covenant sworn and subscribed by our forefathers was binding upon their posterity. A vehement controversy, as we have already seen, on the very same points, had also raged in the General Associate (Antiburgher) Synod, which, however, led to more decided steps than those taken by the Associate Synod. The former body remodelled the whole of their Testimony, denied to the magistrate all power in matters of religion, and declared that the Solemn League and Covenant enjoined, under civil penalties, matters that were purely religious, and in so far as it did so, they pronounced it unwarrantable. The latter body, however, instead of remodelling their Testimony, contented themselves with prefixing to the Formula of questions proposed to preachers on receiving license, and to ministers on receiving ordination, a preamble or explanatory statement not requiring an approbation of compulsory measures in religion from any candidate for license or ordination; and in regard to the Covenants, admitting their obligation on posterity, but giving no deliverance on its nature and kind. The debated points were first introduced into the Synod in May 1795, and continued year after year to engage the almost exclusive attention of both the clerical and lay members of the Associate body. Pamphlets of the most bitter polemical description were published on both sides. Every successive meeting of Synod, the contention among the brethren waxed warmer, and at length in 1799 a secession from the Associate Synod took place of those ministers who dissented from, and disapproved of, the preamble to the Formula. These renounced the authority of the Synod, and formed themselves into a separate Church court under the designation of the Associate Presbytery, which was the commencement of that section of the Secession familiarly known by the name of "Old Light" or "Original Burghers." As often happens in such secessions, a process was instituted before the Court of Session to have it decided whether a place of worship, in which there was a disruption, belonged to the party seceding, or to those adhering to their former connection. In one of the petitions presented to the court, insinuations were thrown out

tending to bring into discredit the character of the Synod for loyalty. So strong were the statements made on this subject, that the bench thought it right to call the attention of the Lord Advocate to the matter in his official capacity. The Lord Advocate, accordingly, having made all due inquiry, came to the conclusion, that the Synod had been grievously slandered, and made a public statement to that effect in his official character before the court. Notwithstanding this open vindication of the body by the public prosecutor, a pamphlet appeared re-echoing the charge of disloyalty from the pen of the Rev. Dr. Porteous, one of the ministers of the Established Church in Glasgow. This production, which excited no small ferment at the time, was ably answered by Mr. James Peddie, one of the Secession ministers in Edinburgh. The preamble of the Formula had been much canvassed, and many objections were made to it, as laying the Synod open to much misinterpretation as to their real views. It was agreed, accordingly, at their meeting in September 1800, to insert in their minutes the following statement explanatory of their opinions as to the power of the civil-magistrate :—"That it is the duty of the Christian magistrate to be a praise to them that do well, and a terror to evil-doers, such as contemptuous profaners of the holy name and Sabbath of the Lord, and perjured persons, as disturbers of the peace and good order of society." In the course of a few years the brethren, who had separated from the Synod on the formula question, had increased to fifteen, and they resolved to constitute themselves into a synod under the designation of "The Associate Synod;" but lest they should be confounded with the community which they had left, they have usually taken the name of "THE ORIGINAL BURGHES SYNOD" (which see). The missionary spirit of the Associate Synod received a considerable impulse by the visit to Scotland of Mr. John Mason, minister at New York, and member of the Associate Reformed Church of America. The destitution of ministerial supply prevailing among the transatlantic churches engaged the serious attention of the Synod, and at their instance several of their ministers and probationers agreed to labour in America, and for that purpose accompanied Mr. Mason on his return to that country in September 1802. The Synod also, in consequence of the representations which had been made to them, agreed to recognize the Associate Reformed Synod of America as a sister-church, and to maintain a regular correspondence with the brethren across the Atlantic. This resolution was warmly responded to by the American brethren.

As time rolled on the two bodies of Burghers and Antiburghers seemed to be gradually approximating. In other countries, where branches of the two churches existed, as in Nova Scotia and in Ireland, a union was effected without much difficulty. Proposals were at length made by both sections of the Secession Church in Scotland simultaneously, that

the breach which had long existed between these two important and influential Christian communities should be healed, and, accordingly, a re-union was brought about in 1820, and the designation was adopted of the "United Secession Church." (See SECESSION CHURCH (UNITED).)

ASSOCIATE SYNOD OF NORTH AMERICA.

This is one of those Christian communions in America which are usually called "Scottish Secession Churches," and which are chiefly composed of Scotch and Irish emigrants. The Associate Church originated in a petition sent by a number of the inhabitants of Pennsylvania to the General Associate (Antiburgher) Synod in 1752. The petition was favourably entertained, and Mr. Alexander Gellatly, a licentiate, along with Dr. Andrew Arnot, an ordained minister, sailed for their destination in the summer of the following year. The instructions given to these two brethren by the Synod, were, that on their arrival they should constitute themselves into a presbytery, along with two elders, under the title of "The Associate Presbytery of Pennsylvania;" that they should endeavour to form, as soon as possible, two congregations with distinct elderships; that both sessions should choose representatives for the presbytery; and that none should be ordained or admitted as elders, except such as had perused and approved of the standards of the Secession Church, besides being possessed of the other qualifications required by the Holy Scriptures. Under the Divine blessing the two brethren met with remarkable success in their labours; several congregations were formed; and a presbytery erected in the eastern part of Pennsylvania. Accessions were gradually made to their numbers by the arrival of other ministers from Scotland, and when the American revolutionary war broke out there were eight or ten ministers in the presbytery. In the course of a few years, however, several of the brethren joined a new body, which was formed under the name of the "ASSOCIATE REFORMED CHURCH," (which see); so that, in 1782, the number of the congregations and ministers belonging to the Associate Presbytery was reduced to two. They continued, however, to persevere amid all difficulties and discouragements, and by training up young men for the ministry, and receiving additional labourers from Scotland, they so succeeded in recruiting their strength, that, in 1801, they had four presbyteries. Their numbers being thus enlarged, they formed the "Associate Synod of North America." A number of additional presbyteries have been formed extending over the middle, southern, and western States. The Synod meets annually, and is composed of delegates from the presbyteries. The Associate Synod of America now consists of 168 ministers, 250 congregations, and about 18,157 members.

ASSOCIATE REFORMED CHURCH OF NORTH AMERICA. This church, which is American in its origin, arose out of an attempt made in

1782 to combine the Associate Synod and the Reformed Presbyterian Synod into one body. The proposal was adopted by a large proportion of the ministers of both churches, and although a few still continued to adhere to their former connections, the Associate Reformed Church was organized at Philadelphia, 31st October, 1782. This church, which approaches more nearly perhaps to the Presbyterian churches in Scotland than any other church in the United States, has made rapid progress, there being three Synods in connection with it, and two theological seminaries, the one at Newburgh, and the other at Pittsburgh. In consequence of an eminent minister of this body, the late Dr. John M. Mason of New York, having paid a visit to Scotland in 1801, a close fraternal intercourse was opened up between the American Church, and the Associate (Burgher) Synod, and several articles of union and correspondence were agreed to by both churches. This interchange of friendly intercourse was maintained for a few years, but gradually became less frequent, until it ceased altogether. All along, however, the Antiburgher Synod had opposed them to the uttermost. So early as 1784, an act was passed by that Synod expressing disapprobation of the union, disclaiming all connection with the new Synod, and declaring the brethren who had joined it, "to be in a state of apostasy from their reformation testimony and their witnessing profession."

For the first twenty years after the Union, the Associate Reformed Church grew very rapidly; and in 1803 the Synod was divided into four subordinate Synods—the Synods of New York, Pennsylvania, Scioto, and the Carolinas. On Dr. Mason's return from Britain, a theological seminary was instituted, of which he was appointed the head. This prosperity, however, was not destined to continue. Differences arose among the members of the church on the subject of communion and the Psalmody, which, after agitating the church for several years, resulted in its dismemberment. Dr. Mason published a treatise entitled, 'Plea for Catholic Communion,' which was objected to by several of his brethren as too latitudinarian, and subversive of the purity and order of the church. A controversy ensued, which was carried on with keenness, and the consequence was, that in 1820 the entire Synod of Scioto withdrew from the general Synod. The following year the Synod of the Carolinas was permitted to erect itself into an independent Synod. In 1822 the General Synod resolved, by a bare majority, and in opposition to the express will of a majority of its presbyteries, to unite itself with the General Assembly of the Presbyterian Church of North America, carrying with it the valuable library of the Theological Seminary, which had been collected chiefly by Dr. Mason. In consequence of these defections, the Synod of Pennsylvania became extinct, and the Synod of New York became the supreme judicatory of the Associate Reformed Church in the north.

Thus reduced in numbers, the church set itself to vigorous exertion, and in God's good time a day of revival came. The seminary was re-established in 1829, not at New York, but at Newburgh, and after a protracted lawsuit the library was recovered. Since then the denomination has been rapidly enlarging and extending. It now consists of three divisions, the Synod of New York, the General Synod of the West, and the Synod of the South. These Synods are quite independent of each other in their action. The entire body numbers about 293 ministers, 400 congregations, and 33,639 members.

The Associate Reformed Church has for some years past been negotiating a union with the Associate Church. Meanwhile the ministers and congregations connected with the two bodies in the Oregon territory, united in 1852 under the name of "The United Presbyterian Church in Oregon." It has long been felt to be most desirable that the Synod of New York, and the General Synod of the West, instead of continuing as separate organizations, should coalesce into one body. It has been agreed that the united church will adopt the name of "The United Presbyterian Church in North America."

ASSOCIATE PRESBYTERY OF IRELAND. The introduction of the Secession church into Ireland was almost contemporaneous with its first appearance in Scotland. The circumstances which led to the commencement of the cause in the sister isle were singularly providential. The father of the late Rev. William Jameson of Kilwinning, lived at the time when the Secession first took place, and warmly espoused its interests. He was a sea-faring man; and in the course of his business, had occasion to touch at one of the sea-ports in the north of Ireland. From the well known sympathies of similar minds, the religious sailor soon found himself in intercourse with some of the religious people in the town. At that time, Arminianism seemed to be making as much progress among the Presbyterians in Ireland, as it was making in Scotland. He reported to his friends in that country the determined stand which had been made in the General Assembly in Scotland, and the Secession which had, in consequence, taken place. The result of their intercourse and of his communications, was an agreement on the part of the Irish immediately to apply to the Associate Presbytery to come over and help them. It was by this apparently fortuitous occurrence—from this small and precious seed borne by the winds, that the Secession in Ireland has sprung up and branched out to its present magnitude. The first application was made to the Associate Presbytery at their meeting in November 1736. It came from 280 families in Lisburn in Ireland. The petitioners complained that the presbytery within whose bounds they resided, had intruded upon them a minister contrary to their choice, and they requested that they might be received into the communion of the Secession, and that a properly qualified person should be sent to

break amongst them the bread of life. To this application the presbytery gave an encouraging answer, but having no preachers at the time, it was impossible for them to accede to the request. In 1742, however, in consequence of a similar application from Templepatrick, and some of the adjacent places in the county of Antrim, Mr Gavin Beugo, a probationer, who had been licensed by the Church of Scotland, but afterwards joined the Secession, was appointed on a mission to Ireland for several months; and three years later Messrs. John Swanston and George Murray were sent to preach at Belfast and Markethill, and recommendation was given to the Glasgow Presbytery that they should undertake farther missions to the same district. On the 9th July 1746, Mr. Isaac Patton, another probationer from Scotland, was ordained over the congregation at Lylehill, Templepatrick. Deputations were frequently sent over from the Associate Synod, and in the course of their preaching tours in the North of Ireland, some of them were imprudent enough to rail against the Synod of Ulster, into which it cannot be denied Pelagian sentiments had to some extent begun to find their way. The indiscriminate censures which the Scotch Seceders had thrown out, roused the Synod in self-defence to publish 'A Serious Warning,' addressed to their people, which, while it condemned Pelagian doctrine as unsound and unscriptural, complained of the conduct of the Seceders as disorderly and improper, hinting broadly at the same time that their preaching savoured of Antinomianism. The publication of this 'Serious Warning' produced a great sensation. The Seceders complained loudly that it treated them with injustice; but the weightiest charge which they brought against the document was, that in its very language it was thoroughly heterodox, inasmuch as it spoke of "the necessity of sincere obedience to the moral law to qualify us for communion with God here, and eternal life hereafter." This statement, in a document sanctioned by the Synod, showed all too plainly that sound doctrine was not sufficiently attended to by the Irish Presbyterian ministers of the time. The controversy thus commenced between the Seceders and the Synod of Ulster continued for years. The former charged their opponents with heresy, ministerial unfaithfulness, and laxity of discipline, the latter declared the 'Act and Testimony' to be absurd, disloyal and intolerant. Public discussions were held between the contending parties. The utmost rancour and animosity were displayed on both sides.

When the Secession in Scotland was split into two parties,—the Burgher and Antiburgher Synods,—there were three congregations in Ireland who received regular supply of sermon; these were Killenney, Ballyrone, and Ballibay. The Burgher Synod in 1748, appointed three of the brethren to labour in succession each for several weeks among the Irish congregations; and so successful were the

exertions of the Synod, that in 1751 a presbytery was formed in connection with it, assuming the name of the Associate Presbytery of Down, and consisting at its first formation of three ministers with their elders. The brethren of this presbytery conducted themselves with the utmost devotedness and zeal, and, accordingly, in the privy censures instituted by the Associate Synod in 1762, the conduct of the presbytery of Down met with unqualified approbation, the various questions proposed having been most satisfactorily answered. At the same time congregations connected with the Antiburgher Synod were formed in various places, and in 1750 a presbytery was formed under the name of "The Associate Presbytery of Ireland. From 1755 to 1763 only two additions were made to the Associate ministers in Ireland; but at length so rapidly did the Secession make progress in Ireland, that in 1779, three presbyteries having been already formed in connection with the Burgher Synod, a petition was presented to the Supreme Court in Scotland, by the brethren in Ireland, craving that they might be erected into a Synod for the purposes of government and discipline. This petition was favourably entertained by the Scottish brethren, and certain terms were laid down on which fraternal intercourse should be maintained between the two Synods. These terms were cordially acquiesced in by the brethren in Ireland, and the Irish Synod held its first meeting at Monaghan on the 20th October 1779. This new judicatory, which consisted only of twenty ministers, was not subject to the Scottish court of the same name, but was recognised by it as possessed of co-ordinate authority. In the spring of 1782, Mr. John Thomson, minister at Kirkintilloch, was sent by the Synod in Scotland to attend the meeting of the Irish Synod as a corresponding member, and the report which he brought back concerning the reception that he met with, and the improved state of affairs among the Seceders in Ireland, was of a gratifying kind.

About this time the proposal for a union between the two bodies—Burgher and Antiburgher—of the Secession began to be started in Ireland as well as in Scotland. An overture to this effect was presented to the Antiburgher Synod at their meeting in May 1784, from the presbytery of Moira and Lisburn in Ireland, and this overture was accompanied by a petition from the presbytery of Newtonlimavady, cordially concurring in the same object. The Irish brethren in these documents recommended the Synod to adopt, as a preliminary ground of union, "That both parties declare their adherence to the whole of the Secession Testimony attained to, while they were united; that is, all that was attained to antecedent to the meeting of Synod in April 1747." The petition from the presbytery of Newtonlimavady included in it a request that the Synod would sanction the presbyteries of Ireland erecting themselves into a court, as had been already done by the Burgher portion of the Secession Church in Ireland.

Both proposals, that for union and that for the establishment of a Synod, were rejected by the Supreme Court. These decisions, however, were not satisfactory to the Irish brethren; and accordingly, they sent up a representation at next meeting, complaining of what the Synod had done, and craving that they would review their deed. This second application was not more successful than the first. The Synod not only refused to grant their requests, but expressed disapprobation of their conduct in not resting satisfied with the decisions which had formerly been given. They agreed, however, to express their sympathy with the brethren in Ireland, and appointed a committee to correspond with them. In May 1788, the Antiburgher section of the Secession in Scotland adopted a new ecclesiastical organization, erecting different Synods in subordination to one general Synod. In carrying out these new arrangements, the four presbyteries in connection with the body in Ireland were constituted into a Synod, the first meeting of which was held at Belfast on the first Tuesday of the following August.

The two branches of the Secession in Ireland continued to prosecute the work of evangelization with unabated energy and success. The congregations of both parties gradually increased in number. At length a movement was commenced in 1805 to effect a union of the two bodies. An aggregate meeting was held for this purpose at Lurgan, and certain propositions were agreed upon as the basis of union. News of this movement having reached Scotland, the General Associate Synod took up the matter at their next meeting, and transmitted to their Irish brethren their views upon the proposed union. The two Irish Synods, however, were unable to come to an agreement as to the terms in which the basis of union should be expressed, and accordingly the negotiation was in the meantime broken off. The Antiburgher provincial Synod in Ireland having failed in effecting a union with their Burgher brethren, made an application to the General Synod in Scotland to be allowed to transact their own business without being in immediate subordination to that Court. That proposal, however, the General Synod refused to entertain.

In 1809 the Secession congregations in Ireland were thrown into a state of excitement, in consequence of some alterations made by government in the mode of distributing the *Regium Donum* or Royal Bounty. For a long period annual grants of money had been given from the exchequer for the support of Presbyterian ministers in the North of Ireland. It was now arranged by government, that instead of granting a sum to each denomination to be divided among its own ministers, a sum should be given directly from the exchequer to each minister according to the number of families in each congregation, and the stipend which they paid to their minister. It was also laid down under the new rules, that before any minister could receive the

Regium Donum, he must take the oath of allegiance, and an attestation to that effect, signed by two magistrates, must be transmitted to the proper quarter.

When the provincial Synod of the Antiburghers in Ireland met at Belfast, on the 4th July 1809, intimation was made to them of the new arrangements, and a discussion arose on the question, Whether the Bounty could be accepted on the terms proposed? This was decided in the negative, chiefly on the ground that to require an oath of allegiance before a minister was entitled to receive the bounty, amounted to a purchasing of their loyalty, and to arrange the ministers, as was proposed, under different classes, was inconsistent with presbyterian parity, and was besides unjust, the smallest sums being paid to the poorest class, and the largest to the wealthiest class. The matter was brought by petition for advice before the General Associate Synod in Scotland in 1810; and their decision was in favour of the acceptance of the *Regium Donum*,—a result which was received with great dissatisfaction by several of the congregations in Ireland. At the next meeting of the General Synod in 1811, the same question came again under review. Mr. Bryce, one of the Irish brethren, had protested against a decision of the Irish Synod agreeing to act upon the advice of the General Synod given in the previous year; and he now brought his protest and appeal before the Supreme Court. Several congregations in Ireland presented memorials to the Synod on the same occasion, objecting to the acceptance by their ministers of the *Regium Donum*. A number of the congregations were divided on the point; the Belfast congregation was nearly equally divided in sentiment, eighty-eight persons subscribing a memorial to the Synod, and eighty-six subscribing a protest against its transmission. Complaints were also made against Mr. Bryce for disturbing the harmony and peace of the congregations by the injudicious steps he had taken, and the intemperate language he had used in supporting his views on the disputed question. At the same time a petition was presented from a number of persons who had been connected with a Burgher congregation, stating that they had withdrawn from their former connection in consequence of their ministers accepting of the *Regium Donum* on the terms proposed by government; and requesting a supply of sermon from the Antiburgher Synod. All these memorials, petitions, and complaints were referred by the Synod to a committee, who were appointed to take the whole subject into consideration, and to report at a subsequent sederunt. The report of the committee when given in, was carefully revised and unanimously adopted as the deliverance of the Synod on the subject. Being of some importance, we give the precise terms of the Synod's decision. "That though the synod do not consider the acceptance of the *Regium Donum*, in all circumstances, as unlawful, yet they cannot approve of receiving it on

the term specified in the late grant. But as every thing which may be objectionable ought not forthwith to be made a term of communion; so the Synod judge that, in present circumstances, the acceptance or non-acceptance of the Donum ought not to be viewed in this light; and they cannot help expressing their disapprobation of the conduct of those who have on this account withdrawn from the dispensation of divine ordinances in their respective congregations, and enjoin such persons to return to their duty, and exercise forbearance with their ministers and brethren in this matter; and in doing so, no session shall exclude them from church privileges for past irregularities in this affair. As, however, the acceptance of the Donum has proved a stumbling-block to many church members, the synod judge, in order to remove it, that no presbytery in Ireland ought in future to grant a moderation, without being satisfied that the sum offered by the congregation is adequate to the support of a gospel ministry, according to their respective situations, independent of any such aid: And they recommend it to the several congregations already settled, to take immediate steps for the purpose of increasing the stipends of their ministers, that they may, as soon as possible, have no farther occasion for the assistance of government; and, when the respective presbyteries shall be satisfied with the support given, that they shall be bound to relinquish all interest in the *Regium Donum*." In addition to this general deliverance on the question under discussion, the Synod decided that Mr. Bryce should make an acknowledgment of the irregularity of his conduct, and express sorrow for it; and further, that he should refrain from all such practices, and acquiesce in the decision now given respecting the *Regium Donum*. Mr. Bryce, however, being refractory, the Synod suspended him from the ministry till their next meeting. Disregarding this ecclesiastical censure, Mr. Bryce left the Secession, and became the founder of a small sect in the North of Ireland, which consists of six or seven ministers, united together under the name of "the Associate Presbytery of Ireland."

The middle course adopted by the General Synod in Scotland was successful in putting an end to the excitement which had arisen in the Irish congregations; and they continued to advance in usefulness and prosperity. For a long time, as we have already seen, a union between the two sections of the Secession in Ireland had been felt to be very desirable, and was by many on both sides anxiously longed and prayed for. At length, however, the object was accomplished. A joint-committee was appointed in 1817 by the two Secession Synods in that country, to make such additions to the original Secession Testimony as might adapt it to the state of religion in Ireland, that so it might serve as a basis of union, and the public testimony of the united body in favour of truth and against error. This committee held several meetings, but found them-

selves unable to draw up such a document as was required; but they unanimously recommended that, as the Synod had agreed to take as a basis of union the 'Westminster Confession of Faith,' the 'Larger and Shorter Catechisms,' the 'Directory for Worship and form of Presbyterian Church government,' with the Original Secession Testimony, they should forthwith unite, "leaving the adaptation to be afterwards digested, adopted, and exhibited to the world." Articles of union, accordingly, were drawn up and agreed to on both sides, and the union was accomplished in Cookstown, on July 7, 1818, the united body taking the name of the PRESBYTERIAN SYNOD OF SECEDERS IN IRELAND (which see).

ASSONNA, a work among the Mohammedans corresponding to the Jewish Talmud, containing all the traditions which they are obliged to follow. They have also annotations on this volume of traditions, in which they implicitly acquiesce, and distinguish, moreover, obligatory precepts from what are merely good counsels.

ASSUMPTION (FESTIVAL OF THE), a festival observed both by the Romish and Greek churches on the 15th of August, in honour of the alleged miraculous ascent of the Virgin Mary into heaven. It was first instituted in the seventh century. The great veneration in which the Virgin had before that time begun to be held led to the idea that her departure from the world was likely accompanied with some remarkable miracle. The silence of the evangelists on the subject of her death favoured this supposition. The legend, however, on which the festival is founded was only exhibited in its complete form in the work of Gregory of Tours, *De Gloria Martyrum*. This author relates, that when Mary was at the point of death, all the apostles assembled and watched with her. Then Christ appeared with his angels, and committed her soul to the archangel Michael; but her body was carried away in a cloud. Hence the festival of the Assumption. The story of the miraculous ascent of Our Lady is now believed universally in the Romish Church. The Greek Church calls this festival *Dormitio Deiparæ*, the sleeping of the Mother of God; and, in connection with it, they relate the following legend. Three days after the death of the Virgin, the apostles being assembled together, according to a custom established among them from the day of our Lord's ascension, deposited a piece of bread on a cushion, to distinguish both the dignity and seat of their Master. While thus met, the room on a sudden was filled with a remarkable light, and the blessed Virgin appeared to them surrounded with rays of glory, and attended by a numerous host of angels. At her entrance, she thus addressed the apostles: "God be with you; I will never leave you nor forsake you." The apostles, surprised and transported, replied, "O ever-blessed Virgin-Mother of God, grant us thy aid." After that, the blessed Virgin vanished out of their sight. The apostles

thereupon cried out, "The Queen is ascended into heaven, and there sits on the right hand of her Son." In commemoration of this event, the Greeks on this festival deliver a loaf, three lighted wax tapers, some incense and fire, into the hands of the priest, who cuts off the crust of the loaf in the form of a triangle, sets the three wax tapers upon the crust, and then thurifies and blesses the bread. Afterwards he delivers the bread to the youngest person present, who distributes it among the whole congregation. On the festival of the Assumption, the Greek Church also observes the ceremony of blessing the lands, by virtue of a small bough with three leaves upon it, some gum, a little wax, and a sprig of the strawberry herb blessed by the priest, and planted afterwards in the middle of their grounds. See MARY (VIRGIN).

ASSURITANS, a Christian sect which sprung up in the middle of the fourth century in the reign of Constantius and pontificate of Liberius. It seems to have been an off-shoot of the Donatist party in Africa. They are said to have held that the Son was inferior to the Father, and the Holy Ghost to the Son, thus maintaining an essential subordination among the persons of the Holy Trinity. See DONATISTS.

ASSYRIANS (RELIGION OF THE ANCIENT). This is one of the most ancient kingdoms or empires in the world. Its original boundaries are probably those assigned by Ptolemy, who represents it as bounded on the north by part of Armenia, from Mount Niphates to Lake Van, on the west by the Tigris, on the south by Susiana, and on the east by part of Media and the mountains Choatras and Zagros. It corresponded in the opinion of Rosenmüller, with modern Kurdistan, or, perhaps, more correctly, the pachalic of Mosul. Considerable difference of opinion exists as to the founder of this great empire, the words of Gen. x. 11, where the origin of the Assyrian empire is referred to, admitting of two translations. Many Hebrew scholars adhere to the rendering adopted by the authorized version, "Out of that land went forth Asshur and builded Nineveh," which was the capital city of ancient Assyria. Others, however, including names of great weight, prefer the rendering adopted on the margin, "Out of that land he (Nimrod) went forth unto Asshur or Assyria." According to this latter reading, the mighty hunter is supposed to have laid the foundations of two great empires, the Assyrian and the Babylonian. It is of little consequence whether the origin of the Assyrian empire be ascribed to Asshur or Nimrod; but it is plain at all events, that the former must have given name to the country.

The chronology of the empire seems to have given rise to as conflicting opinions among the learned as its origin; some attributing its commencement to an earlier, and some to a later date. According to the Hebrew chronology, the event, so briefly noticed in Gen. x. 11, took place B. C. 2128. Ancient history

tells us of Belus, Ninus, and Semiramis, as sovereigns of Nineveh and Babylon in the first period of the greatness of the Assyrian empire. Then follows a long list of thirty-six kings, of whose reigns no events are recorded. We next reach Sardanapalus, the revolt of the Medes, the tragic end of that effeminate emperor, and the fall of the Assyrian empire. It is not unlikely that the Assyrian and Egyptian kingdoms arose nearly at the same time. Both from the Bible and profane history, hostilities between the two countries must have been frequent; and an Egyptian dynasty of kings must have at one time or another ruled over the Assyrian empire. This conclusion is amply confirmed by the recent researches of Dr. Layard, who has discovered among the ruins of Nineveh various remains evidently Egyptian in their character. It was not, however, till the reign of the Pul of Scripture, that the Assyrian Empire became entirely independent and regained a proud position among the Asiatic kingdoms. Sir Isaac Newton, indeed, alleges that Pul may be considered as the first conqueror and founder of the empire. From this time for about 150 years, a succession of powerful Assyrian kings ruled the destinies of Asia, when, at length, by the invasion of the united forces of the Medes and Babylonians, Nineveh was taken B. C. 606, and utterly destroyed. The discoveries of Dr. Layard have brought to light remains which evidently point to two successive periods of alternate power and desolation, the one belonging to a remote antiquity, and the other to a much later age. The following are the conclusions which he draws from his whole researches:—

"1st, That there are buildings in Assyria which so far differ in their sculptures, in their mythological and sacred symbols, and in the character and language of their inscriptions, as to lead to the inference that there were at least two distinct periods of Assyrian history. We may moreover conclude, that either the people inhabiting the country at those distinct periods were of different races, or of different branches of the same race; or that, by intermixture with foreigners, perhaps Egyptians, great changes had taken place in their language, religion, and customs, between the building of the first palace of Nimroud and that of the edifices at Khorsabad and Kouyunjik.

"2d, That the names of the kings on the monuments show a lapse of even some centuries between the foundation of the most ancient and the most recent of these edifices.

"3d, That from the symbols introduced into the sculptures of the second Assyrian period, and from the Egyptian character of the small objects found in the earth, above the ruins of the buildings of the *oldest* period, there was a close connection with Egypt, either by conquest or friendly intercourse, between the times of the erection of the earliest and latest palaces; and that the monuments of Egypt, the names of kings in certain Egyptian dynasties,

the ivories from Nimroud, the introduction of several Assyrian divinities into the Egyptian pantheon, and other evidence, point to the fourteenth century as the probable time of the commencement, and the ninth as the period of the termination of that intercourse.

"4th, That the earlier palaces of Nimroud were already in ruins, and buried before the foundation of the later; and that it is probable they may have been thus destroyed about the time of the fourteenth Egyptian dynasty.

"5th, That the existence of two distinct dynasties in Assyria, and the foundation about two thousand years before Christ, of an Assyrian monarchy, may be inferred from the testimony of the most ancient authors, and is in accordance with the evidence of Scripture, and of Egyptian monuments."

The excavations already made throw considerable light upon the ancient religion of Assyria. A great number of sculptured figures have been discovered, which establish animal-worship, either in its gross or merely symbolic character, to have prevailed in that country. As an illustration of this point, we select from the valuable work of Layard, entitled '*Nineveh and its Remains*,' the following graphic account of an Assyrian palace, which seems to have been at once the abode of royalty and the temple of religion:—

"It was at first necessary to form an eminence, that the building might rise above the plain, and be seen from afar. This eminence was not hastily made by heaping up earth, but regularly and systematically built with sun-dried bricks. Thus a platform, thirty or forty feet high, was formed, and upon it they erected the royal or sacred edifice.

"The walls of the chambers, from five to fifteen feet thick, were first constructed of sun-dried bricks. The alabaster slabs were used as panels. They were placed upright against the walls, care being first taken to cut on the back of each an inscription, recording the name, title, and descent of the king undertaking the work. They were kept in their places and held together by iron, copper, or wooden cramps or plugs. The cramps were in the form of double dove-tails, and fitted into corresponding grooves in two adjoining slabs. The corners of the chambers were generally formed by one angular stone, and all the walls were either at right angles or parallel to each other. The slabs having been fixed against the walls, the subjects to be represented upon them were designed and sculptured, and the inscriptions carved.

"The principal entrances to the chambers were, it has been seen, formed by gigantic winged bulls, and lions with human heads. The smaller doorways were guarded by colossal figures of divinities or priests. No remains of doors or gates were discovered, nor of hinges; but it is probable that the entrances were provided with them. The slabs used as a panelling to the walls of unbaked brick, rarely

exceeded twelve feet in height, and in the earliest dalace of Nimroud were generally little more than nine; whilst the human-headed lions and bulls forming the doorways, vary from ten to sixteen. Even these colossal figures did not complete the height of the room, the wall being carried some feet above them. This upper wall was built either of baked bricks richly coloured, or of sun-dried bricks covered by a thin coat of plaster, on which were painted various ornaments. It could generally be distinguished in the ruins. The plaster which had fallen was frequently preserved in the rubbish, and, when first found, the colours upon it had lost little of their original freshness and brilliancy. It is to these upper walls that the complete covering up of the building, and the consequent preservation of the sculptures, may be attributed; for when once the edifice was deserted they fell in, and the unbaked bricks, again becoming earth, encased the whole ruin. The roof was probably formed by beams, supported entirely by the walls; smaller beams, planks, or branches of trees were laid across them, and the whole was plastered on the outside with mud. Such are the roofs in modern Arab cities of Assyria. The great narrowness of all the rooms, when compared with their length, appears to prove that the Assyrians had no means of constructing a roof requiring other support than that afforded by the side walls. The most elaborately ornamented hall at Nimroud, although above one hundred and sixty feet in length, was only thirty-five feet broad. The same disparity is apparent in the edifice at Kouyunjik. The pavement of the chambers was formed either of alabaster slabs covered with inscriptions recording the name and genealogy of the king, and probably the chief events of his reign; or of kiln-burnt bricks, each also bearing a short inscription.

"The interior of the Assyrian palace must have been as magnificent as imposing. I have led the reader through its ruins, and he may judge of the impression its halls were calculated to make upon the stranger who, in the days of old, entered for the first time the abode of the Assyrian kings. He was ushered in through the portal guarded by the colossal lions or bulls of white alabaster. In the first hall he found himself surrounded by the sculptured records of the empire. Battles, sieges, triumphs, the exploits of the chase, the ceremonies of religion, were portrayed on the walls, sculptured in alabaster, and painted in gorgeous colours. Under each picture were engraved, in characters filled up with bright copper, inscriptions describing the scenes represented. Above the sculptures were painted other events—the king, attended by his eunuchs and warriors, receiving his prisoners, entering into alliances with other monarchs, or performing some sacred duty. These representations were inclosed in coloured borders, of elaborate and elegant design. The emblematic tree, winged bulls, and monstrous animals, were conspicuous among the ornaments. At

the upper end of the hall was the colossal figure of the king in adoration before the supreme deity, or receiving from his eunuch the holy cup. He was tended by warriors bearing his arms, and by the priests, or presiding divinities. His robes, and those of his followers, were adorned with groups of figures, animals, and flowers, all painted with brilliant colours.

"The stranger trod upon alabaster slabs, each bearing an inscription recording the titles, genealogy, and achievements of the great king. Several doorways, formed by gigantic winged lions or bulls, or by the figures of guardian deities, led into other apartments, which again opened into more distant halls. In each were new sculptures. On the walls of some were processions of colossal figures—armed men and eunuchs following the king, warriors laden with spoil, leading prisoners or bearing presents and offerings to the gods. On the walls of others were portrayed the winged priests or presiding divinities, standing before the sacred trees. The ceilings above him were divided into square compartments, painted with flowers or with the figures of animals. Some were inlaid with ivory, each compartment being surrounded by elegant borders and mouldings. The beams, as well as the sides of the chambers, may have been gilded, or even plated with gold and silver; and the rarest woods, in which the cedar was conspicuous, were used for the wood-work. Square openings in the ceilings of the chambers admitted the light of day. (There were no indications of windows found.) A pleasing shadow was thrown over the sculptured walls, and gave a majestic expression to the human features of the colossal forms which guarded the entrances. Through these apertures was seen the bright blue of an eastern sky, enclosed in a frame on which were painted, in vivid colours, the winged circle, in the midst of elegant ornaments and the graceful forms of ideal animals.

"These edifices, as it has been shown, were great national monuments, upon the walls of which were represented in sculpture, or inscribed in alphabetic characters, the chronicles of the empire. He who entered them might thus read the history and learn the glory and triumphs of the nation. They served, at the same time, to bring continually to the remembrance of those who assembled within them on festive occasions, or for the celebration of religious ceremonies, the deeds of their ancestors, and the power and majesty of their gods."

The worship of the bull, which must from this description have occupied a conspicuous place in the religion of the ancient Assyrians, is obviously of Egyptian origin, corresponding to the worship of APIS (which see) and MNEVIS. The sacred bull of the Egyptians has been generally regarded as representing the sun, whose worship was probably the original form of Pagan idolatry. The sun, moon, and other heavenly bodies were probably the first objects of worship in Assyria; and the bull-worship

of the Egyptians was no doubt introduced at a much later period, when that people took possession of the Assyrian kingdom. Accordingly, we find Eusebius, in the fourth century, thus describing the progress of idolatry among the Assyrians from Tsa-baism and fire-worship to the adoption of the gods of the Egyptians. "Ur, which signifies fire, was the idol they worshipped, and as fire will, in general, consume every thing thrown into it, so the Assyrians published abroad, that the gods of other nations could not stand before theirs. Many experiments were tried, and vast numbers of idols were brought from foreign parts; but they being of wood, the all-devouring god Ur or fire, consumed them. At last, an Egyptian priest found out the art to destroy the reputation of this mighty idol, which had so long been the terror of distant nations. He caused the figure of an idol to be made of porous earth, and the belly of it was filled with water. On each side of the belly holes were made, but filled up with wax. This being done, he challenged the god Ur to oppose his god Canopus, which was accepted of by the Chaldean priests; but no sooner did the wax, which stopped up the holes in the belly of Canopus, begin to melt, than the water burst out and drowned the fire."

At one period we find the Assyrians worshipping ADAMMELECH and ANAMMELECH (which see) and cruelly causing their children to pass through the fire in honour of these deities. These idols are spoken of as belonging to the inhabitants of Sepharvaim at the time when a colony of Assyrians were sent to replace those inhabitants of Palestine who had been carried captive into Assyria. At a later period in the history of Assyria, before it was combined with the Babylonian empire, Nisroch or Ashur, who was most probably their principal deity, is mentioned as an idol which was worshipped at Nineveh, and it was in the temple of this idol, perhaps a part of the royal palace, that Sennacherib was murdered by his two sons. Now this deity is said to have been represented in the form of an eagle; and it is not improbable that this may serve to explain that part of the description which Dr. Layard gives of the principal edifice at Nimroud, where he speaks of entering "a large chamber surrounded by eagle-headed figures." The composite form which the excavated figures are often found to assume, such as "colossal lions winged and human-headed," "gigantic winged figures, some with the heads of eagles, others entirely human, and carrying mysterious symbols in their hands," points to a period at which the idolatry was strictly symbolical, each part of the idol being intended to indicate a special quality or attribute of the deity. From its very nature this species of idolatry implies a more advanced period in the history of a nation. In its primitive aspect idolatry is simple, and it is only when men begin to reason more minutely upon the qualities of those beings whom they worship that it becomes complex

in its character. Would the idolater give an outward sensuous view of the omniscient, all-piercing eye of Deity, what more significant emblem could be selected than an eagle? Would he represent the omnipresent ubiquity of his nature, what fitter emblem than to give wings to his idol? Would he exhibit power, he selects the lion; or all-producing utility, the ox or bull. A combination of these emblematic figures may, when dug out of the earth after ages have passed away, appear to the excavators strange anomalous figures, and yet to those who worshipped them they exhibited a clear mythical representation of attributes belonging to the Divine Being.

Sir Henry Rawlinson names twenty other gods, whom he identifies with some of the classic deities. Dr. Layard gives a table of twelve, but observes, "some of them may possibly be identified with the divinities of the Greek pantheon, although it is scarcely wise to hazard conjectures which must ere long be again abandoned." Besides these, there were multitudes of inferior gods, amounting, according to one inscription, to four thousand. In one of the cuneiform inscriptions belonging to the tenth century B. C., we find the monarch, whose name Dr. Hincks renders Assaraebaal, and Sir Henry Rawlinson, Sardanapalus, mentioning incidentally one of the presiding deities of the Assyrians: "I went to the forests and cut them down, and made beams of the wood for Ishtar, mistress of the city of Nineveh, my protectress." It is difficult even to conjecture who this goddess is.

Another peculiarity in the mythology of the ancient Assyrians has been corroborated by the recent researches of Layard. An immense egg, they were wont to say, had dropped from heaven into the river Euphrates; and on this egg some doves had settled after it had been rolled by the fishes to the bank. Venus, afterwards called *Dea Syria*, was produced from this egg. This deity was the Atargatis of Ascalon, described by Diodorus Siculus as being in the upper part of her body a woman, and in the lower a fish. It is somewhat remarkable that Layard, in his recent excavations, has actually discovered an ancient goddess exactly answering to this description. Colonel Rawlinson, on ethnological grounds, has come to the conclusion, that the ancient Assyrians under Nimrod were of the Scythic, and not of the Semitic family. The peculiar aspect of their religion seems to favour this idea. And in all probability, as the researches into the remains go forward, this character of their mythology will be brought out more clearly and established on a firmer basis.

ASTARTE. See ASHTAROTH.

ASTERISK, the silver star with which, in the Greek Church, the priest covers the consecrated bread, pronouncing at the same time, "The star rested over the place where the child was laid." This action is accompanied with some other prayers.

The asterisk is also a veil, on which a star is either painted or embroidered. This veil, or this star, signifies that the bread which it covers is truly descended from heaven. The asterisk, according to Tournefort and some other authors, is a silver or pewter cross which the officiating priest puts upon the patin in which the pieces of bread lie ready for consecration. This cross prevents the veil from pressing upon the bread. See GREEK CHURCH.

ASTRÆA, daughter of Zeus and Themis. She was the goddess of justice, who descended from heaven to earth in the golden age, and blessed men by her residence among them; but as soon as that age had expired, she abandoned the earth, and was placed among the stars.

ASTRÆUS, a Titan in the ancient Pagan mythology, who became the father, by Eos, of the winds, and all the stars of heaven.

ASTRAGALOMANCY, a species of divination anciently practised in a temple of Hercules in Achaia. It consisted in throwing small pieces with marks corresponding to the letters of the alphabet, the accidental arrangement of which formed the answer required. See DIVINATION.

ASTRATEIA, a surname of Artemis, by which she was worshipped in Laconia.

ASTROLOGERS (Gr. *astron*, a star, *logos*, a discourse), a class of men who profess to foretell future events from an examination of the state of the heavens and the courses of the stars. This species of divination appears to have been practised at a very early period in the history of the world. The Chaldeans are said to have been the first who made use of this art. Thus Cicero says, "The Chaldeans inhabiting vast plains, whence they had a full view of the heavens on every side, were the first to observe the course of the stars, and the first who taught mankind the effects which were thought to be owing to them. Of their observations they made a science whereby they pretended to be able to foretell to every one what was to befall him, and what fate was ordained him from his birth." So famed did the Chaldeans become for their pretended skill in astrology, that among the Babylonians the words "Chaldean" and "astrologer" were regarded as synonymous, and this learned caste was looked upon with great veneration. The ancient astrologers reckoned the sun, moon, and planets as the interpreters of the will of the gods. From their rising, setting, colour, and general aspect, predictions were made as to the coming appearances of nature in the way of tempests, hurricanes, earthquakes, &c. The planets were viewed as affecting the destinies of men, so that from their nature and position information might be obtained as to the events which should befall a man throughout his whole life. Some authors consider the Egyptians rather than the Chaldeans to have given origin to the science or art of astrology. It is plain at all events that they practised the art from very early times. Herodotus says, that among

the Egyptians every day was under the influence of some star, and that according to the day on which, and the star under which, a man was born, so would be his future life. In Greece astrology was held in estimation not only by private individuals, but even by public magistrates. Plutarch informs us that the Spartan ephori made regular observation of the heavens every ninth year during the night. So firmly were the deductions of astrologers believed at Athens, that an assembly of the people would be broken up by a storm of thunder and lightning, or the occurrence of any other phenomena in the heavens which were accounted unlucky. Even in private life such natural events were regarded as intimations of the will of the gods. The same respect was paid among the Romans to the appearances of the heavens, and even the movements of their armies were often regulated by these natural phenomena.

Heathen nations, indeed, both in ancient and in modern times, have always held it in high esteem. Lucian devotes an entire treatise to its explanation and defence. He attributes the merit of its invention to the Ethiopians, from whom the Egyptians received it, and he declares, that of all the nations that have existed, he never heard of any but the Arcadians who condemned and rejected it. This author explains the principles on which the predictions of astrology proceeded. Thus he informs us, that the heavens were divided into several compartments, over each of which a particular planet presided; that some planets were good, and some evil, while others had no special character of their own, but depended for their nature on those planets with which they were in conjunction. Such being the arrangements of the heavenly bodies, Lucian adds, being himself a firm believer in astrology, "Whatsoever planet is lord of the house at the time of any man's nativity, produces in him a complexion, shape, actions, and dispositions of mind exactly answerable to its own."

While, however, there were not a few among the ancient Romans who, like Lucian, were prepared to avow, and even to defend their belief in astrology, we find that, under the emperors, laws were frequently made discountenancing this superstitious practice. Tacitus tells us, that, in the reign of Tiberius, there were decrees of the senate made for expelling astrologers out of Italy, and he says at the same time, that they were a prohibited class of men, yet, from the tendency of the people to consult them, they were always retained. Suetonius, also, mentions that they were twice banished, first in the reign of Tiberius, and then in that of Vitellius. The truth is, they were condemned by Roman law, but sanctioned and encouraged by Roman practice.

The introduction of Christianity brought astrology into complete discredit, and to such an extent was this the case, that no sooner did a soothsayer or astrologer embrace the religion of Jesus than he hastened to disavow publicly, and in the face of the

Church, all connection with such heathenish practices. Among the primitive Christians a belief or practice of astrology was viewed as utterly inconsistent with the Christian profession, and as calling for the prompt infliction of the highest censures of the church. The Apostolical Constitutions, as they are termed, enjoin astrologers to be refused baptism unless they promise to renounce their profession. The first council of Toledo condemns the Priscillianists with anathema for the practice of this art. Sozomen mentions the case of Eusebius, bishop of Emessa, as having been accused of following the apotelesmatical art, which was identical with astrology, and as having been forced to flee from his bishopric on account of it. It was this crime that banished Aquila from the Church. For Epiphanius says, "He was once a Christian; but being incorrigibly bent upon the practice of astrology, the Church cast him out; and then he became a Jew, and in revenge set upon a translation of the Bible to corrupt those texts which had any relation to the coming of Christ." St. Austin gives a remarkable case of an astrologer, who, being excommunicated, afterwards became a penitent, and on his confession and repentance, was received into the Church again, and admitted to lay communion, but for ever denied all promotion among the clergy. Thus it plainly appears, that, in the Christian Church from early times, astrologers were looked upon as engaged in a pagan and idolatrous practice, and, accordingly, subjected to the severest ecclesiastical censure.

The astrological art was regularly taught in the schools of the Saracens in Spain and Africa during the middle ages. Its professors were highly valued, being regarded as the philosophers and sages of their day. In the fourteenth century, as Mosheim informs us, "this fallacious science was prosecuted even to madness by all orders from the highest to the lowest." The greatest caution, however, required to be observed by the astrologers of that period to avoid impeachment for magic, and to escape the hands of the inquisitors. Cases actually occurred of individuals being committed to the flames by the inquisitors, for no other crime than the practice of astrology or divination by the stars. Nor has this superstition been unknown in modern nations. We are informed by the French historians, that, in the time of Catharine of Medicis, astrology was held in such repute that the stars were consulted in all matters, even the most insignificant. Even yet in all uncivilized countries such superstitions prevail and are practised by designing persons, who thereby delude the ignorant and credulous by pretending to reveal to them their future history.

ASUMAN, the name of an angel or genius, who, according to the ancient Magi of Persia, presided over the twenty-seventh day of every solar month in the Persian year, which is, therefore, called by the name of this genius. The Magi believe Asuman to

be the angel of death, which separates the souls of men from their bodies. The Persians likewise give the name of Asuman to heaven.

ASURS, an order of beings in the system of the Budhist religion, who have been compared to the Titans and giants of the Greeks, as in stature they are immensely greater than any other order of beings.

ASWATHA, the mundane tree of the Hindus, according to whose mythology the universe is portrayed under the form of a tree, the position of which is reversed, the branches extending downwards, and the root upwards. Its branches are called the limbs or organs—the constituent parts of the visible or sensual world; and its leaves denote the Vedas, which again are the symbols of the universe in its intellectual character. This tree corresponds to the YGGDRASIL (which see), or sacred ash-tree of the ancient Scandinavians, or the GOGARD (which see), or tree of life of the ancient Persians, both of which were myths of a very recondite character.

ASYLUM (Gr. *a*, not, and *sulao*, to draw). In the states of Greece in ancient times, slaves, debtors, and criminals enjoyed the privilege of fleeing for refuge to the temples, altars, sacred groves, and statues of the gods. All sacred places, however, were not recognised by the law as affording an asylum and protection; some temples or altars only being legally privileged in this respect. The temple of Theseus in Athens was the most noted for possessing the *jus asyli*, or right of affording protection, and was specially intended for slaves who considered themselves injured by their masters. Several other places in Athens, as for instance, the altar of *Zeus agoraios*, and the altars of the twelve gods, were also resorted to in quest of an asylum. Such privileged places were also to be found in different parts of Greece. All sacred places, indeed, whether legally recognised or not, were considered as affording protection to a certain extent, but if not acknowledged by law, the individual who had taken refuge there might be compelled to leave the place of refuge by the use of any means except personal violence. In such cases fire was sometimes used. In course of time the privilege of slaves and criminals in the use of sacred places as asylums began to be much abused, and it was found necessary in the reign of Tiberius to restrict the privilege to a few cities. Livy speaks of the right of asylum as only recognised among the Greeks, and it is no doubt true, that for a long period, both during the republic and in the time of the emperors, the *jus asyli* is not mentioned in Roman law. Even after it was introduced among the Romans, it was almost entirely confined to slaves.

The privilege of asylum was known among the ancient Hebrews, for whom six cities of refuge were by Divine command set apart, three on each side of the Jordan. The design of this appointment was to afford protection to those who accidentally or unintentionally had slain a man. In addition to these

cities of refuge, the temple, and especially the altar of burnt-offering, possessed the privilege of an asylum.

Christian churches became sanctuaries or places of asylum in the time of Constantine, in the beginning of the fourth century, though no law seems to have been issued on the subject before the days of Theodosius, who passed a law A. D. 392, regulating some points relating to it. This right of asylum was formally confirmed by Theodosius II. A. D. 431. The privilege was limited at first to the altar and internal part of the church, but afterwards it was extended to the nave, then to the outer buildings or precincts of the church, particularly to the baptisteries; and even in after ages, as corruption advanced, the graves and sepulchres of the dead were resorted to for protection, not to speak of the statues of the emperors, crosses, schools, and monasteries. The original intention of the institution of the right of asylum was not to defeat the ends of justice, but to afford a refuge for the innocent, the injured and oppressed; or in doubtful cases, to grant protection until an equitable hearing could be obtained, for which purpose the privilege of the asylum extended to thirty days, but no longer, during which time, if poor, support was given from the revenues of the church. The right of protection, however, was not granted to all indiscriminately. Several cases were excepted by law, as being, on account of the aggravation of their guilt, excluded from the asylum of the church. To this class belonged public debtors who had embezzled the funds of the state; Jews who had pretended to embrace Christianity with no other view than to avoid paying their lawful debts, or to escape the punishment due to their crimes; all heretics and apostates; slaves who had fled from their masters, and finally robbers, murderers, conspirators, and those guilty of crimes of the deepest dye. These varied cases of exemption from the *jus asyli* are found in the Theodosian Code. Certain conditions also were laid down, on the fulfilment of which alone the protection of the church could be enjoyed. These were, 1. That they should take refuge in the church quite unarmed. 2. Without noise or clamour of any kind. 3. That they should not eat or lodge in the church, but in some building outside.

In modern times, particularly in Roman Catholic countries, the privilege of sanctuary or asylum in the churches has been often perverted in the most disgraceful manner to shelter criminals of all kinds, and thus weaken the hands of the civil magistrate. The Canon law of Gratian, and the decretals of the Popes, grant protection to all criminals except housebreakers, highwaymen, and those who commit enormous crimes in the church itself when seeking an asylum in it. Pope Boniface V. passed a decree sanctioning the use of churches as places of asylum, and ordaining that no person who had taken refuge in a church should be delivered up. Since the sixteenth century the right of asylum has been gradually abolished. In some

Roman Catholic countries it still exists. Among the recent ecclesiastical reforms which the King of Sardinia has introduced into Piedmont, has been the extirpation of this much abused privilege of asylum.

ASYNIER, the goddesses in Scandinavian mythology, who were twelve in number.

ATA-ENTSIK, a goddess among the Iroquois Indians. She was the Moon, and regarded as the cause of evil.

ATAHACON, the name of the Supreme Being among the aboriginal inhabitants of Canada. Others call him *Michabon*, but the most general designation is the *Great Hare*.

ATALANTE. It is usually considered that in ancient mythology there are two personages bearing this name, one belonging to Arcadia, and the other to Boeotia. Various writers, however, regard them as identical. This fabulous female is said to have been suckled in the wilderness, and when she had arrived at mature age, she slew the centaurs by whom she was pursued. Her beauty attracted many suitors, but she refused to give her hand to any except the one who should excel her in the foot-race. Meilanon, one of the competitors for the fair prize, won her by a stratagem. He dropped on the race-course three golden apples, which he had received from Aphrodite, and these so attracted Atalanta, that she stopped to pick them up, and admire them; thus she lost the race, and was compelled to marry the successful lover, who along with herself, as the ancient fable goes, were metamorphosed into lions, and yoked to the chariot of Cybele. This seems a myth of Eve.

ATA-SIL, a name given to the first eight of the ten obligations or *sila* precepts, which are binding upon priests in the Buddhist religion. The ten obligations forbid 1. The taking of life. 2. The taking of that which is not given. 3. Sexual intercourse. 4. The saying of that which is not true. 5. The use of intoxicating drinks. 6. The eating of solid food after mid-day. 7. Attendance upon dancing, singing, music, and masks. 8. The adorning of the body with flowers, and the use of perfumes and unguents. 9. The use of seats or couches above the prescribed height. 10. The receiving of gold or silver. The *ata-sil* or first eight are repeated on *póya* days or festivals. When taken by a laic, they involve the necessity of living apart from his family. These obligations are usually taken in presence of a priest, but they are sometimes received without the intervention of any priest. The Buddhists consider that there is greater benefit from keeping the *ata-sil* during a short period, than there would be from the possession of the whole systems of worlds filled with treasures. See BUDHISTS.

ATE, the goddess of mischief among the ancient Greeks, who urged men to the pursuit of a course of wayward, inconsiderate, and improper conduct. If we may credit Homer, she was the daughter of Zeus, who banished her from the abodes of the gods

in punishment for having involved him in a rash oath at the birth of Heracles.

ATERGATIS, an ancient Syrian goddess, worshipped at Ascalon, and supposed to be the same as *Venus* or the *Dea Syria*. The upper part of her image represented a woman, the lower part a fish. Vo-sius derives the name of this goddess from the Hebrew words *addir*, great, and *dag*, a fish. Macrobius regards her as a symbol of the earth, which is productive and fruitful, like the female and the fish. A temple to the worship of Atergatis, probably at Ashtaroth-Karnaim, is referred to in 2 Mac. xii. 26. Lucian, followed by Diodorus Siculus, considers this female deity as identical with Derceto, who was worshipped at Ascalon in Phœnicia under the same compound representation of a woman and a fish. It is evident also on similar grounds, that there must have been some relation between Atergatis and the Dagon of the Old Testament, which was a deity of the Philistines, of whose country Ascalon was one of the five lordships. Pliny says that Atergatis was worshipped in the town called Bombyce or Hierapolis, and this statement is confirmed by Strabo, from whom possibly his information was derived.

ATHANASIUS, the distinguished leader of the orthodox party in the Arian controversy which agitated the Christian church in the fourth century. He was a native of Alexandria, but it is doubtful in what year he was born, though it is supposed to have been towards the end of the third century, probably about A. D. 296. At an early period of life he gave evidence of high talent, and Alexander, primate of Egypt, in whose family he was brought up, directed his education towards the Christian ministry. Much of his time was spent in the study of the Sacred volume, with which he acquired an intimate and minute acquaintance beyond his cotemporaries generally. His extensive theological knowledge, as well as his fervent piety and zeal, recommended him early to the notice of the Christians of his native city, and the high estimation in which he was held, appears from the fact that while yet a young man he was chosen a deacon of the church, and was commissioned to attend the famous council of Nice, A. D. 325, where he distinguished himself by the ability and acuteness with which he confuted the Arians, and defended the orthodox doctrine of the identity of essence in the Father and the Son. He may justly be considered indeed as the champion of the Anti-Arian party, not only in the Nicene council, but throughout nearly half a century, contributing mainly by his efforts to establish the triumph of the Homousion doctrine in the Eastern church. The subject in debate was, in his view, not a mere point of abstract speculation, but an essentially vital dogma of the Christian faith. He contended for it therefore with the utmost earnestness and unwearied perseverance.

The fame of Athanasius as an able and orthodox divine was now established, and Alexander having

died A. D. 326, the see of Alexandria was immediately conferred upon the successful opponent of Arius at the council of Nice. His promotion was sanctioned by the unanimous and cordial approval of the Christian people; and the responsible duties of his high office he discharged in an exemplary manner. In the course of a few years, however, trials of no ordinary kind began to surround his path. Shortly after the condemnation of the doctrines of Arius by the council of Nice, the arch-heretic himself was banished by Constantine, but having made professions of submitting to the Catholic faith, he was recalled by the Emperor. Athanasius was now urged and entreated by the friends of Arius to receive him again into the communion of the church, but all applications of this kind were unavailing. The Emperor at length issued a command to Athanasius, not only to receive Arius, but all his friends also who wished to resume their connection with the church. The imperial mandate was accompanied with threats of instant deposition and banishment in case of disobedience. The archbishop respectfully, but firmly declined to admit into the church the teachers of false doctrines; at the same time explaining in a letter to the Emperor the grounds of his conscientious refusal. Constantine was so far satisfied that he made no attempts to put his threats in execution, although it is not improbable that he may have formed an unfavourable impression of the faithful orthodox divine.

The enemies of Athanasius, particularly those of the Meletian sect in Alexandria, were bitterly opposed to him, and they lost no opportunity of raising reports to his disadvantage. Amid all such malicious efforts to injure his reputation, the good man was unmoved. Disappointed and angry, they laid formal complaints against him before the Emperor. The most weighty charge was, that he had favoured and actually forwarded the schemes of an individual in Egypt, who had planned a conspiracy against the imperial government. Such an accusation could not be lightly passed over, and accordingly Constantine ordered Athanasius, A. D. 332, to appear personally before him at Psammathia, a suburb of Nicomedia, where the Emperor was then residing. The archbishop attended, and so successfully defended himself against all the charges preferred against him, that he was triumphantly acquitted. His enemies, however, were not long in fabricating other grounds of accusation. The Emperor, therefore, desirous of restoring peace to the church in Alexandria, appointed a synod to be held A. D. 335, under the presidency of Eusebius of Cæsarea, with full powers to investigate the charges laid against Athanasius. From the representations made to him, the Emperor prevented the meeting of this synod, and ordered another to assemble at Tyre in the same year. Athanasius appeared accordingly before this tribunal, and succeeded in refuting a part of the charges preferred by his enemies. With re-

gard to the rest, a commission was appointed to proceed to Egypt and investigate matters on the spot. From the partial manner in which the members of this commission were selected, Athanasius saw clearly that justice was not to be expected at the hands of a body so constituted, and therefore, he appealed directly to the Emperor himself, and set out for Constantinople. Constantine at first refused to give him a hearing, but at length he was prevailed upon to review the proceedings of the synod at Tyre. The enemies of Athanasius followed him to the imperial residence, and so wrought upon the mind of the Emperor, that he banished the maligned archbishop to Gaul.

Thus was the orthodox prelate driven into exile, not, in all probability, from a conviction of his guilt, for Constantine declined to fill up the vacant see, but to restore quiet to the disturbed church in Egypt. Shortly after, Arius, the originator of the great heresy which bears his name, suddenly died, and in the year 336 the Emperor Constantine also died, and his son and successor Constantine II. being thoroughly anti-Arian, signalized the commencement of his reign by recalling Athanasius from exile, and replacing him in his see at Alexandria. The worthy archbishop was received on his return with the greatest enthusiasm, both by the clergy and laity. But scarcely had he resumed his duties in his former sphere, when the Arian party renewed their efforts to disturb his peace, and diminish his usefulness. So far did they proceed in their bitter hostility, as actually to convene a council at Antioch, at which they superseded Athanasius, and appointed Pistus archbishop in his place. In opposition to this council, another was assembled at Alexandria by Athanasius, at which a document was drawn up defending the conduct of the Egyptian primate, and complaining in strong language of the treatment which he had experienced at the hands of the Arians. Both parties sent delegates to Julius, bishop of Rome, who, glad to have his authority acknowledged, invited both parties by their delegates to present their cause before a synod to be assembled under his own presidency. The Oriental church declined to submit the matter in dispute to any synod called and presided over by the Roman bishop, who was evidently grasping at supreme ecclesiastical power over both the Eastern and the Western churches.

In the meantime the council assembled at Antioch, perceiving that Pistus, whom they had chosen as bishop of Alexandria instead of Athanasius, was utterly unable to establish his authority in the office to which he had been appointed, conferred the appointment upon one Gregory a Cappadocian, a man of a violent and headstrong temper. This new prelate was introduced into his office by an armed force; and all who refused to acknowledge him were regarded as rebels against the authority of the emperor. Athanasius being the favourite of the people, many of whom looked upon him as their spiritual father,

refused to be concussed by the civil authorities in a matter of this kind. Scenes of disorder and confusion were the natural result of this determination on the part of the emperor to thrust upon the Egyptian Christians a bishop, to whom, on religious as well as other grounds, they were violently opposed. Athanasius escaped, in the midst of a commotion, to a place of concealment near Alexandria, from which he issued a circular letter to all the bishops, stating his case, and showing the injustice of the treatment to which he had been exposed. The bishop of Rome having invited him to resort to that city, he repaired thither, and, after residing in Rome for a year and a half, he was recognised by a synod, convened in A.D. 342, as a regular bishop, notwithstanding the deposition of the Antiochian council. This decision of the council held at Rome was announced in a circular letter addressed to the Arian clergy who had absented themselves from the council, refusing to obey the summons of the bishop of Rome.

The Western Church strove to represent all who opposed Athanasius as Arians; while they, on the other hand, were equally anxious to vindicate their character from the reproach. Many of them, indeed, since the death of Arius, had avowed semi-Arian doctrines—a set of principles holding an intermediate place between Arianism and the Nicene creed. The Western Church, however, held fast by the creed of the council of Nice, and, although no fewer than five creeds had been drawn up by the Eastern bishops in assemblies convened at Antioch in A.D. 341 and A.D. 345, not one of them was admitted to be free from an Arian element. The two emperors, Constantius and Constans, were now anxious to heal the breach which plainly existed between the Eastern and the Western Churches; and, accordingly, they summoned a council to meet at Sardica in Illyria, A.D. 347, to decide the disputed points. The Arians insisted, as a preliminary condition of their attendance, that Athanasius and all his followers should be excluded from the council. This, however, was refused, and the Arians retired from the assembly. The council then having duly considered the matter on both sides, decided in favour of Athanasius and the orthodox party, restoring the persecuted primate of Alexandria, and condemning all who opposed him as enemies to the truth. In the following year, A.D. 349, Gregory the Cappadocian, who had been thrust into the office of archbishop, was murdered at Alexandria, and thus the way was opened for the return of Athanasius, who was once more received with the utmost enthusiasm. The Arian party were now more than ever enraged, and renewed their former charges against the restored archbishop with greater urgency than ever. Constans, the friend of Athanasius, was now dead, and Constantius was won over by the Arian party. Again, therefore, in two different councils, one at Arles, A.D. 353, and another at Milan, A.D. 355, was Athanasius condemned. Persecution was directed

against all who favoured him, and the primate himself was compelled to take refuge in the Egyptian deserts. From this place of retirement he addressed a consolatory letter to his sorrowing and persecuted flock, who were now subjected to more than ordinary trials, by the appointment, in the room of Athanasius, of a prelate who violently persecuted the orthodox party.

At length, A.D. 361, Constantius, the patron of the Arians, expired. Julian, commonly called the Apostate, succeeded to the throne, who, to show his utter indifference to the theological question in dispute, ordered the restoration of the bishops whom Constantius had banished. This was rendered the easier in the case of Athanasius, as George the Cappadocian had been slain in a tumult raised by the heathen population of Alexandria. Once again, therefore, was Athanasius reinstated in his office, and restored to the affections of his attached people. Opposition, however, arose from a different quarter from that whence it had formerly sprung. It was not now the Arians but the heathens of Alexandria, who resisted the efforts of Athanasius to advance the cause of Christian truth. They knew well that the emperor who now sat upon the throne was earnestly desirous to abolish Christianity throughout the whole Roman empire, and to establish heathenism in its place. They lost no time, therefore, in laying their complaints against Athanasius at the feet of Julian, who listened with a favourable ear to all their accusations, and banished the worthy prelate once more, not now, however, from Alexandria only, but from Egypt itself; and one Christian writer informs us that Julian had actually given secret orders to put an end to the life of this devoted minister of Christ. Athanasius, however, took refuge as before in the deserts, where he remained for several months, until the death of Julian enabled him to return in safety to his beloved flock in Alexandria. The new emperor, Jovian, was his friend, and held him in high esteem, notwithstanding all the attempts made by his enemies to prejudice the imperial mind against him. The life of Jovian, however, was but short; and although, for three years after the succession of Valens, Athanasius was permitted to labour in the work of the ministry in peace and comfort, in A.D. 367, by the edict of the emperor, he was again banished from Alexandria. This exile, however, was of brief duration; for in the course of a few months he was recalled by Valens himself, and permitted, without any further hindrance, to prosecute his pastoral labours, until, in A.D. 373, he was summoned from his work on earth to his rest in heaven. Thus terminated a life of usefulness and of trial, such as has fallen to the lot of few in this world. For forty-six years had he held the high and honourable office of Primate of Alexandria, and during that time he had laboured and suffered in his Master's cause, with an energy, a devotedness, and zeal which have deservedly earned for him a dis-

tinguished name in the annals of the Christian church.

ATHANASIANS, the followers of ATHANASIUS (see preceding article), who, in the fourth century, was the leader of the orthodox party against the Arians. The difference between the two parties lay in this, that the Arians held the *homoousion*, or the likeness of essence in the Father and the Son, while the Athanasians held the *homoousion*, or the identity of essence in the Father and the Son. This latter doctrine was committed, as it were, to the patriarch of Alexandria to defend, and the persecution which he endured on account of it, extended beyond himself to all who agreed with him in opinion. Wherever the power and influence of the Arians could reach, the Athanasians were subjected to sufferings of the severest description. Four times was Paul, bishop of Constantinople, driven from his church by the intrigues of the Arians. At length he sealed his adherence to the truth by the endurance of martyrdom. His successor in the see of Constantinople was a semi-Arian, who punished the Athanasians with confiscation of their goods, banishment, brandings, torture, and death. Women and children were forcibly baptized; and when the Novatians, who held the *homoousion*, refused to communicate with him, they were seized and scourged, and the sacred elements violently thrust into their mouths. The church at Hadrianople consisted chiefly of Athanasians, and the sufferings which they underwent in consequence were great. Several of the clergy were beheaded, Lucius their bishop twice loaded with chains and sent into exile, where he died, while three other bishops of the neighbourhood were banished by an imperial edict. Throughout the whole course of the lengthened persecution which was carried on against Athanasius, his followers everywhere, but especially at Alexandria, were subjected to constant suffering; and when at last he was driven into the wilderness of the Thebaid, then inhabited by the monastic followers of Paul and Anthony, the Athanasians were also involved in the trials of their leader and champion. "Thirty of them," says Dr. Newman, in his 'Arians of the Fourth Century,' "were banished, ninety were deprived of their churches; and many of the inferior clergy suffered with them. Sickness and death were the ordinary result of such hardships as exile afforded; but direct violence in good measure superseded a lingering and uncertain vengeance. George, the representative of the Arians, led the way in a course of horrors, which he carried through all ranks and professions of the Catholic people; and the Jews and heathen of Alexandria, sympathizing in his brutality, submitted themselves to his guidance, and enabled him to extend the range of his crimes in every direction. Houses were pillaged, churches were burned, or subjected to the most loathsome profanations, and cemeteries were ransacked. On the week after Whitsuntide, George

himself surprised a congregation which had refused to communicate with him. He brought out some of the consecrated virgins, and threatened them with death by burning, unless they forthwith turned Arians. On perceiving their constancy of purpose, he stripped them of their garments, and beat them so barbarously on the face, that for some time afterwards their features could not be distinguished. Of the men, forty were scourged; some died of their wounds, the rest were banished. This is one out of many notorious facts, publicly declared at the time, and uncontradicted; and which were not merely the unauthorized excesses of an uneducated Cappadocian, but recognized by the Arian body as their own, in a state paper from the Imperial Court, and perpetrated for the maintenance of the peace of the church, and of a good understanding among all who agreed in the authority of the sacred Scriptures."

The term ATHANASIANS, however, is not limited to the immediate followers of Athanasius himself, but is also applied to all who hold his doctrines, as they are embodied in what is usually termed the ATHANASIAN CREED (see next article).

ATHANASIAN CREED, a formulary or confession of faith which was for a long time supposed to have been drawn up by Athanasius in the fourth century, to vindicate himself against the calumnies of the Arians. Vossius was the first who ventured to impugn the generally received notions on the subject; alleging that the creed which bears the name of Athanasius was not the production of the bishop of Alexandria, but was originally written in Latin by a Latin author, not earlier probably than A. D. 600, and never quoted as the creed of Athanasius before it was so cited by the legates of Pope Gregory IX., in A. D. 1233. Archbishop Usher denies the correctness of this last assertion of Vossius, and maintains that it was attributed to Athanasius at a much earlier period. Quesnel, the French Jansenist, dates the origin of this creed in the fifth century, and ascribes it to Virgilius Tapsensis, an African divine. The document was acknowledged in France about A. D. 670, and received in Spain and Germany about the same period. There is evidence that it was sung in the churches in England a century earlier. In some parts of Italy it was known in A. D. 960, and was received at Rome about A. D. 930. The Greek and Oriental churches refuse to acknowledge this symbol, but in Russia, and in several other districts which belong to the Eastern Church, it is received, though never read in public.

A very learned Critical History of the Athanasian creed has been written by Dr. Waterland, in which he attempts to prove, that it must have been composed earlier than the days of Nestorius, and before the council of Ephesus A. D. 431. The author of it he imagines to have been Hilary, bishop of Arles, a distinguished prelate of the Gallican church. Among the various reasons on which Dr. Waterland founds his opinion, the only one which

has any force, is the fact which he adduces from the life of Hilary, that an Exposition of the creed had been written by that author, and, besides, he alleges that there is a great resemblance in style between the Athanasian creed and the rest of the works of the bishop of Arles. These, however, are but slender grounds on which to impute the authorship of the creed to a Gallican bishop.

The Athanasian creed is found in the Prayer-Book of the Church of England, and is not only required to be repeated, but the eighth of the Thirty-Nine Articles, which is subscribed by every minister of that church states, "The three creeds, Nicene creed, Athanasius's creed, and that which is commonly called the Apostles' creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture." The Athanasian creed is as follows: "Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity: Neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three eternals: but one eternal. As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty. And yet they are not three Almighties: but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods: but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords: but one Lord. For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord, so are we forbidden by the Catholic Religion to say, There be three Gods, or three Lords. The Father is made of none: neither created, nor begotten. The Son is of the Father alone: not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers: one Son, not three Sons: one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore, or after other: none is greater, or less than another; But the whole three Persons are co-eternal to-

gether, and co-equal. So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped. He therefore that will be saved, must thus think of the Trinity. Furthermore, it is necessary to everlasting salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world; Perfect God, and perfect man: of a reasonable soul and human flesh subsisting; Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood. Who although he be God and Man, yet he is not two, but one Christ; One; not by conversion of the Godhead into flesh, but by taking of the Manhood into God; One altogether; not by confusion of Substance, but by unity of Person. For as the reasonable soul and flesh is one man: so God and Man is one Christ; Who suffered for our salvation: descended into hell, rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies: and shall give account for their own works. And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire. This is the Catholic Faith: which except a man believe faithfully, he cannot be saved. Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen."

From the whole tenor of this document, it is plain that it has been designed to oppose the Arian and Sabellian heresies, laying down the catholic or orthodox doctrine on the person of Christ. The Sabellians considered the Father, Son, and Holy Spirit as one in person. This was confounding the persons of the Godhead. The Arians considered them as differing in essence, and thus as three beings. This was dividing the substance. Against these two errors was the creed framed. The orthodox doctrine as laid down in it, is believed by all Trinitarians of the present day; but exception has sometimes been taken to the scholastic language in which the doctrines are expressed. This creed, indeed, is altogether omitted in the Service-Book of the Protestant Episcopal Church in America. The chief objections against it, however, are founded on what are called its damnatory clauses, those in which it denounces eternal damnation against those who do not believe the Catholic faith as there stated. Many divines of the Church of England coincide entirely in sentiment with Dr. Prettyman, in his 'Elements of Theology,' where he says, "We know that different persons have deduced different and even opposite doctrines from the words of Scripture, and consequently

there must be many errors among Christians; but since the gospel nowhere informs us what degree of error will exclude from eternal happiness, I am ready to acknowledge, that, in my judgment, notwithstanding the authority of former times, our church would have acted more wisely, and more consistently with its general principles of mildness and toleration, if it had not adopted the damnatory clauses of the Athanasian creed. Though I firmly believe, that the doctrines of this creed are all founded in Scripture, I cannot but conceive it to be both unnecessary and presumptuous to say, that 'except every one do keep them whole and undefiled, without doubt he shall perish everlastingly.'" In any human composition whatever, it is utterly inconsistent with that modesty and humility which ought ever to characterize the productions of Christian men, to pronounce anathemas upon those who may differ in sentiment from them, however widely. See CONFES-SION, CREED.

ATHARID, the name given to Mercury, one of the planets worshipped by the ancient Arabians.

ATHEISTS (Gr. *a*, not, *theos*, God), those who deny the existence of the Divine Being. However repugnant such a bold and presumptuous negation is to the sentiments and feelings of mankind generally, atheists have existed probably in every age of the world. The existence of practical atheists, who live and act as if there were no God, is readily admitted; but it has not unfrequently been regarded as a point which may well be doubted, whether a true speculative atheist has ever existed, or could possibly exist. On this point it may be observed, that there is an explicit and openly avowed atheism, and there is also a constructive or implied atheism; the former involving a formal denial of the existence of God; the latter involving sentiments, which, if not by the author himself, at all events by others, are regarded as amounting to the denial of the Divine existence, or necessarily leading to it, though they do not formally express it. Of these two species of atheism, it is the former alone, the explicit and avowed atheism, whose existence has been doubted and even denied by many wise and good men, both in ancient and modern times. Lord Bacon, in his 'Essay on Atheism,' uses these strong words: "I had rather believe all the fables in the legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind; and, therefore, God never wrought miracles to convince atheism, because his ordinary works convince it." By this illustrious thinker atheism was looked upon as "joined and combined with folly and ignorance." Dr. Arnold again more recently declares, "I confess that I believe conscientious atheism not to exist;" and the French philosopher, M. Cousin, pronounces atheism to be impossible. Nay, more, some of the most eminent infidel writers, in modern times, loudly proclaim their denial of the existence of true atheism, by which, however, they evidently mean nothing more

than the denial of the existence of an active principle in nature. To deny a personal, living God, has, in the view of many infidels, no title to be regarded as atheism, provided only a first cause be admitted, even though that cause should be matter itself.

From the altered aspect which the argument of infidels has in more recent times assumed, it becomes necessary that atheism, as opposed to theism, should be more strictly and specifically defined as the disbelief or denial of the existence, providence, and government of a living, personal, and holy God. Dr. James Buchanan, in his able, lucid, and conclusive work, 'Faith in God, and modern Atheism compared,' ranges the varieties of atheism under four classes. 1. The Aristotelian hypothesis, which asserts the present order of nature, or the world as now constituted, to have existed from eternity, and that it will never have an end. 2. The Epicurean hypothesis, which asserts the eternal existence of matter and motion, and attributes the origin of the world, either with Epicurus, to a fortuitous concourse of atoms, or with some modern writers, to a law of progressive development. 3. The Stoical system, which affirms the co-existence and co-eternity of God and the world, representing God as the soul of the world superior to matter, but neither anterior to it nor independent of it, and subject, as matter itself is, to the laws of necessity and fate. 4. The Pantheistic hypothesis, which denies the distinction between God and the world, and affirms that all is God, and God is all. In this view the universe is God, and God is the universe.

These four theories or schemes of atheism have, at various times, attempted to destroy the belief in a living personal God, substituting other objects in His place, and dethroning Him from the government of the universe. The origin of all the forms which atheism has ever assumed, is to be found in the depravity of the human heart. Man does not like to retain God in his knowledge. He loves darkness rather than light, because his deeds are evil, and, therefore, he says in his heart, even when he dares not utter it with his lips, There is no God. But while the ultimate cause of this, and every other species of infidelity, is to be traced to the native deceitfulness and desperate wickedness of the heart of man, there are certain proximate causes of atheism which it is impossible to overlook. On this subject Dr. Buchanan remarks, "Among the incidental occasions of atheism, we might mention a defective, because irreligious education in early life,—the influence of ungodly example and profane converse,—and the authority of a few great names in literature or science which have become associated with the cause of infidelity; and among the plausible pretexts for atheism, we might mention the inconsistencies of professed believers, and especially of the clergy,—the divided state of the religious world as indicated by the multiplicity of sects,—the bitter-

ness of religious controversy,—the supposed opposition of the Church to the progress of science, and the extension of civil and religious liberty,—and the gross superstitions which have been incorporated with Christianity itself in some of the oldest and most powerful states of Europe." Of all these incidental causes of atheism, the last-mentioned is undoubtedly the most powerful; and, accordingly, the boldest and most unblushing atheists have been found in those countries of Europe where papal superstition has most extensively prevailed.

Atheists, however, have never been so far agreed as to constitute themselves into a sect or denomination like other religionists. This may have partly arisen from the negative character of their belief; but still more, perhaps, from a secret conviction that their principles were scarcely possessed of sufficient consistency and coherence to assume the form of a creed. Of all the religious sects which have ever appeared in the history of the world, the strangest probably would be a sect of atheists denying the very God that made them, and professing their belief in all unbelief. This would be the most monstrous combination of negative thinkers that it is possible to conceive. In one country, and at one period, we find atheism pervading the masses. We refer to the first French Revolution, in the end of the last century. "In one country," says the eloquent Robert Hall of Leicester, "and that the centre of Christendom, revelation underwent a total eclipse, while atheism, performing on a darkened theatre its strange and fearful tragedy, confounded the first elements of society, blended every age, rank, and sex, in indiscriminate proscription and massacre, and convulsed all Europe to its centre; that the imperishable memorial of these events might teach the last generations of mankind to consider religion as the pillar of society, the safeguard of nations, the parent of social order, which alone has power to curb the fury of the passions, and secure to every one his rights; to the laborious the reward of their industry, to the rich the enjoyment of their wealth, to nobles the preservation of their honours, and to princes the stability of their thrones." At still greater length Dr. Sprague of America describes the state of France during the reign of atheism. "The great jubilee of atheism was the French Revolution. Then her volcanic fires, which had been silently accumulating while the world was asleep, broke forth with the fury of a long imprisoned element, and converted a whole country, for a time, into one burning field of desolation. It was just when France decreed that she was without a God, and that she would have none; when she inscribed upon her tomb-stones and upon the gates of her sepulchres, 'Death an eternal sleep;' when she caused atheism to ride in triumph in all her high places, and hunted Christianity into the caves and dens of the earth;—it was just then that her blood flowed like a river, and the guillotine rested not from

its work day nor night. I need not tell you how suspicion took the place of confidence; how every thing that is kindly and generous in the human heart withered away, and every thing that is selfish, and base, and cruel, grew rank and flourishing; how the tenderest relations of life lost all their sacredness, and the heart's blood was often let out by the hand which was pledged to offices of friendship; how suicide multiplied its victims by thousands, as if it were on a race with the guillotine; how the last vestige of domestic happiness was blotted out, and law, and order, and civilization, were entombed, and every man trembled at the touch of his fellow-man, lest the next moment a dagger should be plunged into his bosom. It was as if the heavens were pouring down torrents of blood; as if the earth were heaving forth surges of fire; as if the atmosphere were impregnated with the elements of death, while the reign of atheism lasted. Other nations saw the smoke of the torment, as it ascended up, and trembled lest upon them also the day of vengeance was about to open."

"This," as Mr. Hall observes, "was the first attempt which has ever been witnessed on an extensive scale, to establish the principles of atheism, the first effort which history has recorded to disannul and extinguish the belief of all superior powers." The grand experiment, however, miserably failed. The popular mind shrunk from the hideous system, when they saw it in full operation, and the very convention which had decreed by public enactment that there is no God, was compelled, with equal formality, to recognise his existence. Thus brief, though fraught with fearful calamities, was the reign of atheism in France, at an era of wild revolutionary frenzy.

Atheism being strictly a negative system, its adherents wisely limit themselves to bold assertion instead of argument. From the very nature of the case, it is impossible that they can clearly and conclusively establish their position, that there is no God. On this point, the reasoning of John Foster is irresistible. "The wonder turns on the great process by which a man could grow to the immense intelligence that can know that there is no God. What ages and what lights are requisite for THIS attainment! This intelligence involves the very attributes of divinity while a God is denied. For, unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a deity by which even *he* would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be, that there is a God. If he cannot, with certainty, assign the

cause of all that exists, that cause may be a God. If he does not know everything that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes another deity by being one himself, he cannot know that the Being whose existence he rejects, does not exist. But he must *know* that he does not exist, else he deserves equal contempt and compassion for the temerity with which he firmly avows his rejection, and acts accordingly." This apparently irrefragable argument, the Secularists, as they call themselves, of our day, endeavour most ingeniously to obviate and do away with, by taking up quite a different position from that which has been hitherto assumed by the atheists of other times. They no longer dogmatically assert that there is no God, admitting with Foster, that this would be to lay claim to infinite knowledge; but they content themselves with the assertion, that the evidence alleged for the existence of a Supreme Being independent of Nature is insufficient. "The atheist," say they, "does not labour to demonstrate that there is no God; but he labours to demonstrate that there is no adequate proof of there being one. He does not positively affirm that God is not; but he affirms the lack of evidence for the position that God is. Judging from the tendency and effect of his arguments, an atheist does not appear positively to refuse that a God may be; but he insists that He has not discovered himself, whether by the utterance of His voice in audible revelation, or by the impress of His hand upon visible nature. His verdict on the doctrine of a God is only that it is not proven; it is not that it is disproven. He is but an atheist: he is not an antitheist." This is precisely the attitude, in regard to the question of the Divine existence, which has been assumed by the modern Secularists, as represented by Mr. Holyoake, the ablest and most acute writer belonging to the party. With apparent modesty, this author refuses to go the length of asserting that there is not, or even that there may not be a God, but he simply declares that no valid evidence has yet been adduced to prove that God exists. With strange inconsistency, however, Mr. Holyoake elsewhere dogmatically affirms, "Most decidedly I believe that the present order of nature is insufficient to prove the existence of an intelligent Creator;" and again, "no imaginable order, no contrivance, however mechanical, precise, or clear, would be sufficient to prove it." The author of such statements as these is plainly attempting to foreclose all argument for the existence of a God as impossible. Such presumption is not to be reasoned with, but to be pitied. Evidence may be adduced of the strongest and the most resistless character, but no imaginable extent of it will convince this unbeliever. The fearful, overwhelming responsibility of such a man's position it is impossible fully to conceive. "Man is not to blame," says Dr. Chalmers in his 'Natural Theology,' "if an

atheist, because of the want of proof. But he is to blame, if an atheist, because he has shut his eyes. He is not to blame that the evidence for a God has not been seen by him, if no such evidence there were within the field of his observation. But he is to blame, if the evidence have not been seen, because he turned away his attention from it. That the question of a God may lie unresolved in his mind, all he has to do is to refuse a hearing to the question. He may abide without the conviction of a God if he so choose. But this his choice is matter of condemnation. To resist God after that he is known, is criminality towards him; but to be satisfied that he should remain unknown, is like criminality towards him. There is a moral perversity of spirit with him who is willing, in the midst of many objects of gratification, that there should not be one object of gratitude. It is thus that, even in the ignorance of God, there may be a responsibility towards God. The Discerner of the heart sees, whether, for the blessings innumerable wherewith he has strewed the path of every man, he be treated, like the unknown benefactor who was diligently sought, or like the unknown benefactor who was never cared for. In respect, at least of desire after God, the same distinction of character may be observed between one man and another—whether God be wrapt in mystery, or stand forth in full development to our world. Even though a mantle of deepest obscurity lay over the question of his existence, this would not efface the distinction, between the piety on the one hand which laboured and aspired after him, and the impiety upon the other, which never missed the evidence that it did not care for, and so grovelled in the midst of its own sensuality and selfishness. The eye of a heavenly witness is upon all these varieties; and thus, whether it be darkness or whether it be dislike which hath caused a people to be ignorant of God, there is with him a clear principle of judgment, that he can extend even to the outfields of atheism."

Mr. Holyoake boldly alleges that it is impossible satisfactorily to prove that God is, but happily we are so constituted, that it is impossible satisfactorily to prove that God is not. There is an intellectual instinct or first principle in the mind of every man, which compels him to recognise a Great First Cause from which all things had their origin. This is one of the primary beliefs of man. But, as Dr. Godwin asks in his 'Lectures on the Atheistic Controversy,' "What has atheism to teach but mere negations?—that there is no First Cause, no Creator, no intention in all the beautiful and beneficial arrangements of nature; that there is no such thing as mind or spirit in the universe; no God, no angel, no hereafter for man, no future judgment, no heaven or hell, no rewards for virtue or punishments for vice beyond this life. Its object is, in fact, to teach men to disbelieve what all ages have believed."

There are two modes of conducting the argument for the Divine existence, in opposition to the

atheists—the *a priori* and the *a posteriori*—the one demonstrating that God necessarily must be, and the other proving that God is. The consideration of the nature and force of these two species of argument for the being of a God, belongs more properly to the article THEISTS (which see). The Scriptures never argue the subject of the existence of the Divine Being, but uniformly take it for granted. Thus, in the opening verse of the Bible we are told, "In the beginning God created the heavens and the earth," a statement which assumes that God is, and simply announces him as the Creator of the universe. And when the atheist is noticed in the Sacred Volume, his creed is stamped with the character of consummate folly, and declared to have its origin in the heart rather than the head. "The fool hath said in his heart, there is no God." His moral discernment is perverted by sin, and therefore he shuts his eyes upon the light, and surrenders himself to a state of utter and irremediable darkness.

ATHENA, one of the principal deities of the ancient Greeks. She is said to have sprung from the head of Zeus in full armour. Herodotus makes her only the adopted daughter of Zeus, following the Libyan tradition as to her being born of Poseidon and Tritonis. Various districts of Greece claimed to be her birthplace. In her character, as she is represented by the ancient writers, there is a combination of power and wisdom. She presided over states and their political arrangements. She was the goddess, also, of agriculture, and the inventor of various agricultural implements, particularly the plough and the rake; besides instructing the people in several agricultural processes. Athena is also said to have invented several musical instruments, as the flute and the trumpet; and various useful arts, more especially those which are adapted to females. In short, she was the goddess of all wisdom, and knowledge, and skill. The Athenians regarded her as the patron of their state, and to her they believed themselves indebted for their celebrated council called AREIOPAGUS (which see). Both the internal arrangements and the outward defence of the state were under her protection and influence. To her, heroes owe their safety in battle. In the Trojan war she took part with the Greeks.

Athena was worshipped throughout all Greece. In Attica she was viewed as the national goddess both of the city and the country. The animals offered in sacrifice to her were usually bulls, rams, and cows. Among trees, the olive was sacred to her; and among living creatures, the owl, the cock, and the serpent. Among the Romans *Athena* was called *Minerva*.

ATHENÆA, a festival held in honour of *Athena* (see previous article) among the ancient Greeks. See PANATHENÆA.

ATHINGANIANS (Gr. *a*, not, *thingo*, to touch), a Christian sect identified in the Byzantine historians with the PAULICIANS (which see). The name is

probably derived from the idea imputed to them, of imitating the Gnostics or Manicheans, in regarding many things as unclean, and therefore not touching them. This sect had its principal seat in the city of Amorion, in Upper Phrygia, where many Jews resided; and, accordingly, Neander traces its origin to a mixture of Judaism and Christianity—an opinion which is so far sanctioned by the practice of the sect in mixing baptism with the observance of all the rites of Judaism except circumcision. It is quite possible that some remains of the older Judaizing Christians, against whom the apostle Paul warns the Colossians (ii. 21), may have continued in Phrygia down to the tenth century, when the Byzantine historians speak of them as existing. This sect had the merit of refusing to take any part in the abuses of the times, especially in image-worship, and in veneration of the cross, and of the hierarchy of the reigning party.

ATHOCIANS, a Christian sect which arose in the third century, who maintained the mortality of the soul. They are probably the same with the ARABICI or ARABIANS (which see).

ATHOR, or ATHYR, an ancient Egyptian goddess, regarded by the great Etymologicon as the Venus of the Egyptians, in whose honour, Strabo tells us, a sacred cow was fed at Momemphis. Athyri is mentioned by Plutarch among the different names of Isis.

ATHOS MOUNT (MONKS OF). This mountain in Greece is situated in Chalcidia, and, from the number of monasteries which have been built upon its sides, as well as from its being a frequent resort of devout pilgrims, it long ago received the name of the Holy mountain, which it retains to this day. Before the Greek revolution, there were about five thousand Greek monks or CALOYERS (which see) resident on this mountain. They lead a life of celibacy, and are generally of the order of St. Basil. The number of monasteries amounts to somewhere about twenty, but several of them are in ruins, and only three or four are maintained in splendour. All the monasteries on Mount Athos derive their support from estates which belong to them in Macedonia, Thessaly, and other parts of Greece, and are superintended by persons connected with the order. The whole of these superintendents, amounting in number to 1,200, were suddenly seized by the Turks in 1822, and, without any apparent reason, cruelly put to death. The great mass of the Greek monks of Mount Athos are quite illiterate, being only required to make the sign of the cross, and to perform readily the *Metanoiai*, that is, their prostrations after the recital of some particular psalms, with the *Gloria Patri* at the end of them. Some of these monks are required to repeat their *Metanoiai* three hundred times every twenty-four hours, unless indisposed, and, in this case, a priest must discharge the duty instead of them. The Caloyers of Mount Athos have a steel collar with a cross appended to it of about seven or

eight pounds weight. This collar, which is used on the admission of a new monk into their order, is alleged to have belonged to St. Athanasius, who lived in the ninth century, and who procured the foundation of one of their principal convents called *Lauron*. The cell of this saint, and the white marble stone on which he was wont to say his prayers, are pointed out as curiosities, the stone having a cavity in it of about four or five inches deep, occasioned, it is said, by the saint kneeling so frequently upon it. The residence of monks upon the Holy mountain must have been of great antiquity; it is supposed that it was probably selected as a seat for monasteries about the reign of Constantine the Great, in the fourth century.

ATHOUAF, a name given by the Mohammedans to the procession made by pilgrims seven times round the Kaaba or black stone, in the Beitullah or temple of Mecca, during the fast of RAMADHAN (which see).

ATHOUS, a surname of Zeus, derived from Mount Athos, on which he had a temple dedicated to his worship.

ATLAS, a deity among the ancient Greeks, alleged by Hesiod to be a son of Japetus and Clymene. He is spoken of in Homer's *Odyssey* as bearing up the pillars both of earth and heaven; which has by some writers been supposed to be a figurative representation, denoting that Atlas was skilled in astronomy, and first taught that the earth was in the form of a globe. He is generally supposed to have been in the north-western part of Africa; hence there is still a range of mountains in that region which bears his name.

ATOCHA (OUR LADY OF), a name given to the Virgin Mary, under which she has a chapel dedicated to her at Madrid. She is said to perform as many miracles there as at any other of her chapels. She is represented in the dress of a widow, with a chaplet in her hands, and on festival days she is crowned with the sun, and decked out with the finest garments, adorned with the richest jewels. The chapel is lighted up, according to accounts, with a hundred gold and silver lamps. See MARY, VIRGIN.

ATOMISTS, a sect of philosophers in ancient Greece, who have not without good cause been ranked as atheists. The originator of the system seems to have been Leucippus; it was carried out, however, to a more complete systematic form by Democritus. The fundamental principle of the system was the eternal existence of matter in the form of an infinite number of atoms existing in infinite space. Anaxagoras, and the earlier school of Atomists, had taught also the eternity of matter in the form of atoms, but for the construction of worlds they considered a controlling power to be necessary, which was Mind or Intelligence. In the hands of Democritus, however, followed by Epicurus, Mind disappears, and Matter alone is considered as really existing. It is by indefinite combinations of atoms

that the different forms of objects are brought about. Even our own perception of outward objects, which we generally regard as strictly mental in its character, is explained by this system on a strangely materialistic hypothesis. All things are said to be constantly throwing off images of themselves, which after assimilating to themselves the surrounding air, enter the soul by the pores of the sensitive organ. The eye, for example, to use the illustration of Mr. Lewes, is composed of aqueous humours; and water sees. But how does water see? It is diaphanous, and receives the image of whatever is presented to it. The very soul itself, according to Democritus, was composed of the finest fire-atoms, and all its knowledge was derived from actual corporeal contact through the impressions made by external objects upon the outward senses. All knowledge was in his view *phenomenal*, to employ the language of Kant, and hence he regarded all human knowledge as uncertain, being not absolutely, but only relatively true. All nature, on the Atomic hypothesis, consists of a *plenum* and a *vacuum*; the plenum consisting of elementary particles, the infinite number of which are homogeneous in quality, but heterogeneous in form. As like attracts like, these particles combining together form real things and beings. Thus all idea of a Divine Creator is superseded. The Atomic philosophers of antiquity are to be carefully distinguished from the Atomic philosophers of our day, who teach the law of definite proportions, and thus, instead of giving countenance to the atheistic doctrine, adduce an additional and very powerful argument for the existence of a God, drawn from the laws and collocations of matter.

ATONEMENT CONTROVERSY. It has been the belief of the Christian world from the earliest ages, that the death of Christ was propitiatory in its character, or in other words, was designed to be, and actually was, an atonement for sin, a sacrifice offered up to satisfy Divine justice, and reconcile sinners to God. In this view, all the great denominations into which the Christian world has been divided are agreed. We refer to the Eastern and Western Churches, Romanists and Protestants, Calvinists and Arminians. This generally received doctrine, however, has been disputed by the Socinians, who deny the divinity of Christ, and, therefore, endeavour to fritter away the doctrine of atonement. Their belief on this latter point may be thus summarily described. "The great object of the mission and death of Christ, was to give the fullest proof of a state of retribution, in order to supply the strongest motives to virtue; and the making an express regard to the doctrine of a resurrection to immortal life, the principal sanction of the laws of virtue, is an advantage peculiar to Christianity. By this advantage the gospel reforms the world, and the remission of sin is consequent on reformation. For although there are some texts in which the pardon of sin seems to be represented as dispensed in consideration of the suf-

ferings, the merits, the resurrection, the life or the obedience of Christ, we cannot but conclude, upon a careful examination, that all those views of it are partial representations, and that, according to the plain general tenor of Scripture, the pardon of sin is in reality always dispensed by the free mercy of God, upon account of man's personal virtue, a penitent upright heart, and a reformed exemplary life, without regard to the sufferings or merit of any being whatever." By such a melancholy perversion of the whole Christian scheme, the Socinians contrive to get quit of the propitiatory character of Christ's death, making it nothing more than an attestation of the truth of His doctrine, and that He might obtain the power of imparting the forgiveness of sins.

Between the Socinian and the catholic view of the atonement, there lies what has been called the Middle scheme, which agrees with the Socinian in rejecting the atonement, but at the same time admits the orthodox or catholic view, so far as to maintain that it hath pleased God to promise forgiveness through the mediation of Christ. This opinion is held by a party, who do not consider Christ as the eternal and consubstantial Son of God, but as the first and most glorious of created beings, by whom the world was made. Accordingly, they rest the mediation of Christ not upon an atonement, but upon His intercession. The same objection, it is obvious, lies against this theory, as against the Socinian, that it does not satisfactorily account for the sufferings of an innocent person. Why did Jesus Christ, though free according to both theories from all guilt, whether personal or imputed, endure such sufferings as we know he underwent by Divine appointment? This is of itself a testing question, which shows the utter insufficiency both of the Socinian and the middle scheme. The truth is, that among all nations, and in all ages, the idea of atonement has prevailed, as is clearly manifest from the extent to which sacrifices have been offered, with the express object of propitiating the Divine Being; and these consisting not of irrational animals merely, but in many instances of human beings. And what principle is more indelibly impressed on every page of the Old Testament than that, "without shedding of blood there is no remission of sins." In the plainest language, besides, the Scriptures assert the death of Christ to have been an atonement for sins. Thus it is said in words which one would think it is impossible to misunderstand or mistake, Eph. v. 2, "He gave Himself for us an offering and a sacrifice to God for a sweet-smelling savour;" 1 John ii. 2, "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world;" Rom. v. 10, "By his death we are reconciled to God;" Rev. v. 9, "He has redeemed us to God by His blood." These explicit statements, even the Socinian himself cannot deny, and he is driven to the strange expedient of asserting that Christ was only a metaphori-

cal priest, and that his sacrifice was a metaphorical sacrifice, and consequently his redemption which he hath purchased for his people must be only a metaphorical redemption, that is, no redemption at all.

The Swedenborgians regard Christ's sufferings as having been endured on his own account, not on ours; and accordingly they refuse to admit the doctrine of the imputation of His righteousness. The modern Universalists affirm that the word atonement in Scripture language simply denotes reconciliation, and that Christ died merely to convince mankind of the immutability of God's universal saving love. It is painful to observe the loose views which have been promulgated by various theological writers on the subject for a century past. Thus Dr. Taylor of Norwich, in his writings, alleges, "By the blood of Christ, God discharges us from guilt, because the blood of Christ is the most powerful means of freeing us from the pollution and the power of sin." The propitiatory view of the atonement is thus entirely lost sight of, and its whole efficacy in the salvation of the soul is reduced to a mere moral influence. And to make it the more obvious that such is his opinion of the *modus operandi* of the atonement, he tells us in plain language, that by "the blood of Christ" is meant "his perfect obedience and goodness." Dr. Priestley went so far as to deny that the doctrine of atonement formed a part of the Christian scheme. A class of writers again, among whom are to be ranked Drs. Price, Whitby, and Macknight, while they admit the reality of the atonement, deny that it had any efficacy in itself to satisfy the demands of Divine justice, but derives all its effect from the Divine appointment. According to this hypothesis, God might have saved sinners if He had so pleased without an atonement, and there is no necessary connection between the death of Christ and the pardon of the sinner. Thus the bearing of Christ's divinity upon his sacrifice is entirely lost sight of. This theory "imports," to use the language of Dr. Dick in his 'Lectures on Theology,' "that the mission of Christ was gratuitous in every sense; that without any sufficient reason he was subjected to sorrow and death; that there has been a theatrical display of the severity of Divine justice, to persuade us that it is inflexible and inexorable, while it would not have been dishonoured, although sin had been permitted to pass with impunity; and that the love of God is not so wonderful as we were wont to believe, because its greatest gift might have been withheld without at all hindering our salvation." The fact that such consequences as these flow naturally from this theory may well warrant us in rejecting it, more especially as it derives not the slightest support from the sacred writings.

The question on the subject of the atonement, which more than any other has given rise to controversy among divines, regards the extent of its efficacy, whether it reached to all men, or to those only who were given to Christ by the Father. The Pela-

gians and Arminians maintain the former view, while Calvinists as strenuously maintain the latter. Another party has arisen of late years, who allege not only that Christ died for all men, but that in consequence of his death all men are actually pardoned. The natural inference from such a doctrine is, that if all men are pardoned, then all men must be saved, but to prevent such an inference being drawn, it is alleged that no man's pardon will be of any avail to him unless he believes that he is pardoned. Such a belief, according to this theory, cannot fail to belong to every man, seeing the conclusion necessarily follows that each individual man in virtue of being a man is pardoned. To remove this obvious difficulty, it is asserted, that we shall not enjoy the benefit of the pardon unless, in addition to our faith, we are sanctified by our faith. Thus our final salvation is made to depend upon our own holiness, and not exclusively upon the atonement of the Lord Jesus Christ.

The Arminian view of the extent of the atonement is somewhat different from the theory just explained. It teaches no doubt that Christ died for all, but the ground of this is stated to be, that in consequence of the death of Christ a dispensation of grace has been established under which all men are placed; a new covenant is made with them which promises eternal life to sincere instead of perfect obedience; and such assistance is afforded to them, as if rightly improved will enable them to work out their salvation. This theory in all its parts is decidedly opposed to the Word of God. From beginning to end it is a human device to support a favourite notion. The dispensation under which men are supposed to be placed in consequence of the death of Christ, is one which substitutes sincere though imperfect, instead of perfect obedience, thus giving countenance to the absurd principle that the Divine Being can depart from the strictness and purity of his holy law, and thus belie the essential holiness of his nature. No covenant involving any such erroneous principle is to be found in the Bible.

As to the limited extent of the atonement, the language of the New Testament is explicit. Our Lord himself says, John x. 15, "I lay down my life for the sheep;" and explaining who his sheep are, he says, "My sheep hear my voice, and I know them, and they follow me; I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." It is plain then from a comparison of these passages, that Christ died for His people only, whom He terms His sheep, and for whom peculiar privileges are reserved. It is admitted on all hands, however, that there are passages in the New Testament which seem at first sight to convey the impression that Christ died for all. Thus in John i. 29, it is said, "Behold the Lamb of God which taketh away the sins of the world;" and Jesus is declared in 1 John ii. 2, to be "the propitiation for the sins of the whole world." The

world, however, in these and other places, must not be understood as denoting all mankind, but the nations in general, as distinguished from the Jews. Again, we find in 2 Cor. v. 15, the apparently unlimited statement that "Christ died for all," but immediately after the statement is limited by the words, "that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again;" thus showing that by the word "all" in the first clause, is meant not all mankind, but all who live through Christ. In the same way all those expressions, which are apparently unlimited and universal throughout the Bible, must be carefully interpreted in connection with other passages, which bear upon the same subject, keeping always in view the well-known and admitted rule of interpretation, that the universal statement is to be explained by the limited, and not the limited by the universal. On the two classes of texts to which we refer, Dr. Candlish makes the following remarks. "There is this general difference between the two classes of texts—those which seem to assert a general, and those which rather point to a restricted and limited, reference, in the atoning work of Christ—that while the former easily admit of a clear and consistent interpretation, such as makes them harmonize with the doctrine which, at first sight, they might be supposed to contradict, it is altogether otherwise with the latter; it can only be by a process of distortion—by their being made to suffer violence—that they can be so explained away as to become even neutral in the controversy. It is remarkable, accordingly, that the opponents of the Calvinistic view rarely, if ever, apply themselves to the task of showing what fair construction may be put, according to their theory, on the texts usually cited against them. They think it enough simply to collect an array of texts which, when uttered in single notes, give a sound similar to that of their own trumpet; and although we undertake to prove, in every instance, that the sound, even taken alone, is, at the least, a very uncertain one, and that, when combined and blended with the sounds of other notes in the same bar or clef, the general result of the harmonized melody is such as to chime in with the strain which we think we find elsewhere—they are very slow in dealing thus with the texts quoted on the other side. But it is surely as incumbent upon them to explain how the texts on our side are to be interpreted consistently with their views, as it is on us to make a corresponding attempt in regard to the texts which they claim as theirs. This, however, it would be by no means easy to do. For setting aside all partial counsel in this inquiry, and coming to the passages referred to, not for the purpose of reconciling them with any supposed 'analogy of the faith,' but exclusively bent on looking at each in the light of its own context or connection, we can scarcely fail to perceive that the assertion of a limited or restricted atonement is by no means in

them, what that of a universal redemption would have been in the other series of passages we have considered—an excrescence upon the argument in hand, not in point or to the purpose, but intrusive and embarrassing—embarrassing, we of course mean, not to the controversialist, but to the critic, in his exegesis or exposition of the particular verses under review. On the contrary, this assertion of limitation or restriction, as being the characteristic feature of Christ's work, is at the very heart of these passages—essential to the writer's or the speaker's argument or reasoning, at the time, and, indeed, essential to what he says having any meaning at all."

But the question still recurs, Is there no sense in which it can be truly alleged that Christ died for all? or, in other words, Has the world at large reaped no advantage from the sufferings and death of the Lord Jesus? In reply to this question we would remark, that there are *common* as well as *special* benefits of the death of Christ. The *common* benefits are the establishment of a dispensation of long-suffering patience and forbearance towards an ungodly world, and the introduction of a system of means and ordinances along with the common operations of the Spirit. These belong to all mankind without exception, and the possession of them lays the world under the heaviest responsibility. The *special* benefits of the death of Christ, however, are alone of a strictly saving character, and belong to His own believing people. They are His sheep, and to them alone He gives eternal life. It is the neglect of this distinction between the *common* and *special* benefits of the death of Christ which has given rise in the minds of some theologians to confused views on the doctrine of the atonement.

Another question, in connection with the atonement, has of late years given rise to considerable difference of opinion among theological writers both in Britain and America. The question refers to the design of the atonement, whether it was general or particular. The same point was discussed between the Arminians and the Calvinists in the beginning of the seventeenth century; but the form in which the question has of late presented itself is somewhat different, the doctrine of a universal atonement being now held along with the doctrine of a particular election. The question is thus stripped of its gross Arminian aspect, and presented under the more modified form of what is termed in America Hopkinsonianism. The theological lectures of Dr. Dwight, which have obtained extensive circulation on both sides of the Atlantic, have diffused very widely this plausible theory of the atonement. The ablest writer in its defence is undoubtedly the late lamented Dr. Wardlaw, who, in a work published on the subject, says, "According to this scheme the atonement was designed as a vindication, manifestation, or rather display of the righteousness of God, such as to render forgiveness and salvation consistent with the honour of that perfection of the Divine character;

leaving the Supreme Ruler and Judge in the free and sovereign exercise of the mercy in which he delights, to dispense those blessings, more or less extensively, according to the good pleasure of his will." This explanation of the matter places election posterior, in point of time, to the atonement, and assigns to the latter no greater efficacy than the rendering of the salvation of his people possible. There is no connection here between the Head Christ and his members. He had no higher object in his death, according to this theory, than the removing of all hindrances in the way of the outgoing of the Divine mercy, and thus the great work of man's redemption is robbed of that beauty and consistency in which it is set before us in the Word of God.

ATONEMENT (DAY OF), the tenth day of the seventh month, called Tisri among the Jews, or the fifth day before the Feast of Tabernacles. This was appointed by God to be a solemn yearly fast, as we find fully explained in Lev. xvi., but particularly ver. 29—34, "And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall afflict your souls by a statute for ever. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: and he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a-year. And he did as the Lord commanded Moses." On this day alone throughout the whole year was the high priest permitted to enter the holy of holies, and not without due preparation under pain of death. In the Talmud the day of atonement is styled the "Great Fasting," or sometimes "The Day." The services of the day commenced with personal preparation on the part of the high-priest. Having washed himself in water, he put on the holy linen garments with the mitre. He then led into the outer sanctuary a young bullock for a sin-offering, and a ram for a burnt-offering—both of them sacrifices for himself and his household, including, as some suppose, the whole body of priests and Levites. Having thus completed his own personal preparation, the congregation brought him two kids of the goats for a sin-offering, and one ram for a sin-offering; and these were to be offered for themselves at

the door of the tabernacle. The lot was then cast upon the two goats to ascertain which of them should be sacrificed as an offering to the Lord, and which of them should be let go for a scape-goat into the wilderness. After this he took the bullock for a sin-offering, slew it on the altar, and poured out the blood. Then taking in his hands a portion of the blood and a censer with burning incense, he passed through the holy place into the holiest of all, and sprinkled the blood on the mercy-seat seven times, to purify it from the pollution which his own sins had brought upon it during the preceding year.

Quitting the most holy place, Aaron came forth and once more stood at the altar, prepared to offer for the sins of the people. Having slain the people's sacrifice, confessing their sins over it, he passed again into the holy of holies to sprinkle the blood both upon and before the mercy-seat. With strong crying and tears he makes earnest supplication in behalf of the people, spreading out their sins before God, and imploring the Divine forgiveness. During this solemn transaction the high-priest was alone in the most holy place. He then purified the courts and the altar. The ceremony which followed was of a peculiar character. The live goat was brought forward, when the high-priest advancing laid his hands upon the head of the animal, confessing the sins of the people, and laying them as it were upon the head of the goat. It now bore the sin and the curse of Israel, and this scape-goat was forthwith sent by the hands of a fit person into the wilderness, where it was left to perish unpitied and alone, as the sin-bearing substitute of guilty Israel. The work of atonement being now completed, the high-priest put off his linen garments, and left them in the sanctuary; then having washed himself he put on his usual dress. The services of the day were concluded by the offering of burnt-offerings for himself and the people at the evening sacrifice.

The following graphic description of the whole ceremonial observed on the great day of atonement is given by Mr. Bonar, in his 'Commentary on Leviticus': "It had been a wondrous day from the very first dawn to the last streak of setting sun. At the third hour of the morning (nine o'clock) every street or way of the camp had been trodden by a people going up to peculiar service—each moving along serious and awe-struck. As many as the courts could contain enter—specially aged men and fathers of Israel; the rest stand in thousands near, or sit in groups under green bushes and on little eminences that overlook the enclosing curtains. Some are in the attitude of prayer; some are pondering the book of the law; some, like Hannah, move their lips, though no word is heard; all are ever and again glancing at the altar, and the array of the courts. Even children sit in wonder, and whisper their inquiries to their parents. The morning sacrifice is offered; the priest's bullock and ram standing by, and other victims besides. They wait in

expectation of what is to follow when the smoke of the morning lamb has melted into the clouds. They see the lots cast on the two goats, the priest enter the sanctuary with his own offering, and return amid the tremblings of Israel, who all feel that *they* are concerned in his acceptance. They see one goat slain and its blood carried in. The scape-goat is then led down their trembling ranks, out of the camp; and at length Aaron re-appears to their joy. The murmur of delight now spreads along, like the pleasant ruffling of the water's surface in the breeze of summer's evenings. The silver trumpets sound—the evening lamb is offered; Israel feels the favour of their God, and return home to rest under his shadow. 'O Lord, thou wast angry with me, but thine anger is turned away, and thou comfortest me.'

"How intensely interesting to have seen this day kept in Jerusalem! The night before, you would have seen the city become silent and still, as the sun set. No lingerers in the market; no traders; no voice of business. The watchmen that go about the city sing the penitential psalms, reminding themselves of their own and the city's secret sins, seen through the darkness by an all-seeing God; and the Levites from the temple responsively sing as they walk round the courts. As the sun rises over the Mount of Olives, none are seen in the streets; no smoke rises from any dwelling; no hum of busy noise; for no work is done on a holy convocation day. The melody of joy and health ascends from the tabernacles of the righteous. But at the hour of morning sacrifice, the city pours out its thousands, who move solemnly toward the temple, or repair to the heights of Zion's towers, or the grassy slopes of Olivet, that they may witness as well as join in all the day's devotion. They see the service proceed—they see the scape-goat led away—they see the priest come out of the holy place; and at this comforting sight every head in the vast, vast multitude is bowed in solemn thankfulness, and every heart moves the lips to a burst of joy. The trumpet for the evening sacrifice sounds; Olivet re-echoes; the people on its bosom see the city and the altar, and weep for very gladness; all know it is the hour for the evening blessing. When the sun set, an angel might have said to his fellow, 'Look upon Zion, the city of solemnities! behold, Jerusalem, a quiet habitation!'"

Such was the great Fast of Expiation appointed by the law of Moses. On this day the high-priest entered four times into the holy of holies, but if he ventured to enter a fifth time, the Jewish writers assert that he died for his presumption. He had also the privilege on this day alone of pronouncing the word JEHOVAH, the peculiar name of God, which it was unlawful for any Jew to utter except the high-priest, and that only once in the year, when he entered the most holy place on the great day of Atonement.

Since the destruction of Jerusalem, and in conse-

quence of the impossibility of offering the usual sacrifices, the Jews still observe the day of expiation, but in a very different way from that in which it was observed by their fathers. The men take a white cock and the women a white hen. They swing them three times over the priest's head, saying, This cock, or this hen, shall be a propitiation for me. Then they kill them, confessing themselves worthy of death, and cast the entrails upon the roof of the house, that some raven or other carnivorous bird may carry both them and their sins into the wilderness. The following minute account, as observed among the modern Jews in some places, though disused in others, is given by Mr. Allen, in his work on 'Modern Judaism':—

"Among the Jews in many countries it has been customary, on the ninth day, or vigil of the Fast, after they return from the morning service of the synagogue to their respective habitations, to perform a ceremony which is evidently designed as a substitute for their ancient sacrifices. The master of each house, with a cock in his hands, stands up in the midst of his family, and recites the 10th, 14th, 17th, and five following verses of the 107th Psalm; to which he adds part of the speech of Elihu in the 33d chapter of Job: 'If there be a messenger with him, an interpreter, one among a thousand to show unto man his uprightness: then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom.' Then he strikes his head with the cock three times, saying at each stroke: 'Let this cock be a commutation for me; let him be substituted in my place; let him be an atonement for me; let this cock be put to death; but let a fortunate life be vouchsafed to me and to all Israel.' Having repeated this three times, for himself, for his family, and for the strangers who are with him, he proceeds to kill the cock, which he strangles by compressing the neck with his hand, at the same time reflecting that he himself deserves to be strangled. Then he cuts the cock's throat with a knife, reflecting, during this operation, that he himself deserves to fall by the sword. In the next place, he dashes the cock on the ground, to signify that he himself deserves to be stoned. Lastly, he roasts the cock, as an acknowledgment of his own deserving to die by fire. The entrails are generally thrown upon the roof of the house. The cocks used on this occasion are, if possible, to be white; but a red one is deemed altogether unfit for the purpose. After this ceremony, they repair to the burial ground, where they recite confessions and prayers, and distribute the value of the expiatory cocks in alms to the poor. The cocks are dressed in the afternoon, and eaten before sunset."

The Fast of Atonement is more carefully observed by the modern Jews than any other part of their ritual. The first ten days of the month on which it occurs, are called "days of penitence," on which various confessions and supplications are added to

the daily prayers. The Sabbath previous to the day of Atonement is called the "Sabbath of penitence," when it is customary for the Rabbi of each synagogue to deliver a discourse on the subject of repentance. Before the Fast commences, the Jews endeavour to settle all their disputes, and thus to be at peace with one another. Some purify themselves by ablutions, and others subject themselves to voluntary scourgings. From before sunset on the ninth day of the month Tisri, till after sunset on the tenth, the strictest fasting must be observed, no kind of food being eaten, and not even a drop of water being taken. The synagogue is crowded on that day by both males and females, many being present who never attend public worship throughout the whole year. The synagogue is splendidly illuminated with wax candles, which continue to burn night and day, till the Fast is concluded. The lessons, confessions, and supplications for the day occupy more than twelve hours without intermission. At the close of the service they sound the cornet to announce that the Fast is terminated. The people then leave the synagogue firmly convinced that their sins are pardoned, and wishing one another a good year. After that, they bless the new moon, and then retire to their homes to enjoy an abundant repast.

ATRIUM (Lat., *a hall*), the name given among the early Christians to the area leading from the porch to the church. At one period it was the peculiar privilege of kings and emperors to be buried in the *atrium*; and, accordingly, Chrysostom remarks that the emperor Constantius did his father Constantine a very great honour in assigning to him a burying-place in the porch of a church. This practice continued until the sixth century, when this privilege was extended to the people generally, though they were still forbidden, both by civil and ecclesiastical law, from being buried in the interior of the churches.

ATROPOS (Gr. *a*, not, *trepo*, to turn), one of the three FATES (which see), by which, according to the ancient heathen mythology, the destiny of man is determined. The *Atropos* seems to have been that fate which cannot be avoided, and is generally represented with a pair of scales, or a sun-dial, or a cutting instrument.

ATTHAKATHA, a commentary on the sacred books of the Budhists among the Singhalese, which, until recently, was regarded as of equal authority with the text. The text was orally preserved until the reign of the Singhalese monarch Wattagamani, who reigned from B. C. 104 to B. C. 76, when it was committed to writing in the island of Ceylon. The commentary was written by Budhagosha, at the ancient city of Anurádhapura in Ceylon, A.D. 420. Mr. Hardy, in his 'Eastern Monachism,' thus refers to the Atthakatha. "When Mahindo, son of the monarch Asoka, introduced the religion of Budha into Ceylon, he carried thither in his memory the whole of the commen-

taries, and translated them into Singhalese. By Budhagosha, about A.D. 420, they were again translated from Singhalese into Pali; and it is this version alone that is now in existence, the original Pali version, and the translation into Singhalese having alike perished. These commentaries are therefore more recent than the text; and from the slight opportunities I have had of ascertaining their contents, I should infer that they abound much more with details of miraculous interposition than the Pitakas which they profess to explain. It is said in the Mahawanso, cap. xxvii., that 'all the theros and áchá-riyos (preceptors) held this compilation in the same estimation as the original text.' Not long ago, this was also acknowledged by the priesthood of Ceylon; but when the manifest errors with which it abounds were brought to their notice, they retreated from this position, and now assert that it is only the express words of Budha that they receive as undoubted truth. There is a stanza to this effect, that the words of the priesthood are good; those of the rahats are better; but those of the all-knowing are the best of all. We learn from Colebrooke, that 'it is a received and well-grounded opinion of the learned in India, that no book is altogether safe from changes and interpolations until it has been commented; but when once a gloss has been published, no fabrication could afterwards succeed; because the perpetual commentary notices every passage, and in general explains every word.'" This commentary has in more recent times lost much of its importance in the estimation of the Buddhist priests, and they generally prefer making direct reference to the text of the BANA (which see), or sacred books.

ATTINGIANS, a Christian sect mentioned by Dr. Hook in his 'Church Dictionary,' as having sprung up in the eighth century. They solemnized baptism, not with the words of institution, but with the words, "I am the living water;" and in the Lord's Supper they added the word "Take," to "Drink ye all of it."

ATTRIBUTES OF GOD. See GOD.

ATTRITION, an imperfect kind of contrition, which, according to the council of Trent, "arises from a consideration of the turpitude of sin, or from a fear of hell and punishment." Again, the 'Abridgment of Christian Doctrine,' a standard work among the Romanist laity, remarks further concerning attrition, "If it contain a detestation of sin, and hope of pardon, it is so far from being itself wicked, that though alone it justify not, yet it prepares the way to justification; and disposes us at least remotely towards obtaining God's grace in this sacrament." The doctrine of the Church of Rome then is, that attrition with the absolution of the priest will avail; but if the priest be not at hand to pronounce absolution over the dying sinner, the attrition of the latter is vain, and he must perish. This lowest degree of repentance however, this imperfect contrition, meets with no countenance from the Word of God. The

repentance which is unto life is a sorrow for sin, not on account of its temporal or even its eternal consequences, but as dishonouring to God, leading the penitent to exclaim with David, "Against Thee, Thee only have I sinned, and done this evil in Thy sight." Every other species of repentance is unto death, and cannot be accepted in the sight of a holy God. See CONTRITION, PENANCE.

ATUA, the Great Spirit among the New Zealanders, and whom they dread. They supposed that he caused sickness by coming in the form of a lizard, entering the side, and preying on the vitals. Hence they made incantations over the sick, threatening to kill and eat their deity, or to burn him to a cinder if he refused to come out.

ATYMNIOUS, a son of Zeus and Cassiopeia, who appears to have been worshipped at Cortyn in Crete.

AUDÆANS, or AUDIANS, a Christian sect which arose in the fourth century, deriving its name from Audæus or Audius, or in the Syriac from Udo, a native of Mesopotamia. He appears to have been a man of great piety and conscientiousness, and to have grieved over the worldliness which prevailed among the ecclesiastics of his time. His frequent remonstrances on this head exposed him to frequent persecution, and at length to excommunication. Thus excluded from the dominant church, he succeeded in gathering around him a party who sympathized with him in his views and feelings, and with whom he held separate meetings for spiritual edification. Finding that the new sect were rising in importance, the clergy made application to the civil power, and the Audians were visited with severe penalties, which, however, only tended to increase their numbers, and rouse popular feeling in their favour. Their ranks were now joined by several bishops and ecclesiastics of different grades, and Audius had influence enough to get himself ordained as a bishop with spiritual authority over the party. This step completed their separation from the dominant church, with whom they not only refused to hold communion, but even to join in prayer. The orthodox bishops now complained to the Emperor, who yielded so far to their representations as to banish Audius at an advanced age into Scythia. The Goths had established themselves in that remote country, and to the conversion of that people to Christianity Audius zealously directed his efforts. He built monasteries among them, ordained bishops, and succeeded in bringing not a few from paganism to the intelligent adoption of the Christian faith. The Audians are accused of having deviated in some points from sound views of the truth. Thus they were charged by their opponents, and probably not without cause, with holding the errors of the ANTHROPOMORPHITES (which see), asserting that God was possessed of a human shape, and that the expression in Gen. i. 27, "God created man in his own image," was to be interpreted literally, as implying that the body of man was framed after the shape of the

Divine Being. Another point on which the Audians differed from the dominant church was in regard to the period at which Easter was to be kept. In this matter they were Quartodecimans, holding that the Easter festival ought to be celebrated on the same day as that on which it was observed by the Jews. Thus they returned back to the ancient usage in this respect, which had been discarded by the council of Nice A. D. 325, and they accused that council of having otherwise settled the time of the Easter festival out of flattery to the Emperor Constantine, and so as to make it coincide with the day of his birth. The Audians defended their opinion on the subject by appealing to the Apostolical Constitutions. This sect, which had derived its chief influence from the persecution to which it was subjected, gradually disappeared towards the close of the fourth century.

AUDIENCE (COURT OF). This court, belonging to the Archbishop of Canterbury, was designed to take cognizance of those causes which the archbishop reserved for his own hearing. It was held at first in the Archbishop's palace, but it was afterwards removed to the consistory palace at St. Paul's. The jurisdiction of this court, however, is now vested in the Dean of Arches. See **ARCHES**, (**DEAN OF**). The Archbishop of York has also his Court of Audience.

AUDIENTES (Lat. hearing), one of the classes of catechumens in the early Christian church. They received their name from the circumstance that they were admitted to hear sermons and the Scriptures read in the church; but they were not allowed to be present at the prayers. Before the prayers of the church began, immediately after sermon, the author of the Apostolical Constitutions says that the deacon was to issue the command, *Ne quis audientium, ne quis infidelium*, Let none of the *audientes*, let none of the unbelievers be present, and straightway they left the church. The penitents were anciently divided by the church into four classes, called by the Latins, *flentes*, mourners or weepers, *audientes*, hearers, *substrati*, the substrators, and *consistentes*, the co-standers. Maldonatus divides them into three classes, the *audientes*, the *competentes*, and the *penitentes*. Suicer, who divides them into only two classes, the *audientes*, and the *competentes*, says there is no mention of the order of penitents, called hearers, before the time of Novatus; though otherwise a place for hearing the Scriptures and sermon was allowed in the church for heathens, Jews, heretics, schismatics, and the second rank of the catechumens, who upon that account were commonly termed hearers, long before the name was given to any sort of penitents as a distinct order. After it came to be applied to penitents, it was accounted the second stage of discipline when they were allowed to enter the church. Gregory Thaumaturgus assigns them their station in the *narthex*, the ante-temple, or lowest part of the church, where they stood listening to

the sermon, and were dismissed as soon as it was ended. The period of probation to which the *audientes* were subjected, depended on the different conditions of the individuals, but the council of Elvira decided generally on a period of two years.

AUDITOR, a legal officer of the Apostolical Chamber at Rome, who is immediate judge in ordinary for the trial of all causes belonging to the territory of the church, when he is appealed to. He has a right exclusive of any other to distrain the goods of those who are indebted by bond to the Apostolic chamber. He has the same power jointly with the officers of the chamber over every thing that relates to the apostolic letters, all instruments passed authentically, and bare promises made between man and man. The auditor has also a great authority, and the right of prevention in all criminal cases, and has under him a provost and several sergeants. Subordinate to him are two lieutenants civil, who are always prelates, and a lieutenant criminal, with two judges or assessors. Connected with the auditor's office are employed a number of secretaries and clerks. This post is very lucrative.

AUDUMBLA, the sacred cow of the Scandinavian mythology. It was the grandmother of Odin, and plainly meant the earth.

AUGSBURG CONFESSION, a Confession of Faith, drawn up in A. D. 1530, by Melancthon, assisted by Luther, and presented in name of the Protestant party to the diet held at Augsburg, over which the Emperor Charles V. presided. Some popish divines were appointed to examine it, and having produced their objections, a dispute arose between them and Melancthon, seconded by some of his party. This led to various modifications of the Confession, with a view to conciliate the Romanists; but all attempts to produce harmony were fruitless. The Augsburg Confession consists of twenty-eight chapters, twenty-one of which are devoted to the exhibition of the leading points of Protestant doctrine, and seven to an exposure of the errors and abuses which had led to their separation from the Church of Rome. The Confession was read at a full meeting of the diet, and signed by the Elector of Saxony, and three other princes of the German Empire. John Faber, afterwards Archbishop of Vienna, and two other Romish divines, drew up an answer to this document, which led to the production by Melancthon in 1531 of his 'Apology for the Augsburg Confession.' This Confession has since the time of Luther been received as the standard of doctrine in the Lutheran Church down to the present day. The edition of 1530 is the legitimate formula of faith, a somewhat altered edition having been published by Melancthon in 1540. A summary of the whole Confession is given by Mosheim in his Ecclesiastical History. The tenth article asserts that the real body and blood of Christ are truly present in the eucharist, under the elements of the bread and wine, and are distributed and received.

In consequence of this plain assertion of the Lutheran doctrine of consubstantiation, the Reformed or Zuinglian party refused to subscribe the Augsburg Confession. Accordingly the imperial cities of Strasburg, Constance, Lindau, and Memmingen, offered a separate Confession, drawn up by Bucer, called *Confessio Tetrapolitana*, or the Confession of the Four Cities. The only point on which it substantially differed from the Augsburg Confession was that of the corporeal presence of Christ in the eucharist, for which it substituted a real, yet a spiritual or sacramental presence. This Confession was presented to the Emperor in Latin and German, but he refused to allow it to be read in public, though he consented to listen to an attempted confutation of it by popish priests; and then without allowing discussion, or permitting the recusant cities to have a copy of the confutation, he demanded of them submission to the Church of Rome, which, however, they refused. The four cities continued for a considerable period to adhere to their own Confession, but at length they yielded and subscribed the Augsburg Confession, becoming a part of the Lutheran church.

AUGUR, an officer among the ancient Romans who performed divination by means of birds. The origin of the office is lost amid the obscurity and fable of the earliest period of the Roman commonwealth. Romulus, the first king, is said to have appointed a college of augurs, amounting to three in number. To these Numa afterwards added two. The Ogulnian law, which was passed B. C. 300, increased the number to nine, five of them being chosen from the plebs or common people. In the time of the dictator Sulla they rose to fifteen, a number which continued until the reign of Augustus, when their number was declared unlimited, and entirely at the will of the Emperor. An augur retained his office during life, and was distinguished by wearing a long purple robe reaching to the feet, and thrown over the left shoulder. On solemn occasions a garland was worn upon the head. According to Dr. Smith, "the chief duties of augurs were to observe and report supernatural signs. They were also the repositories of the ceremonial law, and had to advise on the expiation of prodigies, and other matters of religious observance. The sources of their art were threefold: first, the formulas and traditions of the college, which in ancient times met on the nones of every month; secondly, the *augurales libri*, books of the augurs, which were extant even in Seneca's time; thirdly, the *commentarii augurum*, commentaries of the augurs, such as those of Messala and of Appius Clodius Pulcer, which seem to have been distinguished from the former, as the treatises of learned men from received sacred writings." The augurs were also required to assist magistrates and generals in taking the AUSPICES (which see). In the earliest ages of Roman history, very great importance was attached to augury, and augurs were

held in the highest esteem, forming an influential order in the Roman state. For many centuries this condition of matters continued, and it was not until the reign of the emperor Theodosius that the college of augurs was finally abolished.

AUGUSTALES, an order of priests instituted by the Emperor Augustus, from whom they derived their name, and whose duty it was to preside over the worship paid to the Lares and Penates which were set up in places where two or more roads met. The same name was borne by another order of priests appointed by Tiberius to manage the worship paid to Augustus. They were chosen by lot from the principal persons of Rome, and amounted in number to twenty-one. Similar priests were appointed to attend to the worship paid to other emperors who were deified after their death. It would appear that, in the provinces, though not in Rome itself, Augustus was worshipped during his life. The management of the worship was committed to the *Sodales Augustales*, while the sacrifices and other parts of the worship were performed by the *Flamines Augustales*.

AUGUSTALIA, games celebrated at Rome, as well as generally throughout the empire, in honour of Augustus. A festival was instituted after the battle of Actium to be held every five years, and the birthday of Augustus was set apart as a religious festival. Temples and altars were erected to his honour throughout the provinces, and the Augustalia were observed with the utmost punctuality. After having visited Greece, the day of the return of Augustus to Rome, B. C. 19, was held as a sacred festival, which received the name of Augustalia. The senate, however, B. C. 11, decreed that the Augustalia should be held on the birthday of the emperor, and these games continued to be celebrated in various parts of the Roman empire for more than two centuries after the death of Augustus.

AUGUSTIN, the most eminent of the Latin fathers, an individual whose life and labours form an important era in the history of the Christian church. Mr. Elliot, indeed, in his '*Horæ Apocalypticæ*,' actually regards Augustin and the Augustinian system of theological doctrine as predicted in the vision of the "Sealed ones" in the Book of Revelation. This truly great man was born at Tagaste, a town in Numidia in North Africa, A. D. 354. To his parents, but especially to his mother Monica, he was indebted for a careful training in the knowledge of Christianity from his very earliest days. The religious history of the youthful period of his life is thus briefly given by Neander: "The incipient germs of his spiritual life were unfolded in the unconscious piety of childhood. Whatever treasures of virtue and worth, the life of faith, even of a soul not trained by scientific culture, can bestow, was set before him in the example of his pious mother. The period of childlike, unconscious piety was followed, in his case, by the period of self-disunion, inward strife and conflict. For at the age of nineteen, while liv-

ing at Carthage, he was turned from the course which a pious education had given him, by the dissipations and corruptions of that great city. The fire of his impetuous nature needed to be purified and ennobled by the power of religion : his great but wild and ungoverned energies, after having involved him in many a stormy conflict, must first be tamed and regulated by a higher, heavenly might, must be sanctified by a higher Spirit, before he could find peace. As it often happens that a human word, of the present or the past, becomes invested with important meaning for the life of an individual by its coincidence with slumbering feelings or ideas, which are thus called forth at once into clear consciousness, so it was with Augustin. A passage which he suddenly came across in the Hortensius of Cicero, treating of the worth and dignity of philosophy, made a strong impression on his mind. The higher wants of his spiritual and moral nature were in this way at once brought clearly before him. The true and the good at once filled his heart with an indescribable longing ; he had presented to the inmost centre of his soul a supreme good, which appeared to him the only worthy object of human pursuit ; while, on the other hand, whatever had, until now, occupied and pleased him, appeared but as vanity. But the ungodly impulses were still too strong in his fiery nature, to allow him to surrender himself wholly to the longing which from this moment took possession of his heart, and to withstand the charm of the vain objects which he would fain despise and shun. The conflict now began in his soul, which lasted through eleven years of his life."

While yet young Augustin was seized with a severe and dangerous illness, in the course of which he expressed an earnest desire to be admitted into the Christian Church by the ordinance of baptism ; but in consequence of his recovery the dispensation of the solemn rite was delayed. Before his mind had reached maturity, and while he was yet a stranger to the inward realities of Christian experience, though no stranger to the outward revelation in the Bible, he imbibed the errors of the MANICHEANS (which see), and was formally admitted a member of the sect, entering first into the class of *auditors* who received only a partial and imperfect acquaintance with its peculiar tenets. Being naturally of an ardent temperament, he could not rest contented with the scanty knowledge which his position as a novice allowed him to obtain. It was his earnest desire to be received into the class of the *elect*, and thus to become acquainted with the mysteries of the sect. After many interviews, however, with Faustus, one of the most distinguished Manichean teachers, he could obtain no satisfactory hold even of those doctrines which the sect professed to maintain, and after spending ten years of his life in vain and fruitless attempts to master the system, he was thrown into a state of complete bewilderment. Renouncing Manicheism, therefore, his mind was directed to an

eager search after truth. For a time he was in danger of falling into absolute scepticism ; but from this he was saved by the Christian education of his early days. A hot mental conflict now ensued, which is thus graphically described by Neander : " During this inward struggle, the acquaintance which he had gained, by means of Latin translations, with works relating to the Platonic and New-Platonic philosophy, proved of great service to him. He says himself, that they enkindled in his mind an incredible ardour. They addressed themselves to his religious consciousness. Nothing but a philosophy which addressed the heart,—a philosophy which coincided with the inward witness of a nature in man akin to the divine,—a philosophy which, at the same time, in its later form, contained so much that really or seemingly harmonized with the Christian truths implanted in his soul at an early age ;—nothing but such a philosophy could have possessed such attractions for him in the then tone of his mind. Of great importance to him did the study of this philosophy prove, as a transition-point from scepticism to the clearly developed consciousness of an undeniable objective truth ;—as a transition-point to the spiritualization of his thoughts, which had, by means of Manicheism, become habituated to sensible images ;—as a transition-point from an *imaginative*, to an intellectual direction ;—as a transition-point from *Dualism* to a consistent *Monarchism*. He arrived, in this way, first to a religious idealism, that seized and appropriated to itself Christian elements ; and was thus prepared to be led over to the simple faith of the gospel. At first, this Platonic philosophy was his all ; and he sought nothing further. It was nothing but the power of that religion implanted during the season of childhood in the deepest recesses of his soul, which, as he himself avowed, drew him to the study of those writings which witnessed of it. He argued that, as truth is but one, this religion could not be at variance with that highest wisdom ; that a Paul could not have led such a glorious life as he was said to have led, had he been wholly wanting in that highest wisdom. Accordingly, in the outset, he sought in Christianity only for those truths which he had already made himself acquainted with from the Platonic philosophy, but presented in a different form. He conceived of Christ as a prophet, in illumination of mind and holiness of character exalted, beyond all comparison, above all others ; one who had been sent by God into the world for the purpose of transplanting what, by philosophical investigation, could be known only to a few, into the general consciousness of mankind, by means of an authoritative faith. From this point of view, he contrived to explain all the Christian doctrines on the principles of his Platonic idealism. He imagined that he understood them, and spoke of them as a master who was certain of his matter. As he afterwards said himself, he wanted that which can alone give the right understanding of Christianity ;

and without which, any man will have only the shell of Christianity without its kernel—the *love which is rooted in humility*.”

The inward conflict through which Augustin thus passed prepared him all the more for comprehending the experience of Paul, whose Epistles he began at this period seriously to study. Christianity now appeared to him in an entirely new light. He felt the self-evidencing power of the truth, and this was to him a subjective testimony of its divinity. His religious and moral consciousness was now satisfied; his desire of knowledge alone still sought satisfaction. For a time his notions of Christianity were mixed up at this period of his spiritual history with the peculiar doctrines of the Platonic philosophy; but from this strange unnatural combination he was gradually, and, in course of time, wholly rescued.

The individual to whom, probably more than any other, Augustin was indebted for clear and scriptural views of Christian truth, was the excellent Ambrose, bishop of Milan, to whose conversation and preaching he was wont to acknowledge the deepest obligations. By the instrumentality of this eminent prelate, he was brought under serious impressions, and after passing through various fluctuations of thought and feeling, he came to the resolution of publicly avowing his belief in the Christian faith, and having made known his desire to Ambrose, he was baptized at Milan, A. D. 387. This event gave the highest satisfaction to Monica, the mother of Augustin, being the consummation of her earnest longings and prayers in behalf of her son. Often had she urged upon him with all a pious mother's solicitude and earnestness, the cordial acceptance of those solemn truths which had proved through her whole life the solace and comfort of her own soul. She was now ready to exclaim with the aged Simeon, “Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.” Nor did she long survive the joyful event, for on her way home to Africa with Augustin after his baptism, she was seized with sudden illness at Ostia, on the banks of the Tiber, where after a few days she expired.

Augustin felt deeply the irreparable loss which he was thus called to sustain, and instead of prosecuting his journey homeward, he remained a considerable time at Rome, spending his time in the preparation of several valuable theological treatises, chiefly directed against the Manichean heresy. His views of Divine truth were now much more correct and scriptural, and he returned to Carthage, in the best sense of the expression, an altered man, “a new man in Christ Jesus.” His valuable writings were readily appreciated. The eyes of many earnest men were turned towards him, as destined, in all human probability, to do good service in the cause of truth. At the earnest instigation of the friends of true religion in his native district, he was prevailed upon to take

orders, and accordingly, in A. D. 391, he was ordained presbyter, and in A. D. 395, bishop of Hippo, near Carthage. The elevation of Augustin to the episcopate took place a short time after the death of the Emperor Theodosius. From this time this eminent divine assumes a prominent place in the ecclesiastical history of the period, and for thirty-five years he continued, by his writings and his preaching, to stamp an indelible impress upon the age in which he lived, and to influence to no small extent the theological opinions of multitudes for many ages after he was gathered to his fathers.

The two grand controversies in which, from his ordination to his death, he took an active and conspicuous part, were those first with the DONATISTS (which see), and then with the PELAGIANS (which see). The first or Donatist controversy, had reference to the important question, ‘What constitutes the true church?’ a point which has afforded ample field for discussion in every age, from that of Augustin down to the present. On this subject, the bishop of Hippo may have been not a little influenced in his views by the notions which had been impressed upon his mind in early life, for he had been carefully trained in the idea that the way to heaven was only to be found in the Catholic church. It was not until after his conversion, at an advanced period, that he arrived at right conceptions of the true church, as consisting of real spiritual believers. The Donatists taught that every church which tolerated unworthy members within its bosom was polluted by them, and ceased to be a true Christian church. They attacked the Catholic Church, therefore, as defective in this respect, and vindicated their own separation from it as warranted, both by reason and the Word of God. Augustin, in defending the church against the misrepresentations of the Donatists, pointed out with the utmost clearness an important distinction which had escaped the notice of both parties in the controversy—the distinction between the outward visible church and the inward invisible church. This important point of difference is fully established and illustrated in his great work on the City of God, a work which Elliott regards as the very embodiment of the idea of the 144,000 elect sealed ones of the Apocalyptic vision into a corporate form. The remarkable treatise to which we now refer, was begun in A.D. 413, but not completed before A.D. 426, and remains to this day one of the most extraordinary productions which have ever come from human pen.

Shortly before commencing this celebrated work, Augustin was called upon to enter the lists against another class of heretics, headed by Pelagius, a monk from Britain, who taught the doctrine of the free-will of man, in opposition to the predestinating mercy and free grace of God. Pelagius and his friend Celestius appeared at Carthage in A.D. 411, endeavouring to propagate their peculiar opinions. Through the influence of Augustin, which was pre-

dominant in that quarter, two different councils were called, the one in A. D. 412, and the other in A. D. 416, to condemn the doctrines of Pelagius, and at the same time solemnly to recognise the doctrine of God's grace to his true Church. The bishop of Hippo felt that the doctrines assailed by the Pelagians lay at the very foundation of the Christian system. He set himself, therefore, to discuss the matter with the utmost enthusiasm and zeal. In a letter which he published, addressed to the presbyter Sixtus, afterwards bishop of Rome, he laid down the doctrines concerning grace and predestination with such unflinching honesty and boldness, that no small excitement was produced, as if by such teaching the axe were laid at the root of man's responsibility. The reply of Augustin, as stated by Neander, affords a clear explanation of the Augustinian system. "According to Augustin's doctrine, unconditioned predestination is not an arbitrary act of God, whereby he bestows everlasting happiness on men while loaded with all manner of sins; but a necessary intermediate link is the communication of grace. This is the source of divine life in those that possess it; and it must reveal itself by an inward impulse, in the bringing forth of good fruits. But then, even here, too, no limits can be fixed, where the divine agency commences and ceases, and where the human begins and ends; both proceed inseparably together. The human will, taken possession of by divine grace, works that which is good with freedom, as a transformed and sanctified will; and grace can only work through the will, which serves as its organ. Hence Augustin says, 'He who is a child of God, must feel himself impelled by the Spirit of God to do right; and, having done it, he thanks God, who gave him the power and the pleasure of so doing. But he who does not what is right, or does it not from the right temper of love, let him pray God that he may have the grace which he has not yet obtained.' By reason of the inner connection which Augustin supposed between the first sin and the sin of all mankind, he maintained that the individual cannot excuse himself on the ground of the general depravity, and that his sins are none the less to be imputed to him as his own fault. Furthermore, God by his grace is, beyond question, able to operate on the hearts of men, not only without our exhorting, correcting, or reproving them, but even without our interceding for them. Beyond question, all these second causes could produce the designed effect on men only under the presupposition of divine grace, which operates through human instrumentality, and without which all human instrumentality would avail nothing, and under the presupposition that the men, whom we would lead to salvation, belong to the number of the elect. But as God, however, often conveys his grace to men by means of such instrumentality; as no certain marks are given us in the present life whereby it is possible to distinguish the elect from the non-elect; as

we are bound, in the spirit of charity, to wish that all may attain to salvation; so, assuming, in the spirit of charity, that God will use us as his instruments to convert and bring to salvation these or those individuals, who at present are living in sin, we are bound to employ all those means that are in our power, leaving the result with God."

The close of Augustin's life was spent amid tumult and bloodshed. The Vandals having poured down upon the North of Africa, laid siege to Hippo, in A. D. 430. The aged bishop was deeply grieved to witness the scenes of carnage which ensued, and he earnestly prayed, that if it were the Lord's will he might be taken to his heavenly home. The request was granted, and in the third month of the siege he entered into his eternal rest in the seventy-sixth year of his age. Thus died one of the brightest luminaries which have ever adorned the ecclesiastical firmament. In vigour of intellect, in acute discrimination, in polemic power, he is deservedly classed as among the foremost of theological writers.

AUGUSTINIANS, a name sometimes given to those who hold the doctrines of AUGUSTIN (see preceding article), particularly on free grace, election, and predestination. The fundamental principle on which the Augustinian system of theology rests, is the utter depravity of man's nature, and his total inability of himself either to be good or to do good. In this state of moral helplessness he is entirely dependent on the influences of Divine grace, without which he could not be delivered from his depraved nature. In this state of matters, it is plain that all that is good in man flows from the free and unmerited grace of God. And on such principles as these the language of the Apostle Paul, in Rom. ix., becomes quite clear and intelligible. In that chapter the writer evidently supposes neither an election of God conditioned on the foreknowledge of faith, nor an election conditioned on the foreknowledge of the works growing out of faith; for Paul, in fact, lays stress on the assertion, that God's election made a difference before the children were born, before they could believe, as well as before they could do any thing. "Moreover," to use the able exposition of the system given by Neander, "the desert of faith does not precede God's mercy; but it presupposes this mercy; and faith itself is one of the gifts of God's grace. Paul, in Rom. ix. 11, certainly does not set the works of man over against faith, as the ground of the calling; but he sets the calling over against works. The calling of God, therefore, is here the first cause. Faith presupposes the calling. But whence comes it, then, that the call by the preaching of the gospel, and by outward circumstances, which pave the way for this, comes to some and not to others; and that the same influences from without, make a different impression on different men, nay, a different impression on the same men at different times? The Almighty and All-wise God, could find, in reference to the differ-

ent states of men, those means of influencing them, which must make an impression on them with inward necessity, so that awakened, drawn, touched, and enlightened, they would follow, without being conscious of any resistance against the grace operating upon their will? We must say, doubtless, man's willing is nothing without the Divine mercy; but in nowise can we say, God's mercy and grace are nothing without man's willing; since God would find means of moulding every human will, in the way precisely suited to the character of each. On whomsoever he actually has mercy, whomsoever he actually chooses, him he calls in the way which is so befitting, that the subject is irresistibly drawn by him who calls, though he follows with freedom."

The Augustinians in their tenets were chiefly opposed to the Pelagians; thus, in regard to the freedom of the will, while the Pelagians asserted moral freedom to be a freedom of choice of either good or evil, this notion of human freedom was denied by the Augustinians, who alleged such a freedom to be utterly incompatible and inconsistent with the total depravity of man's nature. The disposition of man is naturally towards evil; how then can it choose the good? The same fountain cannot produce sweet water and bitter. "Who can bring a clean thing out of an unclean? Not one." In the corrupt state of human nature, then, the Augustinians found an entire opposition to the Pelagian notion of human freedom. Hence the necessity of a divine supernatural life, transforming the nature of man, and subjecting it to the grace of God.

The imputation of Adam's first sin to all his posterity, both in the guilt and consequent penalty of it, was another distinguishing tenet of the Augustinians. They held that it was only the guilt of Adam's *first* sin that is imputed to his posterity, and not the guilt of his future sins. The grounds of this imputation are, that Adam was both the natural root and the federal head or representative of all his posterity. The universal corruption of human nature cannot be accounted for unless we admit that all men are involved in the guilt of the first transgression. The doctrine of imputation is clearly taught in Scripture; particularly in Rom. v. it is so plainly and so repeatedly stated and formally proved, that it cannot be denied to be the doctrine of the apostle. In speaking of this mysterious subject, the imputation of Adam's first sin, Dr. Chalmers remarks: "As the condemnation of Adam comes to us, even so does the justification by Christ come to us. Now we know that the merit of the Saviour is ascribed to us—else no atonement for the past, and no renovation of heart or of life that is ever exemplified in this world for the future, will suffice for our acceptance with God. Even so then must the demerit of Adam have been ascribed to us. The analogy affirmed in these verses leads irresistibly to this conclusion. The judgment that we are guilty is transferred to us from the actual guilt of the one representative—even

as the judgment that we are righteous is transferred to us from the actual righteousness of the other representative. We are sinners in virtue of one man's disobedience, independently of our own personal sins; and we are righteous in virtue of another's obedience, independently of our own personal qualifications. We do not say but that through Adam we become personally sinful—inheriting as we do his corrupt nature; neither do we say but that through Christ we become personally holy—deriving out of His fulness the very graces which adorned His own character. But as it is at best a tainted holiness that we have on this side of death, we must have something more than it in which to appear before God; and the righteousness of Christ reckoned unto us and rewarded in us is that something. The something which corresponds to this in Adam, is his guilt reckoned unto us and punished in us—so that to complete the analogy, as from him we get the infusion of his depravity, so from him also do we get the imputation of his demerit."

The doctrine of justification, according to the Augustinians, rested not on any thing in man, but on the inner connection between Christ and believers. The righteousness of Christ is imputed to the believer just as the guilt of Adam's first transgression is imputed to all men. "As by one man's disobedience the many were made," or constituted in law, "sinners; even so by the obedience of one shall the many be made," or constituted in law, "righteous." By faith man not only obtains forgiveness of sin, but also enters into the fellowship of the Divine life with the Redeemer; he attains to the grace whereby his soul is healed from the malady of sin. He is no longer under the bondage of sin which is unto death, but he is now the servant of righteousness unto holiness. Thus grace is suited in the Augustinian system to the different stages through which the divine life passes in the soul of man. In first attracting the unregenerate man, and producing in him the earliest motions to goodness, awakening him to a consciousness of his sinful lost condition, it receives the name of *preventive* or *preparing* grace. It now proceeds to create in him a desire and inclination towards that which is good, when it is called *operating* grace. The grace which upholds the divine life amid all the temptations and trials with which it is beset, is termed *co-operating* grace. Hence the Augustinian doctrine of the perseverance of the saints—a doctrine which is clearly and explicitly taught in the Word of God.

One of the most marked characteristics of the Augustinians, as distinguished from the Pelagians and Semi-Pelagians, was their holding the doctrines of predestination and unconditional election. They taught that God elected or chose, and predestined or fore-ordained a certain and definite number of individuals to everlasting life. This is the plain doctrine of Scripture. It is said, 2 Tim. ii. 19, "The Lord knoweth them that are His." He knows both

how many, and who they are. Accordingly, their names are said to be written in the Lamb's Book of Life. This predestination took place from all eternity. Thus it is declared, Eph. i. 4, "God hath chosen us in Him before the foundation of the world." And, again, 2 Thess. ii. 13, "God hath from the beginning chosen you to salvation." The act of election flowed from the sovereign will of God; and, therefore, in Scripture it is ascribed to grace to the exclusion of works. Thus Rom. xi. 5, 6, "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." The predestinating purpose of God is immutable, as it is said, Ps. xxxiii. 11, "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations." Both the means and the end are included in the eternal decree. Accordingly, God's people are "chosen to salvation," and they are also said to be "chosen in Christ." The one is as completely fixed from all eternity as the other. Though the mediation of Christ was not the cause of their election, yet his obedience and death were the grand means appointed for the execution of that gracious purpose; and though the Almighty chose no man to glory because of his future faith and holiness, yet provision was made in the eternal purpose of God for the faith and sanctification of all his chosen, prior to their enjoyment of bliss.

The Augustinian system of doctrine was soon after its publication felt to be completely opposed to that of Rome. Accordingly, after the barbarians from the North had come down upon the Roman empire, a twofold stream of doctrine was perpetuated in the Church visible through the succeeding ages; the one the ritualistic ecclesiastical doctrine of the great mass of the Romish church, and the other the Augustinian spiritual doctrine of saving grace professed by a goodly band of faithful men, who, though they outwardly belonged to the Church of Rome, continued, from age to age, down to the Reformation, to protest against Romish error, while they maintained and taught the Augustinian doctrines of grace. Romanism is mostly Pelagian; the Reformed churches are generally Augustinian.

AUGUSTINIAN MONKS, a sacred order in the Church of Rome. The origin of this fraternity has been actually attempted to be traced as far back as to Augustin himself. It has been alleged that when at Milan he entered a monastery, and that on his return to Africa he carried thither along with him twelve friars, whom he established at Hippo, where he held his episcopal seat. It is unnecessary to say, that this is at best a mere monkish legend. The fact is, that the idea of forming such an order originated with Pope Innocent IV., but was only carried into execution in A. D. 1256, by his successor, Alexander IV., who constituted several eremite congrega-

tions scattered in different places into one order, under one general, prescribing to them, as their dress, a long gown with broad sleeves, a fine cloth hood, and under these black garments other white ones, being bound round the middle with a leathern girdle fastened with a horn-buckle. This order was confirmed afterwards by several different popes, and increased to such an extent, that they had more than 2,000 religious houses, all of whom professed to be regulated by the pretended rules of St. Augustin. In process of time the order became corrupt, and a reformation was found to be necessary, which accordingly was carried into effect, first in Portugal A. D. 1574, then in Spain, Italy, and France. Clement VIII. confirmed the reformed order in A. D. 1600. This order is one of those which are called Mendicant or Begging Friars. The Reformed Augustinians wear sandals, and are called barefooted, to distinguish them from the original and unreformed Augustinians. In Paris, they are termed the religious of St. Genevieve, that abbey being the chief of the order. There are also nuns, who are of the order of Augustinian hermits. The Three Rules of St. Augustin, which are read to the monks of this order in each of their convents every week, contain a series of articles framed with a view of minutely regulating the moral conduct and general deportment of the religious. The order of regular canons of St. Augustin was brought into England by Adewald, confessor to Henry I., who erected a priory of his order at Nostel in Yorkshire, and had influence enough to have the church of Carlisle converted into an episcopal see, and given to regular canons invested with the privilege of choosing their bishop. This order was singularly favoured and protected by Henry I., who gave them the priory of Dunstable, and by Queen Maud, who erected for them the priory of the Holy Trinity in London, the prior of which was always one of the twenty-four aldermen. They increased so prodigiously that, besides the noble priory of Merton which was founded for them by Gilbert, an earl of Norman blood, they had, under the reign of Edward I., fifty-three priories, as appears by the catalogue presented to that prince, when he obliged all the monasteries to receive his protection, and to acknowledge his jurisdiction. At the Reformation, when the order was suppressed, they had thirty-two monasteries.

AUGUSTINE'S (ST.) LEATHERN GIRDLE (FRATERNITY OF), a society for the improvement of devotion in Roman Catholic countries. It is alleged, that the Blessed Virgin wore this girdle on her loins, and that the use of it is enjoined by the law of nature, the written law, and the law of grace. Under the law of nature it is asserted as probable, that our first parents wore a leathern girdle; under the written law, we are expressly informed that Elijah was girt with a girdle of this kind, and under the law of grace, that John the Baptist was dressed in the same manner. To such a girdle, therefore, many

devotees attach no slight importance, and consider it as a powerful means of exciting devotion.

AUGUSTINUS, a work which had no small influence in maintaining the truth of God amid the darkness of Popery in the seventeenth century. It came from the pen of the celebrated JANSENIUS (which see), who gave name to the well-known party of the JANSENISTS (which see) in the Romish Church. Jansenius, bishop of Ypres, had devoted twenty years of his life to the study of the works of Augustin. The result of his protracted researches into the numerous writings of this celebrated father was the production of the 'Augustinus,' a work which brought prominently forward the doctrine of free grace, which for thirteen centuries had been carefully concealed from public view. This *magnum opus* Jansenius lived to finish, and, on his dying bed, he wrote a letter to Pope Urban VIII., laying it at the feet of his Holiness. The letter was suppressed by his executors, and its existence would never probably have been known had it not fallen long after into the hands of the great Condé, by whom it was published.

No sooner had Jansenius expired than the forthcoming work was announced to be in preparation for the press. Two years elapsed before its actual appearance, during which time the Jesuits were unwearied in their endeavours to suppress a publication from which they dreaded the exposure of their doctrinal errors, and the consequent destruction of their influence. Many were the attempts made through the press to prejudice the public mind against the expected 'Augustinus.' All was vain and fruitless. The people were on the tiptoe of expectation, and all the more that the Jesuits were so violent in their condemnation of the book, and not only of the book, but also of its author, whom, although they had professed to venerate him while he lived, they now, with strange inconsistency, stigmatized as a heresiarch after his death. At length the long-expected work of Jansenius was given to the public. Hitherto the friends of St. Cyran and the Port-Royalists generally had openly declared themselves to be the disciples of St. Augustin. Now, however, that the 'Augustinus' had made its appearance, the Jesuits used every effort to call away the public attention from the antiquity of the opinions which it promulgated, and to stamp them as the mere individual sentiments of a man who had but recently quitted the scene. This was a new heresy, they endeavoured to insinuate, first broached by Jansenius, and accordingly all who held these peculiar opinions were nicknamed Jansenists, an appellation which, however malignant may have been the spirit which originated it, is no longer a term of obloquy but of honour. Jansenism is diametrically the opposite of Jesuitism, in doctrine, in spirit, and in its whole nature. It is a struggle after the maintenance of Protestantism within the corrupt and apostate Church of the Papacy; and no sooner does

the slightest symptom of its existence begin to manifest itself, than every effort is straightway put forth to crush it in the germ. The operation of life, however feeble that operation may be, cannot be tolerated in the midst of the total death which prevails in the Romish apostacy. Persecution, excommunication, extermination, are the weapons by which that Church, if Church it can be called, maintains her boasted unity. "She makes a desert, and calls it peace."

The publication of the 'Augustinus' was felt by the Jesuits to be a fatal blow struck at the influence which they had long exercised, both in the Church and in the world. There was no time to be lost, therefore, in bringing the book if possible into disgrace. For this purpose the press was plied with redoubled activity. But every production of the Jesuits was instantly answered by a counter-production of the Jansenists. Pamphlets on both sides were printed in great numbers. The controversy waxed fiercer and hotter every day. At length Father Cornet, a Jesuit of some notoriety at the time, came forward with a formal charge of heresy against the 'Augustinus,' which he laid before the college of Sorbonne, and also before the apostolic see. The charge was couched in five propositions, which, he alleged, had been extracted from the work of Jansenius. The five propositions drawn up by Cornet were as follows:—1. Some commandments of God are impracticable by the righteous, and sometimes even when they attempt obedience, the needed grace is wanting. 2. No man can resist inward grace in the state of nature. 3. In order to moral accountability it is not necessary to be free from inward necessity, but only from outward constraint. 4. The semi-Pelagians admitted the necessity of an inward prevenient grace in order to every good act, and even to the reception of faith; but they were herein heretical that they required this grace to be such as the will of man can yield to or resist indifferently. 5. It is semi-Pelagian doctrine to say that Christ died or shed his blood for all men. These propositions, with the craft by which the Jesuits have ever been proverbially characterised, are expressed in the most ambiguous and doubtful terms. The plan succeeded to a wish. The charge of heresy was sustained first by the Sorbonne, and afterwards by Pope Innocent X., who forthwith issued a bull condemning the 'Augustinus,' and warning the faithful against it, as containing dangerous, false, and heretical doctrine. In addition to this, an assembly of the Gallican clergy was summoned, at which the new heresy was unanimously proscribed.

The Jesuits had now attained their object, and without delay a formula was drawn up, embodying the five propositions of Father Cornet, and pronouncing them heretical. This formula was, by decree, commanded to be signed by all instructors of youth as well as candidates for holy orders,—an arrangement which was purposely designed to en-

trap the Jansenists. In this part of their scheme, however, the Jesuits were disappointed. The paper was readily signed by all who held the condemned doctrines, but each added a solemn declaration that the five propositions were not to be found in the 'Augustinus,' and pointed out where the misrepresentation lay. The Jesuits were enraged at being frustrated in their attempt to ensnare their opponents. They were not to be deterred, however, from making still further endeavours in the same direction. They, accordingly, applied for, and obtained from the court of Rome another bull confirming the former, and declaring, further, that the five propositions were not only heretical, but also extracted from Jansenius; and still more, that the sense in which they were condemned was the one in which they were stated in his 'Augustinus.' Having procured this bull, the bishops, instigated by the Jesuits, drew up a second formula, couched in these express words, "I condemn from my inmost soul, as well as orally, the doctrine of the five propositions which are contained in the work of Cornelius Jansenius, a doctrine which is not that of St. Augustine, whose sentiments Jansenius has misinterpreted." This formula was obviously so constructed as to accomplish the object which its malicious projectors had in view. The Jansenists refused to adhibit their signatures, and thus an excuse was got by the Jesuits for commencing a bitter and relentless persecution. In vain did the recusants declare that it was not the heretical character of the five propositions that they denied, but the allegation that these propositions were contained in the work of Jansenius; and this last, being a mere matter of fact, not a point of doctrine, came even on Romish principles within the cognizance of individual judgment. The only reply made to this defence was an unbroken series, for a long period, of excommunications, fines, banishments, and imprisonments. The state prisons were thronged. The Bastille was crowded with victims of Jesuitical malice and cruelty. The convent of Port-Royal, which, under the spiritual direction of M. de St. Cyran, had become one of the strongholds of Jansenism, was visited with the heaviest indignation of the persecutors. The nuns were dispersed into different convents, where they were closely confined in narrow cells, and deprived even of the necessary comforts of life, besides being interdicted the reception of the Lord's Supper. Mother Angelica and her sister Agnes endeavoured to comfort the sisters under the severe privations to which they were exposed, reminding them that they were suffering for the cause of Christ. And, indeed, it was so; for the 'Augustinus,' their adherence to whose doctrines was the source of all their evils, maintained the grand scriptural doctrines of unconditional election, total depravity, and a definite atonement—tenets opposed to the whole system of Romish theology.

AULIS, one of the goddesses among the ancient

Greeks who presided over oaths. She is alleged to have given name to a town in Bœotia.

AULIS, a name given to familiar spirits among the natives of Madagascar. They are airy beings which are enclosed in little boxes, embellished with a variety of glass trinkets and crocodiles' teeth. Some of them are made of wood and fashioned like a man; and in each box they put a sufficient quantity of powder of some particular roots, mixed with fat and honey, which they replenish from time to time as occasion requires. They wear these Aulis at their girdles, and never venture to take a journey by land, or a voyage by sea, without them. They consult them three or four times a-day, and converse with them freely as if they expected from them some suitable answers; but in case they meet with a disappointment, or an answer that thwarts their inclinations, they load them with all the opprobrious epithets they can think of. The method which they adopt in consulting these Aulis, is to go to sleep after a familiar intercourse with them for two or three hours, and the purport of the dream, which strikes the imagination of the person during his slumbers, is looked upon as the reply of the oracle.

AUM, or OM, the holy term by which Brahm the Supreme Being, considered in his unrevealed, absolute state, is designated. No Hindu utters it.

AURÆ, in the mythology of the ancient Romans, the nymphs of the air, light and airy creatures, sportively fitting about in their aerial element, happy themselves, and wishing happiness to man.

AURICULAR CONFESSION. See CONFESSION (AURICULAR).

AURORA, the goddess of the morning in the Roman mythology, and called *Eos* among the Greeks. Hesiod styles her the daughter of Hyperion and Theia, and Ovid calls her the daughter of Pallas. Her employment was to usher in the light of day; and hence she is represented by the heathen poets as rising out of the ocean in a chariot drawn sometimes by four, and at other times by only two horses. In works of art she appears as a winged goddess. The word *aurora* is often used poetically to denote the morning.

AUSPICES (Lat. *avis*, a bird, and *specio*, to look), in its original signification denoted a sign from birds, but afterwards became extended so far as to apply to supernatural signs generally. The observation of omens, though now justly regarded as a foolish superstition, formed a very important part of the religion of the ancient Romans. The singing of birds, the direction of their flight, the very motion of their wings, was viewed as having a meaning which was in some cases capable of being explained by all, but in others only explicable by the regular authorised AUGURS (which see). Auspices were taken on every occasion of importance, whether public or private. No expedition was entered upon, no marriage was celebrated, no magistrates were elected without the observance of this superstitious practice.

If a war was about to be undertaken, or even an assembly of the people to be held, the augurs must previously be called upon to take the auspices. Once a year, in time of peace, the auspices were taken for the public good. The mode in which this ceremony was gone about, it may be interesting briefly to detail. At an early hour, generally before break of day, the augur went forth to an open place on the Palatine hill, or perhaps in the capitol, and with his head veiled and a rod in his hand, he pointed out the divisions of the heavens, and solemnly declared corresponding divisions upon the earth. This augural temple, as it was called, was then parcelled out into four parts, east and west, north and south. As unruffled calmness in the air was absolutely necessary to the proper taking of the auspices, the augurs carried lanterns open to the wind. A sacrifice was offered, at the close of which a set form of prayer was repeated, when the signs were expected to appear. On his way home, if the augur came to a running stream, he again repeated the form of prayer and purified himself in its waters. This also was indispensable to the success of the auspices. Sometimes on a military expedition the auspices were taken from the feeding of tame birds in a cage. If on throwing them pulse they refused to eat, or uttered a cry, or fluttered with their wings, the sign was unfavourable; but if, on the contrary, they eat with avidity, striking the earth quickly and sharply with their bills, the sign was favourable. This last omen was in some cases obtained by previously keeping the birds without food for some time.

AUSTER, the south wind among the ancients, which more especially the Athenians worshipped as a deity, the dispenser of rain and of all heavy showers.

AUTOCEPHALI (Gr. *autos*, himself, and *cephale*, a head), absolute or independent bishops in the early Christian Church. They were subject to the authority of no superior. The term was applied to all those bishops and metropolitans who had the independent controul of their dioceses. According to Bingham, the four following classes received this title:—1. All metropolitans anciently. 2. Some metropolitans who remained independent after the establishment of the patriarchal power, such as those of Cyprus, Iberia, Armenia, and Britain, before the conversion of the Anglo-Saxons by the monk Augustine. 3. Those bishops who acknowledged no subjection to metropolitans, but only to the patriarch of the diocese. 4. Those who were wholly independent of all others, and acknowledged no superior whatever. The only proper autocephalous bishop is the Bishop or Pope of Rome, who acknowledges no head upon earth, but considers himself the supreme authority, and head over all temporal and spiritual rulers throughout the whole world. The British Church long retained its independence. The Archbishop of Caerleon had seven bishops under him, but acknowledged no superintendence over it by the

patriarch of Rome, and for a long time opposed him. In Wales, as well as in Scotland and Ireland, this independence continued for many centuries. Sozomen, in his 'Ecclesiastical History,' says, there were some bishops, as for instance, the bishop of Tomis in Scythia, who were subject neither to any archbishop nor to a patriarch. These were strictly *autocephali*. The churches in countries lying without the Roman empire at first had no bishops dependent on the bishops within the empire, as, for example, the churches in Persia, Parthia, and among the Goths; and these did not come under the power of Romish patriarchs, until they fell under the civil power of the Romans. In fact, as Bingham informs us, before the setting up of patriarchs all metropolitans were *autocephali*, ordering the affairs of their own province with their provincial bishops, and being accountable to no superior but a synod, and that in case of heresy, or some great crime committed against religion and the rules of the Church.

AUTO DA FE' (Span. *Act of Faith*), the ceremony of putting in execution the sentences pronounced on criminals by the tribunals of the Inquisition. It receives the name of an Act of Faith, as being one of the strongest proofs of zeal for the Roman Catholic faith. The term is applied generally to the burning of heretics who have been condemned by the Inquisition, and given over to the secular power to be visited with the punishment of death. To invest the act with the greater solemnity, the cruel sentence is always executed on a Sabbath. The unhappy individuals, who are doomed to die, are led forth in procession to the place of execution. The process is thus described by Mr. Dowling in his 'History of Romanism.' "The victims who walk in the procession wear the *san benito*, the *coroza*, the rope around the neck, and carry in their hand a yellow wax candle. The *san benito* is a penitential garment or tunic of yellow cloth reaching down to the knees, and on it is painted the picture of the person who wears it, burning in the flames, with figures of dragons and devils in the act of fanning the flames. This costume indicates that the wearer is to be burnt alive as an incorrigible heretic. If the person is only to do penance, then the *san benito* has on it a cross, and no paintings or flames. If an impenitent is converted just before being led out, then the *san benito* is painted with the flames downward; this is called '*fuego resuelto*,' and it indicates that the wearer is not to be burnt alive, but to have the favour of being strangled before the fire is applied to the pile. Formerly these garments were hung up in the churches as eternal monuments of disgrace to their wearers, and as the trophies of the Inquisition. The *coroza* is a paste-board cap, three feet high, and ending in a point. On it are likewise painted crosses, flames, and devils. In Spanish America it was customary to add long twisted tails to the *corozas*. Some of the victims have gags in their mouths, of which a num-

ber is kept in reserve in case the victims, as they march along in public, should become outrageous, insult the tribunal, or attempt to reveal any secrets.

"The prisoners who are to be roasted alive have a Jesuit on each side continually preaching to them to abjure their heresies, and if any one attempts to offer one word in defence of the doctrines for which he is going to suffer death, his mouth is instantly gagged. 'This I saw done to a prisoner,' says Dr. Geddes, in his account of the Inquisition in Portugal, 'presently after he came out of the gates of the Inquisition, upon his having looked up to the sun, which he had not seen before for several years, and cried out in a rapture, 'How is it possible for people that behold that glorious body to worship any being but him that created it.'

"When the procession arrives at the place where a large scaffolding has been erected for their reception, prayers are offered up, strange to tell, at a throne of mercy, and a sermon is preached, consisting of impious praises of the Inquisition, and bitter invectives against all heretics; after which a priest ascends a desk, and recites the final sentence.

"If the prisoner, on being asked, says that he will die in the Catholic faith, he has the privilege of being strangled first, and then burnt; but if in the Protestant, or any other faith different from the Catholic, he must be roasted alive; and, at parting with them, his ghostly *comforters*, the Jesuits, tell him, 'that they leave him to the devil, who is standing at his elbow to receive his soul and carry it to the flames of hell, as soon as the spirit leaves his body.' When all is ready, fire is applied to the immense pile, and the suffering martyrs, who have been securely fastened to their stakes, are roasted alive; the living flesh of the lower extremities being often burnt and crisped by the action of the flames, driven hither and thither by the wind before the vital parts are touched; and while the poor sufferers are writhing in inconceivable agony, the joy of the vast multitude, inflamed by popish bigotry and cruelty, causes the air to resound with shouts of exultation and delight. Says Dr. Geddes, in a description of one of these *autos da fé*, of which he was a horrified spectator: 'The victims were chained to stakes, at the height of about four feet from the ground. A quantity of furze that lay round the bottom of the stakes was set on fire; by a current of wind it was in some cases prevented from reaching above the lowest extremities of the body. Some were thus kept in torture for an hour or two, and were actually roasted, not burnt to death. This spectacle,' says he, 'is beheld by people of both sexes, and all ages, with such transports of joy and satisfaction, as are not on any other occasion to be met with. And that the reader may not think that this inhuman joy is the effect of a natural cruelty that is in this people's disposition, and not the spirit of their religion, he may rest assured, that all public malefactors, except heretics, have their violent death

nowhere more tenderly lamented, than amongst the same people, and even when there is nothing in the manner of their death that appears inhuman or cruel.'" See INQUISITION.

AUTOMATIA, a surname of Tyche or Fortuna, the goddess of chance, in the ancient Pagan mythology, to whom Timoleon built a temple, or rather sanctuary in his house.

AUTOS SACRAMENTALES, a kind of tragedies formerly acted in Spain on the occasion of the procession of the holy sacrament. They were performed in the public streets with torches, though in the light of day. The autos continued to be acted for an entire month, and closed the devotion of the holy sacrament.

AUXESIA, a surname of Persephone, worshipped under this designation first at Athens, then at the island of Ægina, her statue having been carried thither about B. C. 540.

AVADOUTAS, a special kind of anchorites among the Hindu Brahmins, who practise great austerity, abandoning their wives and children, and observe the utmost abstinence, denying themselves all the comforts, and to a great extent the necessities of life. They renounce all earthly possessions of every kind, and wear only a piece of linen cloth round the middle, being otherwise entirely naked. They rub their bodies with ashes, and whenever they are hungry, they go at once into any house, and without speaking a single word, they simply hold out their hands, and immediately eat whatever is given them. Some of them will not even give themselves the trouble to ask for alms in this manner, but lay themselves down on the bank of some river, where the country people, who regard these rivers as sacred, never fail to bring them milk and fruits in abundance. Thus they contrive to live in a state of indolence, and yet to obtain all that is needful for their daily support.

AVATARS, the metamorphoses or incarnations of Vishnu, one of the persons of the Hindu triad. These avatars are ten in number, nine of them being already past, and the last yet to come. The nine past *avatars* represent the deity descending in a human shape to accomplish certain important events, as in the case of the three first; to put an end to blaspheming vice, to subvert gigantic tyranny, and to avenge oppressed innocence, as in the five following; and to abolish human sacrifices as in the ninth. The ten avatars, or births of Vishnu, were, 1. Like a fish; 2. Like a tortoise; 3. Like a hog; 4. Like a lion; 5. Like a dwarf; 6. As Purushu-ram; 7. As Ram; 8. As Krishna; 9. As Budh; 10. As Kulkee, or in the form of a horse. The first six of these took place in the satya-yug or golden age; the others are more recent. The tenth, which is yet to come, will take place at the end of the kali-yug, or the iron age of the world. Besides these ten avatars, there are many others mentioned in the puranas. In short, every hero and every saint is complimented by Hindu writers as an incarnate deity. See VISHNU.

AVE-MARIA (Lat. Hail, Mary), a form of devotion used in the Church of Rome. It consists partly of the salutation addressed by the angel Gabriel to the Virgin Mary, Luke i. 28, and to this is appended a prayer addressed to the Virgin. The whole runs thus;—"Hail, Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now, and in the hour of our death. Amen." The "Ave-Maria," or "Hail, Mary," occupies a more important place in the Romish rosary than even the "Paternoster" or "Lord's Prayer" itself. Ave-Marias are frequently repeated as penances, satisfactions, and atonements for sin. In the prayers used by the ancient Christian church, no Ave-Marias are to be found. The addresses were all to God, never to the Virgin. Not even Romish authors are able to trace its origin higher than the fifteenth century. Vincentius Ferrerius appears to have been the first who used this form of prayer before his sermons. His example came gradually to be imitated, and at length it was adopted into the Breviary along with the Lord's Prayer. Erasmus, referring to the custom of repeating an *Ave-Maria* before commencing the sermon, says, that their preachers were wont to invoke the virgin mother in the beginning of their discourses, as the heathen poets used to do their muses.

AVENGER OF BLOOD. In Gen. ix. 6, it was declared in the most explicit terms immediately after the deluge, "Whoso sheddeth man's blood, by man shall his blood be shed." The execution of this sentence was considered in primitive times as devolving on the brother or other nearest male relative of the person slain. Such a one was called in Hebrew the *Göel* or *Avenger*. If the *Göel* should fail to perform his duty, the responsibility passed to the next relative, who in this case was called the *Megöel*, or the nearest relation but one. An institution similar to that of the Hebrew *Avenger of Blood*, seems to have prevailed among the Greeks in the heroic ages, and also among the Scythian and Teutonic tribes. The same practice is still observed among the modern Arabs. Niebuhr, in his travels among that interesting people, mentions having met with a man of rank who carried about with him a small lance, which he never laid aside even when in the company of his friends. On asking the reason why the man was thus armed at all times, the traveller learned that several years before, a relative of his had been murdered, and he was bound, therefore, as the nearest relative, to avenge himself by fighting in single combat with the assassin. Not long after he found an opportunity of stabbing his adversary when unprepared. The law of the Avenger is sanctioned by the Koran, which says, "O true believers! the law of retaliation is ordained to you for the slain, the free shall die for the free." This sacred duty, as it is uniformly regarded, is called *thár* or "blood-revenge." A commutation is allowed for its performance by

the payment of a certain sum of money appointed by law. This was not allowed by the Mosaic law. To provide against the abuses which were liable to arise from such an institution as that of Göelism, cities of refuge were provided among the ancient Israelites, to which an unintentional man-slayer might resort to escape the vengeance of the Göel. If, however, the avenger overtook him before he reached a city of refuge and killed him; or if he found him without the limits of his asylum and slew him, he was not liable to punishment. If the accidental homicide got into the city of refuge before the avenger overtook him, he was safe from his resentment until he had been regularly tried.

AVERNUS, a lake in Campania, which, according to the Latin poets, was the entrance to the infernal regions. Hence the word was often used for the lower world itself. See TARTARUS, HADES.

AVERROISTS, those who held the opinions of Averroes, an eminent philosopher, who was born at Cordova in the twelfth century, and died at Morocco in A. D. 1198. From the translations and commentaries which he wrote on the works of Aristotle, he received the name of the *Interpreter*. His own philosophical system was founded on that of the Stagyrte; but in regard to the origin of things, he adopted the Oriental doctrine of emanations. The objection was raised, that his philosophy was inconsistent with the doctrines laid down in the Koran, but to uphold philosophical systems without appearing to destroy theological tenets, he maintained the principle that a proposition true in theology, may be false in philosophy, and *vice versa*.

A characteristic feature of the philosophy of Averroes was that it established a distinction between the intellect and the soul. By the intellect man knows universal and eternal truths; by the soul he is in relation with the phenomena of the sensible world. The intellect is active intelligence; the soul is passive intelligence. The intellect is eternal, incorruptible; the soul is corruptible and mortal. The union of the two principles produces thought as it appears in man. Theology is truth for the soul; philosophy is truth for the intellect. Thus the Averroists made a forcible separation and divorce between reason and faith, rousing the theologians of that day to remonstrate loudly against the sect. The most obnoxious of their opinions were at length formally condemned by the last Lateran council under Pope Leo X., in the commencement of the sixteenth century. In the eighth session of that council, it was solemnly declared by a decree, that the soul of man is immortal, and that different bodies are not actuated by a portion of the same soul, but that each has a soul peculiar to itself.

AVERRUNCI. See APOTROPÆI.

AVIGNONISTS, a sect of Romanists which arose last century at Avignon in France, reviving the errors of the *Collyridians*, who in the fourth century distinguished themselves by an extraordinary devo-

tion to the Virgin Mary. The originators of the Avignonists were Grabianca, a Polish nobleman, and Pernety, abbé of Burgal, a Benedictine, to whom is attributed a work, which appeared in 1790, entitled 'The virtues, power, clemency, and glory of Mary, mother of God.'

AVOIDANCE, a term used in the English church to denote a vacancy in a benefice from whatever cause, when there being no incumbent, the fruits of the benefice are in abeyance.

AWICHI, a place of future torment among the Buddhists.

AXIEROS, one of the three Samothracian Cabeiri, the most ancient gods of Greece. It is thought to correspond to Demeter, and in accordance with this idea, Bochart says, that the word means in Hebrew, The earth is my possession. Fourmont makes Axieros to be Isaac, the heir of his father Abraham, and in whom his seed was to be called. See **CABEIRI**.

AXINOMANCY (Gr. *axine*, a hatchet, and *man-teia*, divination), a species of divination practised among the ancient Greeks, in which they foretold future events by means of an axe or hatchet. According to this method, a hatchet was fixed in equipoise upon a round stake, and the individual towards whom it moved was regarded as the guilty person. If suspicion rested upon any persons who were not present, their names were repeated, and the person at the repetition of whose name the hatchet moved, was concluded to be guilty of the crime of which he was suspected. Another mode of practising the favourite art of axinomancy was by laying an agate stone upon a red-hot hatchet, and carefully watching the direction of its movements.

AXIOCERSUS AND AXIOCERSA, a god and goddess belonging to the Samothracian Cabeiri, supposed to correspond to Hades and Persephone, an explanation which agrees with Bochart's explanation of the words from the Hebrew, Death or desolation is my portion. Fourmont explains both these ancient deities as being Ishmael and his wife, because it is said, Gen. xxi. 21, "He dwelt in the wilderness of Paran, and his mother took him a wife out of the land of Egypt;" agreeing in both points with the etymological explanation given by Bochart. See **CABEIRI**.

AXIOPÆNOS, the avenger, a surname of Athena, under which designation she was worshipped at Sparta.

AXIUS, a Pæonian river-god.

AZAZEL, the Hebrew name of the scape-goat referred to in Lev. xvi. 10, as used on the great day of atonement. See **SCAPE-GOAT**.

AZAZIL, those angels who, according to the Mohammedans, are nearest to the throne of God. See **ANGELS**.

AZESIA, a surname of the goddesses **DEMETER** and **PERSEPHONE** (which see).

AZOTUS, a name applied by the Greeks to **DAGON** (which see), a god worshipped by the Philistines.

AZRECHAH, the name of a sect which sprung up in the East, headed by Nafê Ben Azrach. They refused to acknowledge any superior power on earth, whether temporal or spiritual. They became a powerful body under the reign of the Caliphs, declared themselves sworn enemies of the Omniades, but were at length overpowered and dispersed.

AZYMA, the name used by the Jews for unleavened bread, which was commanded to be eaten at the Passover. See **BREAD (UNLEAVENED)**, **PASS-OVER**.

AZYMITES (Gr. *a*, not, and *zumê*, leaven), a term applied by the Greek church to the adherents of the Latin church in the eleventh century, because they used unleavened bread in the eucharist. Many years of prolonged controversy followed the agitating of this question. The Eastern Church seem to have had their attention first called to this point by their observing the practice of the Armenians, who in this matter followed, as they still continue to follow, the ritual of the Western Church. Michael Cerularius, A. D. 1051, was the first who charged the Latins with deviating in this practice from the early Christian church, and he even went so far as to deny the validity of a sacrament in which unleavened bread was used. The contest between the two parties waxed hot, the heretical names of Azymites and Prozymites or Fermentarians being applied by both parties to each other. The Greeks felt themselves called upon to vindicate their practice in employing common bread. Peter, the patriarch of Antioch, attempted to prove that Christ instituted the eucharist the day before the passover, and could not therefore have used unleavened bread. Theophylact, bishop of Achrida, however, who wrote on the subject towards the end of the eleventh century, not being satisfied with this explanation, thought it necessary to admit that Christ, who held with his disciples a proper feast of the passover, must have used unleavened bread. But while making this admission, he maintained that the church was not thereby bound to use unleavened bread in all future time. This would be to allege that the example of Christ must be imitated in all the minute details of the ordinance, which has never been insisted on by any church. In virtue of their Christian liberty, men are freed from the obligation to observe uniformity in these matters; and hence they should no longer consider themselves bound to use unleavened bread. The Latin or Romish church, however, still adheres to its ancient practice of employing unleavened bread in the eucharist. Bingham in his Christian Antiquities alleges that the use of wafers and unleavened bread was not known in the church till the eleventh or twelfth centuries.

B

BĀAL, BEL, or BELUS (*Lord* or *Master*), a god of great antiquity, being the name under which the sun was worshipped among the Chaldeans and Phœnicians, from whom this species of idolatry passed to the Hebrews. This false god is more frequently mentioned in Sacred Scripture than any other. The Moabites are said to have had what are called high places of Baal. Thus Num. xxii. 41, "And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people." In the history of Gideon the name of this idol frequently occurs, as for instance, Judges vi. 25, 30, and 31, "And it came to pass the same night, that the Lord said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it. Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it. And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar." The worship of Baal was prevalent among the Jews in the reign of Ahab, chiefly through the influence of his wife Jezebel. In 1 Kings xviii. we find an interesting account of a trial which was made, whether the God of Elijah or Baal was the true God. No fewer than four hundred priests of Baal were present on the occasion, thereby showing to what a melancholy extent the worship of Baal had been diffused among the Israelites. In ver. 26, 27, 28, a glimpse is afforded us of the manner in which this idolatrous worship was conducted: "And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them." It may be remarked, that, in various passages, instead of the singular Baal, we find the plural Baalim.

As examples of this, we may refer to Judges ii. 11, "And the children of Israel did evil in the sight of the Lord, and served Baalim;" and 1 Sam. xii. 10, "And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtarothe: but now deliver us out of the hand of our enemies, and we will serve thee." From these and other passages of the same kind, it is not improbable that there were either various deities bearing the name of Baal, or various statues erected in his honour in different places. It is somewhat curious that the Septuagint translators have represented Baal as a goddess as well as a god, construing the word with a feminine article. The same construction is used by the Apostle Paul in Rom. xi. 4, which may be thus literally translated from the Greek, "I have reserved to myself seven thousand men which have not bowed the knee to the goddess Baal." The Hebrew word Baal is masculine, but there was a goddess called Baaltis, the one being the sun and the other the moon.

This deity appears to have been known under the same name throughout all Asia. He is identical with the Bel of the Babylonians frequently mentioned in the Old Testament. Thus Isa. xli. 1, "Bel boweth down, Nebo stoopeth, their idols were upon the beasts and upon the cattle: your carriages were heavy loaden: they are a burden to the weary beast;" and Jer. l. 2, "Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces." The worship of Baal was introduced from the East into the nations of the West. Accordingly, we find this god among the Gauls bearing the name of Belenus. It is probable, indeed, that the worship of Baal as the sun, and of Baaltis or ASHTAROTH (which see), as the moon, was the earliest form of idolatry known, as well as the most widely diffused. Baal, in fact, was the name of the principal deity among the ancient Irish, and on this circumstance General Vallancey grounds an argument in favour of the descent of that people from the Phœnicians. The ancient Britons also worshipped the sun under the names of Bel and Belinus. Hence in both Scotland and Ireland, the first day of May, which was regarded as a day sacred to the honour of that deity, retains to this day the name of Beltane or Bel's Fire.

From scattered hints which are to be found both in sacred and profane writers, we may gather a few

particulars as to the mode in which the worship of Baal was usually conducted. High places were always selected for the temples and altars of this deity, and on these a fire was kept continually burning. From Jer. xix. 5, we learn that children were sacrificed to him: "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind." This cruel practice is nowhere else that we are aware of associated with the worship of Baal, and, therefore, we regard it as not improbable, that the Baal mentioned by Jeremiah is the Moloch of the Ammonites. Whether this be the case or not, one thing is certain, that the idolatrous priests of Baal conducted their religious ceremonies in a frantic and furious manner, leaping, or hopping as it may be rendered, upon the altars, and while the victims were being sacrificed, dancing round them with wild gesticulations, and cutting their own bodies with knives and lancets.

The Baal of the Phœnicians was their supreme god, and, accordingly, he corresponds to the Zeus of the Greeks, and the Jupiter of the Romans. In the fragment of Sanchoniathon preserved by Eusebius, it is said that this god of the Phœnicians was called Baalsamin, or the Lord of Heaven; and Augustine, who lived in the neighbourhood of Carthage, a Phœnician colony, declares Jupiter to have been called Baalsamin. The same name occurs also in Plautus. It is a striking circumstance, that throughout the Sacred Writings, Baal is generally classed with Ashteroth, which, as we have shown under that article, was the symbol of the moon. There can be little doubt then, that Baal was the sun, the greatest and first of all the objects of idolatrous worship. Incense was offered to him, as we find in 2 Kings xxiii. 5, and bullocks also were sacrificed in his honour, 1 Kings xviii. 26. Gesenius considers Baal as the planet Jupiter rather than the sun. Several critics have thought, that the god Belus of the Chaldeans and Babylonians was Nimrod their first king; others that he was Belus the Assyrian, father of Ninus; and others still, a son of Semiramis.

BAAL-BERITH (Heb. *Lord of the Covenant*), a god of the Shechemites, supposed from his name to have presided over contracts and covenants. It may be regarded, therefore, as corresponding to the *Zeus Orkios* of the Greeks, and the *Jupiter Fidius* of the Romans. Some learned men, particularly Bochart, identify this deity with a goddess called Berœe by the Greeks, the daughter of Venus and Adonis, and the patron-goddess of the town of Beritus in Phœnicia, to which she had given her name. Others conjecture that this idol represented the Cybele of the Greeks and Romans. The idolatrous Israelites, we are informed in Judges viii. 33, made Baal-Berith their god. Human sacrifices are thought to have been offered to him; and he was generally appealed to as a witness and judge in all matters of controversy. So that he may probably be regarded

as identical with the Baal of the Phœnicians, but only bearing among the Shechemites a particular surname from the special aspect under which that people worshipped him.

BAAL-BERITH, a person who, among the modern Jews, acts as joint master of ceremonies, along with the operator in the rite of CIRCUMCISION (which see), and is bound to see that every thing be performed with ritual and legal precision. He must be a man of piety, probity, and respectability. It is his office to carry the child on his knees while the circumciser is performing the operation. In preparation for his duty, he must wash himself all over. His office is held superior to that of the circumciser.

BAAL-PEOR. He is supposed to have been the same with Chemosh mentioned in Num. xxi. 29, and Jer. xlvi. 7. Solomon built a temple to this deity on the mount of Olives, 1 Kings xi. 7. There were also groves planted and altars erected to his service on the top of a mountain in Moab, called Peor, from which he may have derived his name, or, as is more probable, it may have derived its name from him. Human sacrifices were offered to him, and it has been conjectured that they eat of the victims that were sacrificed. This idea has probably arisen from what is said in Ps. cvi. 28, "They joined themselves also unto Baal-peor, and ate the sacrifices of the dead." In the Septuagint this deity is called Beel-phegor. From the lewdness which was practised in his temples, he has been often compared to Priapus; but both Selden and Dr. Owen are strongly opposed to any such idea. Some think that Baal-peor was Saturn, a deity worshipped anciently in Arabia. Selden suggests, that he may probably be identical with Pluto, and this opinion he grounds on the expression "sacrifices of the dead," which he interprets to mean offerings to the infernal gods. Calmet maintains that he was the same with Adonis. Bishop Cumberland, however, conjectures that Baal-peor is the same with Baal-meon, mentioned in Num. xxxii. 38, and various other passages. The bishop argues, that Meon is identical with Menes or Mizraim, the first king of Egypt, who, after his death, received divine honours under the name of Baal-peor, Bacchus, Priapus, Osiris, and Adonis. Jurieu enters into a lengthened argument to establish the fanciful notion that Baal-peor was the patriarch Noah.

BAALTIS, a name applied by Sanchoniathon, one of the earliest writers, whose Fragments have been preserved by Eusebius, to the Phœnician goddess, corresponding to the god Baal. In Pausanias she is called Ammonia, the wife of Ammon. Bishop Cumberland supposes her to be Naamah, the sister of Tubal-Cain, mentioned in Gen. iv. 22, the only woman whose birth in Cain's line Moses takes notice of, and the last person noticed in that line. If this hypothesis of the learned prelate be correct, then Naamah is the same with Ashteroth or AS-TARTE (which see). In the mythology of ancient

nations, it is usually found that every god has his counterpart goddess.

BAAL-ZEBUB, a god worshipped in ancient times at Ekron, one of the lordships of the Philistines, 2 Kings i. 2. In New Testament times he is called the Prince of the Devils or Demons. The word Baal-Zebub is generally considered as denoting the lord of flies, a name given to this false deity as the deliverer of the Ekronites from gnats or flies; and hence he was sometimes represented under the form of a large fly, or of a man with a fly on his head or in his hand. We find the oracle of this god consulted in cases of emergency. Thus Ahaziah king of Israel repaired to Baal-Zebub to ascertain the issue of his disease, 2 Kings i. 2, 3. The name is corrupted in Matth. x. 25 into Beelzebub or the lord of dung, probably in contempt. Some have even supposed that the original name Baal-Zebub was applied to the god in mockery; but such an idea originates in utter ignorance of the extent to which flies are felt to be an annoyance, more especially in the East. The fly particularly called *zebub*, in Arabic *zim̄b*, was so destructive, that idolaters, who had gods presiding over almost every object in nature, might well attribute remarkable power and importance to Baal-Zebub, the Lord of Flies. Bruce, the traveller in Abyssinia, tells us that whenever the zebub or zimb appears, as it always does in swarms, "all the cattle forsake their food, and run wildly about till they die worn out with fatigue, fright, and hunger." The supposed deliverer from such a calamity could not fail to be held in high veneration by a superstitious people. This much-honoured divinity has been sometimes regarded as identical with the Egyptian Amenthes and the Jupiter Apomuioi of the Greeks. They are all considered to be different names for the Lord of the Dead, thus being equivalent to the Pluto of the Roman mythology, as he is regarded indeed by Patrick, Le Clerc, and Jurieu. Quite an opposite opinion is entertained by some, that being called the Prince of the Demons by the Jews, he was the same with Baalsamin, whom the Phœnicians worshipped as the Lord of Heaven. The Jews were accustomed to consider the gods of idolatrous nations as devils or demons, and it was natural, therefore, that they should view the chief of them, as, instead of Baalsamin the god of heaven, Baalzebub the god of dung, or Baalzebub the god of flies.

BAAL-ZEPHON, an idol which the Jewish Rabbis allege to have been framed by Pharaoh's magicians under certain constellations, and set up near the Red Sea to watch the Israelites, and retard them in their journey through the wilderness. The only ground on which this fanciful conjecture is built is the name *Zephon*, which is derived from a Hebrew word signifying to observe or watch, and hence they suppose him to have been the watchful or observing god. The language in which it is spoken of, however, in the Old Testament, shows

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plainly that Baal-Zephon is not a god, as the Rabbis think, but the name of a place. The words are these, Exod. xiv. 1, 2, "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea." The Rabbinical tradition, in reference to this fancied god is, that when the destroying angel passed over Egypt, all the idols, except Baal-Zephon, were demolished, and from this circumstance the Egyptians formed so high an opinion of him, they came in crowds to worship him. Moses, they allege, observing the popularity of this god, petitioned Pharaoh, that he too, along with his Israelitish countrymen, might be permitted to take a journey to the seat of this idol. Pharaoh complied with the request of Moses, but while the Israelites were employed on the shore of the Red Sea picking up precious stones, they were overtaken by Pharaoh, who failing to attack them at the time, they passed the Red Sea, after having sacrificed to the idol Baal-Zephon, and escaped. Such were the idle tales with which the Jewish Rabbis of old were wont to delude their people.

BAANITES, a name given to the sect of the PAULICIANS (which see), in the beginning of the ninth century, derived from Baanes, one of their leaders.

BAAUT, or BOHU (Heb. empty), the goddess of the earth among the Phœnicians. It probably refers to Gen. i. 2, "the earth was void."

BAB, a word signifying father, and used by the ancient Persian magi to denote fire, which they considered the father and first principle of all things, as Zoroaster taught. The same doctrine was afterwards inculcated by Anaxagoras, a Grecian philosopher.

BABA, or PAPA, a title applied by the Eastern churches to the patriarch of Alexandria, who was the first of the patriarchs that was honoured with this appellation. Baba was also the name of a Mohammedan who, in the seventh century from the Hegira, declared himself to be a prophet, and attracted many followers in Turkey. He and his attendant Isac preached sword in hand, both to Christians and Mohammedans, setting forth the brief profession of faith, There is but one God, and Baba is his apostle.

BABA LALIS, a Hindu sect sometimes included among the Vaishnava sects. In reality, however, they adore but one god, dispensing with all forms of worship, and directing their devotions by rules and objects, derived from a medley of Vedanta and Sufi tenets.

BABEK, the head of a heretical sect among the Mohammedans, which arose in the beginning of the second century from the Hegira. This man made an open profession of impiety, and embraced no religion or sect then known in Asia. He was called

the founder of the merry religion, and it is probable that he inculcated upon his followers the indulgence of gross, sensual pleasures, urging upon them neither moderation nor self-restraint.

BABIA, a goddess of the ancient Syrians, who was worshipped under the form of an infant. It was common amongst them to call their children by its name, especially such as they wished to dedicate to the priesthood. Young children are said to have been offered up in sacrifice to this idol, while the mothers stood by witnessing, without relenting, the immolation of their helpless offspring.

BABYLONIANS (RELIGION OF THE ANCIENT). Babylonia, or Chaldæa, called in the Old Testament Scriptures the 'land of Shinar,' was a country watered by the Tigris and Euphrates, having Mesopotamia to the north, and the Persian Gulf to the south; on the west, a part of Arabia Deserta, and on the east the Persian province of Susiana. This once famous region is now a Turkish province, having Bagdad as its principal city. The plain of which the country consists is everywhere covered with lofty and extensive artificial mounds, which "rise," says Mr. Ainsworth, "upon the otherwise uniform level; walls, and mud ramparts, and dykes, intersect each other; elevated masses of friable soil and pottery are succeeded by low plains, inundated during the greater part of the year; and the antique beds of canals are visible in every direction." Of late years valuable researches have been made into the antiquities, manners, and customs of Babylonia, by Rich, Botta, and Layard.

The mythology of the ancient Chaldæans, in common with the other oriental nations, commences at a period of very remote antiquity, long prior to the time of Moses. Berosus, one of the oldest authors extant, whose fragments are preserved by Eusebius, gives a detailed account of their cosmogony. In the beginning, according to their view, there was a primitive chaos, which consisted of nothing but darkness and an abyss of water containing monstrous animals. Nature in this original state was personified under the emblem of a woman named *Omorea*. God appeared in the bosom of chaos, dividing the body of the primordial woman, or nature, in order to form out of one half, heaven, out of the other half, earth; producing the light which destroys the monsters, children of chaos; then causing the disorder of the elements represented by these monsters to give place to order and regularity; and finally, from his own blood and that of inferior deities mixed with earth, creating the souls of men and animals, which are thus of divine origin, while the celestial and terrestrial bodies are formed from the substance of *Omorea*, or from the material substance. Such was the strange system on which the ancient Babylonians supposed creation to proceed. A mythical personage named Oannes, half-fish, half-man, was believed to have first communicated to the Chaldæans the use of letters, the knowledge of the

arts and sciences, and the ceremonies of religion. Some writers suppose that Oannes was no other than the patriarch Noah, who settled in Shinar or Chaldæa immediately after the deluge.

The chief deity of the Babylonians was Bel, Belus, or BAAL (which see), to whom a most magnificent temple was erected, and who is thought by some to have been Nimrod, by others Ninus, the son of Nimrod, who was the founder of their city and kingdom. The grand temple of Belus is said to have been built on the ruins of the tower of Babel. Herodotus declares it to have been one of the most splendid temples in the world. The learned Dr. Prideaux gives the following account of this magnificent structure:—"The next great work of Nebuchadnezzar at Babylon was the temple of Belus. But that which was most remarkable in it was none of his work, but was built many ages before. It was a wonderful tower that stood in the middle of it. At the foundation it was a square of a furlong on each side, that is, half a mile in the whole compass, and consisted of eight towers, one built above over the other. Some following a mistake of the Latin version of Herodotus, wherein the lowest of these towers is said to be a furlong thick, and a furlong high, will have each of these towers to have been a furlong high, which amounts to a mile in the whole. But the Greek of Herodotus, which is the authentic text of that author, saith no such thing, but only that it was a furlong long and a furlong broad, without mentioning anything of its height at all. And Strabo, in his description of it, calling it a pyramid, because of its decreasing or benching-in at every tower, saith of the whole, that it was a furlong high, and a furlong on every side. To reckon every tower a furlong, and the whole a mile high, would shock any man's belief were the authority of both these authors for it, much more when there is none at all. Taking it only as it is described by Strabo, it was prodigious enough; for, according to his dimensions only, without adding anything further, it was one of the wonderfulest works in the world, and much-exceeding the greatest of the pyramids of Egypt, which hath been thought to excel all other works in the world besides. For although it fell short of that pyramid at the basis (where that was a square of 700 feet on every side, and this but of 600), yet it far exceeded it in the height, the perpendicular measure of the said pyramid being no more than 481 feet, whereas that of the other was full 600; and, therefore, it was higher than that pyramid by 119 feet, which is one quarter of the whole. And, therefore, it was not without reason that Bochart asserts it to have been the very same tower which was there built at the confusion of tongues; for it was prodigious enough to answer the Scripture's description of it, and it is particularly attested by several authors to have been all built of bricks and bitumen, as the Scriptures tell us the tower of Babel was. Herodotus saith that the going up to it was by stairs on the outside round it;

from whence it seems most likely that the whole ascent to it was by the benching-in, drawn in a sloping line from the bottom to the top eight times round it, and that this made the appearance of eight towers, one above another, in the same manner as we have the tower of Babel commonly described in pictures, saving only, that whereas that is usually pictured round, this was square. These eight towers being as so many stories one above another, were each of them 75 feet high, and in them were many great rooms with arched roofs supported by pillars, all which were made parts of the temple after the tower became consecrated to that idolatrous use. The uppermost story of all was that which was most sacred, and where their chiefest devotions were performed. Over the whole, on the top of the tower, was an observatory, by the benefit of which it was that the Babylonians advanced their skill in astronomy beyond all other nations. Till the time of Nebuchadnezzar, the temple of Belus contained no more than this tower only, and the rooms in it served all the occasions of that idolatrous worship. But he enlarged it by vast buildings erected round it, in a square of two furlongs on every side, and a mile in circumference, which was 1,800 feet more than the square at the temple of Jerusalem; for that was but 3,000 feet round, whereas this was, according to this account, 4,800; and on the outside of all these buildings there was a wall enclosing the whole, which may be supposed to have been of equal extent with the square in which it stood, that is, two miles and a half in compass, in which were several gates leading into the temple, all of solid brass; and the brazen sea, the brazen pillars, and the other brazen vessels which were carried to Babylon from the temple at Jerusalem, seem to have been employed to the making of them. For it is said that Nebuchadnezzar did put all the sacred vessels which he carried from Jerusalem into the house of his god at Babylon, that is, into this house or temple of Bel; for that was the name of the great god of the Babylonians."

This celebrated temple stood till the time of Xerxes; but that distinguished warrior, on his return from his expedition against the Greeks, destroyed it, and laid it in ruins, having previously robbed it of the images and sacred utensils, all of which were of solid gold. Alexander the Great, on his return from his Indian expedition, resolved to rebuild the temple of Belus, but two months after the undertaking had been commenced, it was cut short by his death.

The worship of the heavenly bodies, which was probably the first form of idolatry adopted by man, had its origin probably in Babylonia. Such indeed was the opinion of Cicero, who assigns as the probable cause of it, the level nature of the country, which afforded a full view of the heavens on every side. In perfect harmony with this idea, Belus or Baal has been generally considered as the sun, the largest and most conspicuous of all the heavenly

bodies. It was only natural, therefore, that the temple erected to the honour of this astronomical deity should be an edifice of no ordinary splendour and importance.

In addition to Belus, the Babylonians worshipped many other gods, a few of whom are referred to in the sacred writings. Merodach, for example, is thus noticed in Jer. l. 2, "Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces." It is difficult to ascertain who this deity really was, but it is not unlikely that he may have been an ancient king of the country, who, as often happened with popular monarchs, was deified after his death. Accordingly, we find other kings of Babylon named after him, as Merodach-Baladan, Evil-Merodach, and others. In 2 Kings xvii. 29 and 30, we find another deity mentioned as having been worshipped by the Babylonians: "Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima." This goddess, Succoth-benoth, who was represented as a hen and chickens, had a temple erected to her service, as Herodotus records.

The priests of the ancient Babylonians, who were the most if not the only learned men of their day, devoted much of their time and attention to the study of astronomy, and what was then a kindred science, astrology. In the book of Daniel, accordingly, the words "Chaldean" and "astrologer" are used indiscriminately to denote the same class. Though their practice of divination was a useless and unprofitable exercise, their scientific researches appear to have been conducted with uncommon skill. Such was the extent of their knowledge, indeed, in astronomical matters, that when Alexander the Great took possession of Babylon, Callisthenes the philosopher, who accompanied him, found, upon searching into the treasures of Babylonian learning, that the Chaldeans had a series of astronomical observations extending backwards for 1,903 years from that time; that is, from the 1771st year of the world's creation forwards. With such constant contemplation and study of the heavenly bodies in the early ages, it is scarcely to be wondered at, that when they fell from the knowledge of the true God, they should have lapsed into the worship of the heavenly bodies. This form of idolatry, which is usually termed *TSABIANISM* (which see), thus commencing in Chaldea, spread rapidly over all the nations of the East.

BACCHUS, called originally Dionysus, was, in the ancient Greek and Roman mythology, the god of wine. He was the son of Jupiter and Semele. By the Romans he was sometimes called Liber. He

was said to have been saved from the flames when his mother Semele was destroyed by the fires of Jupiter, and was sewed up for safety in the thigh of his father. As he grew up to manhood, the anger of Juno pursued him so, that he was driven to madness, and wandered from one land to another. Many legendary tales are reported of him. Among others may be mentioned his conquest of India; his transforming himself into the shape of a lion to assist the gods in their war against the giants; and his marriage with Ariadne, whom he raised to the rank of a god, and placed his crown among the stars. Bacchus is scarcely referred to in Homer, and it was not until later times that the worship of this deity rose into importance. He was particularly worshipped at Thebes, which was regarded as his birth-place. The festivals of Bacchus were celebrated at Athens also with great magnificence, under the name of DIONYSIA (which see). The goat and the ivy were sacred to Bacchus, and his worshippers usually carried thyrsi or blunt spears encircled with ivy. Bacchus is usually represented as a young man of effeminate beauty, accompanied by Pan, Silenus, and the Satyrs. This deity presided not only over wine and festivities in general, but also over the theatre and the dramatic art. In the earliest times human sacrifices were offered to him, but afterwards animals were substituted for men. The animal most commonly sacrificed to him was a ram.

BACCHÆ, or BACCHANTES, priestesses of the god BACCHUS (which see). They were also called *Mænades* (from Gr. *Mainomai*, to be mad), in consequence of the frantic ceremonies in which they indulged in their sacred festivals. They wrought themselves up to a high pitch of enthusiasm, when, with dishevelled hair, and half naked bodies, and their heads crowned with ivy, and a thyrsus or rod twined with ivy in their hands, they threw themselves into the most ridiculous postures, celebrating the sacred orgies with the most hideous cries and furious gesticulations. In this way the Bacchæ pretended to do honour to their god in the BACCHANALIA (which see).

BACCHANAL. The sanctuary or inner temple of the god Bacchus.

BACCHANALIA, festivals celebrated in honour of BACCHUS (which see). This deity being worshipped among the Greeks under the name DIONYSUS, his orgies were termed among that people DIONYSIA (which see). Among the Romans the Bacchanalia were carried on in secret, and during the night, when the votaries of the god of wine characteristically indulged in all kinds of riot and excess. At the first institution of these festivals, only women were initiated, and the orgies were held during three days in every year. But after a time the period of celebration was changed from the day to the night, and the riotous feasts were held during five nights of every month. Men were now admitted as well as women, and licentiousness of the coarsest and most

disgusting description was practised on these occasions. So secretly were these disgraceful assemblies held, that for a long time their existence in Rome was unknown, at least to the public authorities. In the year 186 B. C., the senate were made aware that such nocturnal meetings were frequented by large numbers in the city, and a decree of the most stringent nature was forthwith passed, authorizing the consuls to inquire into their nature, to arrest the priests and priestesses who presided at them, and to prohibit under a heavy penalty any one, not in Rome only, but throughout all Italy, from being initiated in the mysteries of Bacchus, or from meeting to celebrate them. A rigid investigation was accordingly instituted into the whole matter, and it was discovered that the initiated amounted to the large number of seven thousand. Great numbers were apprehended and thrown into prison, while the most criminal among them were put to death. From this time the celebration of the Bacchanalia was ordered to be discontinued, or if celebrated, the permission of the city prætor was to be previously obtained, and no more than five persons were allowed to be present. This important decree put a final termination to the Bacchanalia, which were thereby completely suppressed. A simpler and more harmless festival in honour of Bacchus, however, continued to be celebrated annually at Rome, under the name of LIBERALIA (which see).

BACIS, a name applied to Onuphis, the sacred bull of the Egyptians, who was worshipped at Hermonthis, in Lower Egypt, just as APIS (which see), was worshipped at Memphis.

BACOTI, a noted witch, which the natives of Tonquin in China consult on the death of any person, with the view of ascertaining whether the soul of the deceased is happy or miserable.

BACTASCHITES, a sect of Mohammedan monks among the Turks, who derived their name from their founder Bactasch. The religious of this order wear white caps of different pieces, with turbans of wool twisted like a rope; their garments also are white. It is said by Mohammedan writers that Bactasch, when dying, cut off one of the sleeves of his gown, and put it upon the head of a monk of his order, so that one of the ends hung down upon his shoulders. While performing this act, he said, Ye shall be henceforth Janizaries, or a new soldiery. Accordingly, the Janizaries wear caps which hang backwards as a sleeve.

BACULARIANS (Lat. *baculum*, a staff), a party of the Anabaptists in the sixteenth century, who counted it wrong to carry any other than a staff, on the principle that it is sinful to bear arms in defence of their religion. They professed to yield a strict obedience to the principle laid down by Christ, that when smitten on the one cheek, it is our duty to turn the other also. Like the Society of Friends in more recent times, they held war to be unlawful, and refused to fight even in self-defence.

BAD, an angel or genius, regarded by the Persian Magi as presiding over the winds. He also superintends all that happens on the twenty-second day of each month of the Persian year.

BAD MESSIH, the wind or breath of the Messiah. This is the term which the Persians employed to express the miraculous power of the Lord Jesus Christ. They say that by his breath alone he not only raised the dead, but imparted life to things inanimate.

BAETYLIA, anointed stones of a conical shape, which are said to have been worshipped by the ancient Phœnicians. Sanchoniathon, in his Fragments preserved by Eusebius, attributes the origin of them to Uranus; and this is in harmony with the explanation often given of them, that they are meteoric stones, which, as coming down from heaven, are supposed to have been connected with some god or other. The first instance which we find recorded of anointed stones is that of Jacob at Luz, Gen. xxviii. 18, 19, setting up the stone he had rested on for a pillar, and pouring oil upon it, thus consecrating it to God, and calling the name of the place Bethel, or the house of God. One of the ancient Baetylia has already been noticed under the article **ABADIES** (which see). Eusebius informs us that such stones were believed to be endowed with souls. It is easy to believe, therefore, that they would be held in peculiar veneration. The "standing images" referred to as prohibited in Lev. xxvi. 1, are explained by various commentators as Baetylia. Such stones of memorial are frequent in eastern countries at this day. Thus Mr. Morier tells us, "Every here and there I remarked, that my old guide placed a stone on a conspicuous bit of rock, or two stones, one upon another, at the same time uttering some words, which I learnt were prayers for our safe return. This explained to me what I had frequently seen before in the East, and particularly on a high road leading to a great town, whence the town is first seen, and where the Eastern traveller sets up his stone, accompanied by a devout exclamation, as it were in token of his safe arrival." Vossius alleges that Jacob's stone was removed to Jerusalem, and there held in great veneration; and he tells us that when Jerusalem was destroyed by the Romans, A. D. 70, the Jews were permitted by Titus to go and anoint this stone with great lamentation and mourning. The *Baetyli* were supposed to be animated with a portion of the deity: they were consulted on occasions of great and pressing emergencies. Bochart thinks that the very name is derived from Bethel, where Jacob first anointed a pillar as a sacred memorial.

BAG, an inferior deity worshipped by the ancient Arabians.

BAGAIR, one of the lesser deities worshipped by the tribe of Azd among the ancient Arabians.

BAGAWA, or **BHAGAWAT**, the most meritorious, a name of **BUDHA** (which see).

BAGE, a term used to denote the mysterious silence which the Zoroastrians observe as a part of their religion, when they wash or eat, after having repeated secretly certain words. The followers of Pythagoras, also, the Grecian philosopher, were enjoined by their master to observe strict silence.

BAGNOLENSIANS, a branch of the sect of the **CATHARI** (which see), which arose in the twelfth century, deriving its name from Bagnolo, a town of Provence, where it first originated. They maintained, in opposition to the Manichean doctrine, that there is only one first cause, the Father of Jesus Christ and the Supreme God, by whom they affirm that the first matter was produced; but they added to this, that the evil demon, after his revolt from God, digested and separated this matter into the four elements, so that it could be formed into a world. This sect also believed that Christ assumed in Mary, though not from Mary, a body which was not real, but imaginary. See **ALBANENSES**.

BAHAMAN, the name of an angel which, according to the Persian magi, presided over oxen, sheep, and all other animals which might be tamed.

BAHIR (Heb. *illustrious*), a Jewish work alleged by Buxtorf to be the most ancient of the Rabbinical writings.

BAHMAN, among the ancient Persians, the genius of the rays of light.

BAIRAM. The Mohammedans have two festivals which they stately observe under the name of the Great and the Little Bairam. The former is held on the tenth day of the last month of the Arabic year; the latter closes the fast of the Ramazan. This last festival is celebrated, particularly at Constantinople, with great rejoicing, and is reckoned by the common people their greatest feast. It is ushered in by the discharge of cannon, the beating of drums, and the sounding of trumpets. It is somewhat analogous to our own new year, as there is a general expression among the people of mutual good wishes, and all the officers of state hasten to the palace to pay their respects to the sultan. The feast lasts for three days, during which Constantinople exhibits a spectacle of festive gaiety and mirth of every kind. On one of the feast days, the sultan proceeds in state from the seraglio to one of the mosques. A description of the pageant may interest our readers: "The procession commences with many fine horses, richly caparisoned, led by grooms. Then follow several pashas, all well mounted and attended. Next comes the Capitaine Pasha (chief of the naval force,) and other members of the council. After them follow some of the sultan's horses, attended by grooms—splendid animals, of the Turkish and Arab breed; then, surrounded by a large body of military officers on foot, comes the sultan himself, mounted on a noble charger. The sultan and all his suite now wear common tarbouches, blue surtouts, and loose-shaped trousers; and the only difference between the dress of the monarch and his attendants is a

short military cloak worn by the former, clasped at the throat with a rich jewel. This procession has lost much of its former splendour, by the exchange of the gorgeous, loose, and graceful Asiatic costume, for a tight semi-European uniform, a reform commenced by the late sultan, but which ill becomes the fat Turks. The sight was much more imposing, when the sultan was surrounded by his janissaries, wearing turbans of great height and amplitude, and dressed in rich flowing robes; but the day of the turbaned Turk is passed, and the rich Oriental of the present time is only distinguished from a European by a red scull-cap, called the *fez*. The Oriental dress is still, however, retained among the lower orders, especially in the interior of the country, and the priesthood also continue to wear the elegant robe and turban. On the last day of the *Bairam* there was a display of splendid fireworks from the seraglio, which surpassed anything of the kind to be seen in Europe, this being an art in which the Asiatics are acknowledged to excel." The Persians, who are followers of Ali, observe the Bairam as strictly as the other Mohammedans. The festivities on one of these occasions are thus described by Mr. Morier, as he witnessed them at Bushire on the Persian Gulf: "The Ramazan was now over. The moon which marks its termination was seen on the preceding evening just at sunset, when the ships at anchor fired their guns on the occasion; and on the morning of our visit the Bairam was announced by the discharge of cannon. A large concourse of people, headed by the *Peish-namuz*, went down to the seaside to pray; and when they had finished their prayers, more cannon were discharged. Just before we passed through the gates of the town, in returning from our visit, we rode through a crowd of men, women, and children, all in their best clothes, who, by merry-making of every kind, were celebrating the feast. Among their sports I discovered something like the roundabout of an English fair, except that it appeared of much ruder construction. It consisted of two rope seats, suspended in the form of a pair of scales, from a large stake fixed in the ground. In these were crowded full-grown men, who, like boys, enjoyed the continual twirl, in which the conductor of the sport, a poor Arab, was labouring with all his strength to keep the machine."

BAIVA, one of the principal deities of the Laplanders, generally regarded as the sun or fire. No separate idol is used for the worship of this god, and, therefore, he is often confounded with their great god **THOR** (which see), the Supreme Being who shakes the world with his thunder. See **LAPLANDERS** (RELIGION OF).

BAKANTIBOI, or **VACANTIVI**, a name given by some ancient Christian writers to wandering clergymen, who, having deserted their own churches, would fix in no other, but went roving from place to place. By the laws of the Church, the bishops were not to permit such to officiate within their dio-

ceses, or even so much as to communicate in their churches.

BALARAM, one of the two images which are placed on either side of the Hindu idol **JUGGERNATH** (which see) in the celebrated temple which stands on the sea-coast of Orissa, in the district of Cuttack. On each side of the great idol is another image, one part of which is painted white and the other yellow. The first is said to be the image of Shubudra, the sister of Juggernath, and the other that of Balaram, his brother. The image of Balaram, painted white, is set up in a few temples independently and alone. At the worship of Juggernath, and also at that of Krishna, a short service is performed in the name of Balaram.

BALDUR, one of the sons of **ODIN** (which see), the great god of the ancient Scandinavians, and the goddess **Frigga**. He was wise and eloquent, the fairest and mildest of the gods. Ensnared by the evil deity, **Loki**, he was killed by the blind god **Hödur**, who threw a twig of mistletoe at him, which pierced him through and through. When Baldur fell, the **Æsir** (which see), were struck speechless with horror, and all were of one mind that this fearful deed should be avenged, which was accordingly done, **Loki** being slain. All the gods mourned for Baldur, but though they punished his murderer, they had no power to restore him to life.

BALKH, in ancient times the holy city of the Persians, and the centre of their religion. It was the seat of their principal **Pyraeum** or fire-temple, and the residence of their **Archimagus** or chief priest. At the conquest of Persia by the Mohammedans, the **GUEBRES** (which see) removed to the province of Kerman, where they are still found, though reduced to a very small number.

BAMAH. See **HIGH PLACES**.

BAMBINO (Ital. *child*), a figure of the infant Saviour in the church of **Ara Cœli** at Rome, which is supposed by Romanists to possess the miraculous power of healing the sick. It is generally called *Il Santissimo Bambino*, the most holy child, and is approached with the most devout reverence. It is a wooden image about eighteen inches long, wrapped in swaddling clothes, so as to cover it wholly save its head and feet. On its head is a royal crown sparkling with brilliants; and from head to foot it is covered with rubies, emeralds, and diamonds. The following description is by an eyewitness: "A monk opened for us the main door, and showed us into a small room, whence we were shown by another monk into the wonderful chapel. There were there, kneeling before the altar, three poor women with a sick child. The priest who acted in the affair was going through some ceremony before the altar. Soon he turned to the right, and with a solemnity, which, because feigned, was laughable, opened a little cradle in which lay the glittering doll. He prayed over it; and then, taking it in his hands as if unworthy to touch it, placed it in

an upright position on the altar. Here he prayed over it again. He then took it in his hands, and touched, with its toe, the head of the sick child, and crossed it with it. He then put its toe to the lips of the child, which was made to kiss it. And then each of the women, who were all the while upon their knees, kissed its foot. After a little more ceremony, Bambino was put back into his beautiful cradle, and the women withdrew. When the chapel was empty of Italians, we were invited inside by the priest. We were taken up to the cradle. He told us of the immense value of the jewels, many of them the gifts of kings; of the many miracles wrought by Bambino; and pointed to the many silver and gold hearts by which it was surrounded, in evidence. He gave us items of its history, which were very rich. The cradle lies under a canopy; at one end of it is Joseph; at the other, the Virgin Mary; and over it is an image of God the Father!" This little image is supposed to be possessed of most wonderful powers in effecting immediate restoration to the sick. On application it is conveyed to the house of the patient in a splendid carriage, attended by priests in full canonicals. As it passes along, every head is uncovered, and every knee bows on the street. This wonderful image is exposed to public veneration, in a scenic representation of the stable at Bethlehem from the 25th of December to the 26th of January of each year, during which time tens of thousands of people crowd the Ara Coeli and the Capitoline hill to do homage to the Bambino.

The history of this image is curious as affording a specimen of the legendary tales of Rome. "It was carved in Jerusalem by a monk of St. Francis, from a tree of olive, which grew near to the Mount of Olives. The good monk was in want of paint, and could find none. By prayer and fasting he sought paint from heaven. On a certain day he fell asleep, and lo! when he awoke, the little doll was perfectly painted, the wood looking just like flesh! The fame of this prodigy spread all over the country, and was the means of the conversion of many infidels. It was made for Rome, and the maker embarked with it for Italy. But the ship was wrecked; and when all gave up the holy image as lost, lo! the case in which it was suddenly and miraculously appeared at Leghorn! This wonderfully increased its fame and the veneration of the people. Thence it was soon transported to Rome; and when first exposed to the devout gaze of believers on the Capitoline hill, their shouts of joy and their clamorous hallelujahs ascended to the stars! On a certain occasion, it is said that a devout lady took away with her the pretty doll to her own house; but, in a few days, he miraculously returned to his own little chapel, ringing all the bells of the convents as he passed! The bells assembled all the monks, and as they pressed into the church, behold, to their infinite joy, Bambino was seated on the altar." "I was as-

sured," says another writer, "that about one or two hundred years ago, it was stolen from the convent of the Ara Celi; but so wonderful an image was, of course, able to choose its own place of residence, and could not be carried off against its will, and accordingly, about eleven at night, the door bell rang violently, some of the monks opened the door, and to their amazement found that the Bambino had walked back to them barefooted from the place to which it had been conveyed; and in memory of this event the feet have ever since been kept uncovered. The regular fee to the Bambino is one dollar, while that to the first Roman physicians is half a dollar each visit. One of our domestics, who most firmly believes in its powers, has seen it applied on many occasions, and generally with success; when the cure is to be wrought, the countenance, according to her account, becomes of the most lovely pink; when not, it remains unchanged or turns pale."

BAMBOO, a plant looked upon as sacred by the inhabitants of Japan, who entertain the idea that it has a supernatural influence over their destiny. The bamboo is deposited in the armoury of the Emperor of Japan, and his subjects look upon that and fire as emblems of his sacred majesty.

BAMBOO-BRIDGE. The inhabitants of the island of Formosa imagine that the souls of wicked men are tormented after death, and cast headlong into a bottomless pit full of mire and dirt; and that the souls of the virtuous pass with pleasure and safety over it upon a narrow *bamboo-bridge*, which leads directly to a gay paradise, where they revel in all kinds of sensual enjoyment. But when the souls of the wicked attempt to pass along this bridge, they fall over on one side of it, and plunge headlong into the miry abyss. This strange superstitious notion bears a strong resemblance to the *AL-SIRAT* (which see) of the Mohammedans.

BANA, *the word*, the name given in common conversation to the Sacred Writings of the Buddhists; the books in which the writings are contained are called *Bana-Pot*, and the erection in which the truth is preached or explained is called the *Bana-Madhuva*. Mr. Turnour states, that the Pali version of the three Pitakas, or collections of the sacred books, consists of about 4,500 leaves, which would constitute seven or eight volumes of the ordinary size, though the various sections are bound up in different forms for the convenience of reference. The praises of the *Bana* are a favourite subject with the native authors; and the language in which they express themselves is of the strongest and most laudatory description. A few extracts are given by Mr. Spence Hardy as follows: "The discourses of Budha are as a divine charm to cure the poison of evil desire; a divine medicine to heal the disease of anger; a lamp in the midst of the darkness of ignorance; a fire, like that which burns at the end of a kalpa, to destroy the evils of repeated existence; a meridian sun to dry up the mud of covetousness; a great rain

to quench the flame of sensuality; a thicket to block up the road that leads to the narakas; a ship in which to sail to the opposite shore of the ocean of existence; a collyrium for taking away the eye-film of heresy; a moon to bring out the night-blowing lotus of merit; a succession of trees bearing immortal fruit, placed here and there, by which the traveller may be enabled to cross the desert of existence; a ladder by which to ascend to the dévalôkas; a straight highway by which to pass to the incomparable wisdom; a door of entrance to the eternal city of nirwâna; a talismanic tree to give whatever is requested; a flavour more exquisite than any other in the three worlds; a treasury of the best things it is possible to obtain; and a power by which may be appeased the sorrow of every sentient being."

The greatest advantages are alleged to accrue from listening to the *Bana*, and a similar sentiment prevails over all the East in regard to the benefit arising from reading their sacred books. In the earliest ages of Buddhism, the Bana was in the vernacular language, and it may be easily conceived, that great effects might be produced by the recitation of it, but its rehearsal has now degenerated into an unmeaning form, from which no real, but only an imaginary good can be received. The sacred books are literally worshipped, and benefits are expected to result from this adoration as from the worship of an intelligent being. The books are usually wrapped in cloth, and they are often placed upon a rude altar near the roadside, that those who pass by may place money upon them and obtain merit.

BANDAYA (Sanskrit, a person entitled to reverence), the name given to the priests in Nepaul. They are divided in that country into four orders; *bhikshu*, or mendicants; *śrawaka*, or readers; *chailaka*, or scantily robed; and *arhaute* or *arhata*, adepts.

BANGORIAN CONTROVERSY, a contention which arose in England more than a century ago out of a sermon preached by Dr. Hoadley, bishop of Bangor, before King George I. at the Royal chapel, St. James's, London, on Sabbath, March 31, 1717. The discourse in which the controversy originated was founded on the saying of our blessed Lord when arraigned before Pilate, "My kingdom is not of this world;" from which the bishop laboured to prove, that the kingdom of Christ, and the sanctions by which it is supported, were of a nature wholly spiritual; that the Church did not, and could not, receive any degree of authority under any commission derived from man; that the Church of England and all other national churches were merely civil or human institutions established for the purpose of disseminating the knowledge and belief of Christianity, which the bishop alleged contained a system of truths not differing from other truths, except in their superior weight and importance. This sermon, which was published by royal command, was entitled, 'The Nature of the King-

dom of Christ.' On the first meeting of convocation, which was held after the discourse appeared, a committee was appointed to examine it, and a strong censure was passed upon it, as tending to subvert all government and discipline in the Church of Christ; to reduce His kingdom to a state of anarchy and confusion, to impugn and impeach the royal supremacy in matters ecclesiastical, and the authority of the legislature to enforce obedience in matters of religion by severe sanction. Besides this censure pronounced by convocation, formal replies to the arguments of Bishop Hoadley were written by Dr. Snape and Dr. Sherlock. The sovereign, indignant at the bold step which the convocation had taken in expressing their public disapprobation of a sermon issued by desire of the king himself, suddenly prorogued the convocation, and from that period it has never been permitted to assemble for the transaction of business. The controversy thus begun was carried on with great ability, and no little acrimony, for several years. One of the best productions which the controversy called forth, was 'Law's Letters to Hoadley,' which, as it attracted much notice at the time of its publication, has since been several times reprinted.

BANIAN, a religious sect in the empire of the Mogul. The word is sometimes used in a general and extended sense, to denote the idolaters of India as distinguished from the Mohammedans. But in a more restricted sense, it is applied to the Vaishya, or that one of the four Hindu castes which includes all productive capitalists, whether pastoral, agricultural, or mercantile. In the Shaster they are called Shuddery, and they follow the occupation of merchants, or of brokers, who deal or transact for others. Two of the eight general precepts of Brahma are considered as peculiarly binding upon them, in consequence of their employment—those, namely, which enjoin veracity in their words and dealings, and those which prohibit fraud of any kind in mercantile transactions. They believe in metempsychosis, or the transmigration of souls; and, in consequence of their firm belief in this notion, they look upon the man as a murderer who wilfully destroys the most contemptible insect. They have a peculiar veneration for the cow, which they regard as a sacred animal. The Banians never take an oath but with the utmost reluctance. Some of them, indeed, will rather lose their cause than make oath, even in a court of justice. When necessity compels them to swear, they lay both their hands in the most solemn manner on the back of a cow, declaring, May I taste the flesh of this consecrated animal if, &c. When proselytes are won over to the Banian system, they spend six months in preparation as novices, during which time the Brahmins enjoin them to mix cow's dung with everything they eat. The usual quantity is about a pound, which is gradually diminished after the expiry of the first three months. As the cow is considered to have something divine in its nature,

nothing, they imagine, can be so well fitted as the excrements of this animal to purify both body and soul. A curious ceremony is practised by the Banians, that of giving an infant a name when it is ten days old. For this purpose they borrow a dozen infants from their neighbours, and place them in a circular form round a large cloth which is spread upon the ground. The officiating Brahmin puts a certain quantity of rice upon the centre of the cloth, and the infant then to be named upon the rice. The attendants, who take hold upon the corners of the cloth raise it from the ground, and shake it forwards and backwards for a quarter of an hour. Having thus sufficiently shaken the infant and the rice, the infant's sister who is present gives it such a name as she thinks proper. Two months afterwards the infant is initiated into their religion, that is, they carry it to a pagoda, where the Brahmin whose office it is strews over the head of the young child some sandal-wood shavings, a little camphire, cloves, and other spices. When this ceremony is closed, the child is constituted a Banian, and a member of the religion which they profess.

Should a Banian quit his mercantile occupation and give himself wholly up to the performance of religious duties, even although he still retain his caste, he is regarded as a Brahmin of a more devout kind. The Banians are the great factors by whom most of the trade of India is managed. They claim it as almost a matter of sacred right, that all mercantile arrangements should be conducted through them. They are found accordingly everywhere throughout Asia, where they are not only merchants but act as bankers, and give bills of exchange for most of the cities in Hindostan. Their mode of buying and selling is very peculiar, being conducted in profound silence, simply by touching one another's fingers. The buyer, loosing his pamerin or girdle, spreads it upon his knee, when both he and the seller with their hands underneath manage the bargain by making such signs with their fingers as to indicate pounds, shillings, and pence, and in this way, without uttering a word, they come to an agreement. When the seller takes the buyer's whole hand, it denotes a thousand, and as many times as he squeezes the hand, indicates the number of thousands of pagodas or rupees demanded, according to the species of money in question. When he takes the five fingers, it denotes five hundred, and, when only one, one hundred; half a finger to the second joint denotes fifty, and the small end of the finger to the first joint, stands for ten. By this strange process, these industrious and active merchants carry on the most extensive schemes of trade in many parts of the East.

BANNs OF MARRIAGE. In the primitive Christian church it was a rule that parties who were about to be united in marriage should make known their intention to their pastor, that the projected union might receive his approval. The church, in

such a case, was expected not only to give its sanction, but to take care that it was a marriage authorized by Scripture principles. No such ecclesiastical sanction, indeed, was required to constitute a marriage valid in point of law, but it was liable to church censure, and might lead to the infliction of penance, or even, it might be, to excommunication. This notice given to the church originally answered the purpose of a public proclamation in the church. No actual proclamation of banns seems to have been called for until the twelfth century, when it was required by the authority of ecclesiastical councils. In some countries the banns were published three times; in others twice; and in others only once. The word *Banns* means, according to Du Cange, a public notice or proclamation. The intentions of marriage were sometimes posted upon the doors or other conspicuous part of the church; sometimes published at the close of the sermon or before singing. In England, before any can be canonically married, except by a license from the bishop's court, banns are directed to be published in the parish church, that is, public proclamation must be made to the congregation concerning the intention of the parties to be married. The proclamation of banns must be made upon three Sundays preceding the solemnization of marriage; and should the parents or guardians, or one of them, of either of the parties who shall be under twenty-one years of age, openly and publicly declare, or cause to be declared, his dissent to such marriage, such publication of banns shall be void. The law is the same in Scotland and Ireland as in England, though considerable laxity prevails in some quarters in the execution of the law, proclamation of banns being often made thrice on one Sunday instead of three separate Sundays. See **MARRIAGE**.

BAPTÆ (Gr. *bapto*, to wash), a name formerly supposed to belong to the priests of the Thracian goddess Cotys or Cotytte, and to have been derived from a practice in their festivals of washing in tepid water. Buttmann, however, in his *Mythologus*, denies that the name of Baptæ was applied to the priests referred to. See **COTYS—COTYTIA**.

BAPTISM (Gr. *bapto*, to wash), one of the two sacraments of the Christian church, instituted by Christ, its only King and Head. Considerable difference of opinion has existed among the learned as to the precise origin of this institution. Grotius is fanciful enough to imagine that it dates as far back as the deluge, having been appointed as a standing memorial of that great event. Without dwelling, however, on this notion, which receives not the slightest countenance from Scripture, it must be admitted that from a remote period, among the Jews, as well as among other Oriental nations, divers washings were practised, symbolical of inward purifications; some of them being expressly enjoined by the law of Moses, and others sanctioned only by the vain traditions of the elders.

In connection with the origin of baptism, a question has been raised as to the baptism of proselytes by the Jews. That an ordinance in some degree analogous to that of baptism was known to the Jews previous to the time of our Lord, is highly probable from the fact that multitudes of the Pharisees and Sadducees resorted to the baptism of John. And the language in which they addressed the Baptist strongly countenances this supposition. "Why baptizest thou then," said they, "if thou be not the Christ, nor Elias, neither that prophet?" Another proof that baptism was previously observed by the Jews, may be drawn from the conversation between our Lord and Nicodemus, the ruler being reprehended for his ignorance on the subject of the new birth by water and the Spirit: "Art thou a master in Israel, and knowest not these things?" plainly implying, that the very position of Nicodemus as a recognized Jewish teacher, fully warranted the expectation that he should have been acquainted with a baptism with the Spirit, of which the baptism with water was the outward symbol. And the address which Peter gave to the foreign Jews, collected from all quarters on the day of Pentecost, "Repent, and be baptized, every one of you," evidently proceeds on the presumption that baptism was a ceremony familiar to his audience; and, accordingly, without delaying to make inquiry as to the nature or meaning of the ordinance, we are told, that "they that gladly received the word were baptized, and the same day there were added unto them about three thousand souls." We are not left, however, to mere inferential reasoning on the point of the Jewish baptism of proselytes. The ancient Jewish writers explicitly affirm, that every convert to their faith was received by baptism into their communion. The Babylonian Talmud, indeed, declares that "a person is not a proselyte, until he be both circumcised and baptized." The same doctrine is taught by the Jerusalem Talmud; and in the Mishna, which is the most ancient portion of the traditions, having been arranged in the second century, mention is made of a dispute having arisen on the subject of the baptism of proselytes, between the two celebrated schools of Shammai and Hillel, the point in debate being, whether a proselyte might eat the passover on the evening in which he was baptized.

Among the Jews there were two kinds of proselytes, the one being called proselytes of the gate, the other proselytes of righteousness. The latter alone were received into the Jewish church by baptism. After circumcision had been administered, and a short interval was allowed to elapse, the proselyte was baptized. The mode in which this last ceremony was observed, is thus described by Mr. Lewis in his 'Hebrew Antiquities': "Being placed in the water, the *Triumviri* (or the judicial consistory of three, who had the sole power of admitting to baptism), instruct him in some of the weightier and some of the higher commands of the law; and then he

plunges himself all over his body; for it was a rule, that when the law speaks of washing of the flesh, or washing of garments, it intends the washing of the whole body; so that if but the tip of the finger, or any of his hair remains unwashed, the man was still in his uncleanness. When he came out of the water, after his baptism, he made a solemn prayer that he might be purified and clean from his Gentile pollution, and become a sound member of the Jewish church. A woman, when she was baptized, was placed by women in the water up to the neck, and two disciples of the wise men instruct her in the precepts of the law as she stands. Then she plunges herself, at which they turn away their eyes, and avoid looking upon her as she comes out. It was necessary that three should be present at the baptism of a proselyte as witnesses, who took care that the ceremony was regularly performed, and briefly instructed the catechumen in the principles of the religion he was entering upon.

"By this account of the admission of proselytes it may be observed, that such as were of age, and baptized by the Jews, were first instructed in the principles of their religion, and the import of what they went about; but we are not to conclude from hence, that children and infants, that were incapable of instruction, were not admitted into the church by baptism. It is most certain that they baptized children, and generally with their parents; and if their parents were dead, the consistory of three took care of their baptism. If an Israelite, says Maimonides, takes up or finds a heathen infant, and baptizes him for a proselyte, he becomes a member of the church; but children, who were baptized in their infancy, had the liberty to retract, which adult persons had not. It appears further, that baptism was not administered but by persons of a regular ordination and appointment. A consistory, or *Triumvirate*, had the power orderly to execute this office, and not every one that presumed to take it upon him. And witnesses were so necessary for admission into the church by baptism, that though a person were baptized regularly, yet if he could not bring evidence of it by the testimony of witnesses, he was not admitted into the privileges of a proselyte, nor received into the communion of the church."

It has sometimes been doubted whether the infants of Jewish proselytes were baptized. But in addition to the testimony of Maimonides, quoted by Mr. Lewis, we may appeal to the Babylonian Talmud, which says, "If with a proselyte, his sons and daughters be made proselytes, that which is done by their father redounds to their good." The Mishna speaks of a proselyte of three years old, which is thus explained in the Gemara, "They are accustomed to baptize a proselyte in infancy, upon the approval of the consistory, for this is for his good." "They are accustomed to baptize," says the Gloss, "if he have not a father, and his mother bring him to be proselyted, because none is made a proselyte without circumci-

sion and baptism." The Jerusalem Talmud treats of the difference of baptizing an infant, which has been found, for a slave or for a free man. From such authorities as these, the conclusion can scarcely be avoided that the Jews were familiar with infant baptism.

Previous to the institution of Christian baptism by the Lord Jesus Christ, it must also be admitted that the ordinance was observed by John the Baptist, his forerunner. The question has given rise to no small discussion among theologians, whether, and if so, in what respects the baptism of John differed from that of Christ? The outward ceremony seems to have been in both cases the same, but in various respects there was a material difference between them. The points of difference are thus summarily described by Dr. Dick, "John baptized his disciples into the faith of the Messiah as to come; we are baptized into the faith of him as actually come. The baptism of John was evidently designed to serve a temporary purpose, in common with all the other parts of his ministry; the baptism of Christ is to continue to the end of the world. The one did not properly belong to the Christian dispensation, but was preparatory to it; the other is an ordinance given by our Saviour to his church, to supply the place of circumcision. Christian baptism is administered in the name of the persons of the Trinity; whereas we have no evidence that the Divine Persons were explicitly recognized in the baptism of John. From these considerations, it appears that the two ordinances differ so much in their form, in their design, and in their relation to the present dispensation, that they may be regarded as perfectly distinct, and consequently, that a person who had been baptized by John might have been baptized again by an Apostle." Dr. Halley, in his able Congregational Lecture on the sacraments, dwells particularly on the indiscriminate administration of this ordinance by John, to all who applied for it, and on the fact, which the Doctor alleges was borne out by all experience, that the baptism of John produced no moral nor spiritual change upon the persons who received it. The Roman Catholics, followed by the Anglo-Catholics, insist upon this last peculiarity of John's baptism, as attaching also to circumcision, alleging, to use the words of Dr. Pusey, that "it was only a sign, a shadow, a symbol, having no sanctifying power, a mere type of baptism." The evident design of all such statements, whether made by Romanists or Tractarians, in reference both to circumcision and John's baptism, is to bring out baptismal regeneration as belonging exclusively to the ordinance as instituted by Christ. Dr. Halley, on the other hand, while admitting that regeneration belonged neither to circumcision nor to John's baptism, dexterously converts this very admission into an argument against baptismal regeneration, showing, as he does with great ability, that the baptism of John was truly and essentially the same with Christian baptism, and therefore Christian baptism itself at its commencement was only a symbol, and

not a necessarily effectual means of regeneration. At the Reformation, this very question as to the validity of John's baptism, was keenly argued by the Romanists on the one side, and the Reformers on the other, and the very first anathema which the council of Trent pronounced respecting baptism, was directed against the heresy of maintaining the validity of John's baptism.

Another question arises in regard to the baptism of John. Did he, or did he not, baptize the infants of such as waited upon his ministry? No distinct information is given us in Scripture on the subject. The following judicious remarks of Dr. Halley are well worthy of the reader's attention. "As the promise of the Messiah was made to the whole house of Israel, to the natural seed of Abraham in its national character, it would seem probable, that the whole nation, and not a part only, was entitled to receive the sign of his coming. The infants of Israel had the same interest in the promise of the Messiah as the adults. When we consider that all other religious rites of a national character were, according to the Jewish law, performed for infants as well as for their parents, as for instance the great national distinction of circumcision; this probability is greatly increased, for why should John for the first time distinguish parents from children in the religious rites of the Jews? Judaism was not then abolished; the principles of Mosaic law flourished with unabated vigour; with its spirit, every new ceremonial must have been accordant; but nothing can be imagined more anti-Mosaic, more contrary to the spirit or letter of the law, than the separation of parents and children in the new rite of purification. Of Israel as concerning the flesh, Christ came, and all that was represented by the baptism of John, the sign of his coming, concerned the whole house of Israel. Why should we restrict the representation to a part only? Preparatory to the descent of God on Sinai, Moses purified all the people, not the adults only. Why should we not suppose that preparatory to the coming of the Son of God, John baptized *all* Judea, and *all* Jerusalem, and *all* the region round about, and not the adults only? I admit we may restrict this general description to adults, *if there be good reason for doing so*; but what good reason can be adduced for any such restriction? To say it is improbable that infants were included, is a perfectly gratuitous assumption, which, although many assumptions as gratuitous have been conceded in this controversy, I trust we are not so foolish as to allow without protest. Under a dispensation of Judaism the religious ordinances were of a national character, without reference to age or class, and it is probable that a restriction was, for the first time, introduced into a service which proclaimed to the whole house of Israel the speedy accomplishment of the promise to which every infant was indubitably the heir, and yet, notwithstanding the restriction, *all* are said to have been baptized?"

Baptism was not formally instituted as a perpetual ordinance in the New Testament church until after the resurrection of Christ, when he gave the following parting commission to his disciples, Mat. xxviii. 19, 20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." These words plainly imply, that when the apostles went forth at the command of Christ to preach the gospel, they were to disciple all nations, and as a symbol or sign of their discipleship, they were to baptize them into the name of the Father, and the Son, and the Holy Ghost. Nor was this to be a mere temporary ordinance, limited only in its duration to the apostolic age; it was appointed to be a standing ordinance in the Christian church, in the observance of which Christ promised to be with his disciples to the end of the world. Baptism, accordingly, has continued to be practised by all Christian sects with the exception of the Society of Friends (See FRIENDS, SOCIETY OF), or Quakers, as they are usually called, who regard all outward ordinances as inconsistent with the nature of Christianity, as being a purely spiritual system of worship. In the primitive Christian church this ordinance was regarded with peculiar veneration, not less from a deep impression of its solemnity, and of the great responsibility attached to the reception of it, than in consequence of the long careful preparation necessary for any individual who wished to be baptized. Before receiving this initiatory rite, a man was scarcely regarded as entitled to be called a Christian, but was viewed as little more than a Jew or a heathen. To be raised above this degraded condition, was naturally an object of ambition, and eagerly sought after by all who had learned in even the smallest degree to appreciate the privileges of the faithful. So high was the estimate entertained of baptism, that it was styled the illuminating ordinance, the light of the eye, the mark or character of the Lord.

This solemn rite appears in the early ages of the Church to have been administered both in public and in private, by night and by day. As soon as a catechumen had passed through his appointed term of probation, he could claim admission into the Church by baptism, but as the numbers of applicants increased, particular times were set apart for the administration of the ordinance, these being generally the days which preceded the celebration of any of the great festivals. No precise instructions occur in the early fathers as to the mode of dispensing this sacred rite. Accordingly, we find it administered in a great variety of circumstances, in the house, by the riverside, or on the sea-shore. It was not until a later period that it was customary to administer the ordinance in a baptistery or font placed in the entrance or porch, and afterwards in the body of the church,

Justin Martyr says, that it was dispensed in the presence of the assembly. From the third century it became one of the secret mysteries of the church, and continued to be so until the fifth century. During that period it was chiefly administered privately in the presence of believers only. It was sometimes necessary, in cases of sickness or apparently approaching death, to baptize at the bed-side of the convert, in which case it was called clinic baptism, a mode of celebrating the ordinance which was usually regarded as imperfect. It is admitted on all hands, that in early times the usual mode of baptizing was by immersion, the whole body being plunged under water. The wooden structure in which the ceremony was performed was divided by a partition into two compartments. The men were waited upon by deacons, the women by deaconesses, and the ceremony was gone through in the presence of the assembled congregation, from which, however, the baptized were separated by the small building in which the immersion took place.

From the great, and in some instances, even superstitious veneration with which baptism was regarded, more especially in the third century, cases frequently occurred in which the reception of the ordinance was delayed to a dying bed, the notion being evidently entertained, that the soul would be all the better fitted to enter into the purity of heaven after passing immediately through the cleansing water of baptism. No small importance was frequently attached to the person by whom, and the place where, the person was baptized. Thus we find Augustin boasting, that he had received the ordinance from the hands of the worthy Ambrose, bishop of Milan. Constantine, too, was on his way to the waters of Jordan for baptism when he was arrested by death. Some delayed their baptism until they had reached the age of thirty, under the impression that they were thereby following the example of our blessed Lord. The yearly festivals were sometimes preferred as the time of baptism, such as Epiphany, Easter or Whitsuntide.

The mode in which the ceremony of baptism was gone through in the early Christian Church, is thus minutely detailed by Dr. Jamieson, in his interesting and instructive work on the 'Manners of the Primitive Christians:' "The rite of baptism was originally administered in a very simple manner—the apostles and their contemporaries contenting themselves with an appropriate prayer, and the subsequent application of the element of water. At an early period, however, a variety of ceremonies was introduced, with the pious, though mistaken view of conveying a deeper and more solemn impression of the ordinance, and affording, by each of them, a sensible representation of the grand truths and spiritual blessings of which it is significant. The baptismal season having arrived, those catechumens who were ripe for baptism, and who were then called competentes, or elect, were brought to the baptistery, at

the entrance of which they stopped, and then mounting an elevated platform, where they could be seen and heard by the whole congregation of the faithful, each, with an audible voice, renounced the devil and all his works. The manner in which he did this was by standing with his face towards the west, and with some bodily gesture, expressive of the greatest abhorrence, declaring his resolution to abandon the service of Satan, and all the sinful works and pleasures of which he is the patron and the author. This renunciation being thrice repeated, the candidate elect turned towards the east—the region of natural light, and therefore fit emblem of the Sun of Righteousness, made three times a solemn promise and engagement to become the servant of Christ, and submit to all his laws. After this he repeated the Creed deliberately, clause by clause, in answer to appropriate questions of the minister, as the profession of his faith. It was deemed an indispensable part of the ceremony, that this confession should be made audibly, and before many witnesses; and in those rare and unfortunate instances, where the applicants for baptism possessed not the power of oral communication, this duty was performed through the kind offices of a friend, who, testifying their desire to receive the ordinance, acted as their substitute. In ancient history, an anecdote is told of an African negro slave, who, after having passed satisfactorily through the state of catechumens, and been entered on the lists for baptism, suddenly fell into a violent fever, which deprived him of the faculty of speech. Having recovered his health, but not the use of his tongue, on the approach of the baptismal season, his master bore public testimony to his principles, and the Christian consistency of his conduct, in consequence of which he was baptized, along with the class of catechumens to which he belonged. The profession of faith being ended, and a prayer being offered, that as much of the element of water as should be employed might be sanctified, and that all who were about to be baptized might receive, along with the outward sign, the inward invisible grace, the minister breathed on them, symbolically conveying to them the influences of the Holy Spirit,—an act which, in later times, was followed by anointing them with oil, to indicate that they were ready, like the wrestlers in the ancient games, to fight the fight of faith. The preliminary ceremonies were brought to a close by his tracing on the foreheads of all the sign of the cross—an observance which, as we formerly remarked, was frequently used on the most common as well as sacred occasions by the primitive Christians,—and to which they attached a purely Christian meaning, that of living by faith on the Son of God. All things being prepared, and the person about to be baptized having stripped off his garments, the minister took each by the hand, and plunged him thrice under the water, pronouncing each time the name of the three persons in the Godhead. The newly baptized hav-

ing come out of the water, was immediately dressed by some attendants in a pure white garment, which signified, that having put off his old corrupt nature, and his former bad principles and practices, he had become a new man. A very remarkable example of this ceremony occurs in the history of the celebrated Chrysostom. The conspirators who had combined to ruin that great and good man in Constantinople, resolved on striking the first blow on the eve of an annual festival, at the hour when they knew he would be alone in his vestry, preparing for his duty to the candidates for baptism. By mistake, they did not arrive till he had begun the service in the church. Heated with wine, and goaded on by their malignant passions, they burst into the midst of the assembly, most of whom were young persons, in the act of making the usual profession of their faith, and some of whom had already entered the waters of the baptistery. The whole congregation were struck with consternation. The catechumens fled away naked and wounded to the neighbouring woods, fields, or any places that promised them shelter from the massacre that was perpetrating in the city. And next morning, as soon as it had dawned, an immense meadow was seen covered all over with white,—on examining which, it was found to be filled with catechumens, who had been baptized the night before, and who were then, according to custom, dressed in their white garments, amounting in number to three thousand. Those white garments, after being worn a week, were thrown aside, and deposited in the antechamber of the church, where, with the name of the owner inscribed on each, they were carefully preserved as memorials of baptism, ready to be produced against them in the event of their violating its vows. A memorable instance of this use of them occurs in the history of the primitive age. A Carthaginian, who had long been connected with the Christian Church of his native city, at length apostatised, and joining the ranks of its enemies, became one of the most violent persecutors of all who named the name of Christ. Through the influence of friends he was elevated to a high civil station, the powers of which he prostituted to the cruel and bloody purpose of persecuting his former friends. Among those who were dragged to his tribunal was a deacon, once an intimate friend of his own, and who had been present at his baptism. On being put to the rack, he produced the white garments of the apostate, and in words that went to the heart of all the bystanders, solemnly declared that these would testify against his unrighteousness at the last day.

"Immediately after the baptism, the new-made members, in their snow-white dress, took their place among the body of the faithful, each of whom that was near welcomed them as brethren with the kiss of peace; and, as being admitted into the family of God, whose adopted children alone are entitled to address him as 'Our Father,' they were permitted,

for the first time, publicly to use the Lord's Prayer, and to partake of the communion.

"Besides, at this period they generally assumed a new name. Many of the names in familiar use among the heathens being borrowed from those of the objects of their worship, the converts to Christianity deemed it becoming and consistent with their new principles, to change their family name for others that had been borne by some distinguished personage in the history of their faith, or that was significant of some virtue recommended by it. Hence we find many in the primitive ages bearing the name of prophets and apostles, and even of the Christian graces; such as in Greek, Eusebius, Eustachius, Gregory, Athanasius; and in Latin, Pius, Fidis, Speratius. An example may be given from the interesting history of the Martyrs of Palestine. 'When the governor,' says the historian, 'had made trial of their invincible fortitude by tortures in every form, he asked the chief person among them 'who he was,' and heard in answer, not a real or common name, but that of some one of the prophets. For it happened that those men, having laid aside the name by which, as received by their parents, they were called, as being the appellation of idols, had assumed unto themselves other names; and one might have observed them using the names of Elias, or Jeremiah, Samuel, or Daniel; and thus showing themselves to be, not in deeds alone, but even in their very appellations, as 'that Jew, who is such inwardly,' and as that Israel of God, who is such really and in sincerity.'"

It was customary for adults immediately after baptism to partake of the Lord's Supper. This custom gave rise to the practice of administering the eucharist to children at their baptism—a practice which prevailed in the Western churches until the twelfth and thirteenth centuries, and remains in the Eastern churches to this day. It was held by the Novatians that apostates, on being re-admitted to the church, ought to be re-baptized. Tertullian and Cyprian contended earnestly against this practice, alleging that the validity of baptism could not possibly be annulled. Baptism by heretics was early declared null and void. Tertullian classed them with idolaters, and declared their baptism of no effect. Cyprian held the same opinion, and, indeed, the African churches generally along with those of Cæsarea and Alexandria. The churches of Rome and France, however, maintained that baptism in the name of the Trinity, even by heretics, was valid. The council of Nice proceeded on the same principle.

Among the Gnostics of the early church, there were some, as for example the Marcians and Valentinians, who rejected water-baptism on the ground that men were saved by faith, and needed no outward ceremonial whatever. The Archontici also objected to this ordinance, on grounds peculiar to themselves. The Seleucians and Hermians again, alleged that baptism by water was without validity,

not being the baptism instituted by Christ; because John the Baptist, comparing his own baptism with that of our Lord, says, "I baptize you with water, but he that cometh after me shall baptize you with the Holy Ghost and with fire." The Manicheans also refused to baptize their disciples, on the principle that baptism with water was of no efficacy to salvation, and ought therefore to be rejected. The early church declined to sanction baptism where any other element was used instead of water. Thus Ambrose says that if we take away water, the sacrament of baptism cannot stand.

The precise form of words used by our Lord himself in the institution of baptism, was regarded by the primitive Christian church as indispensable to the administration of the ordinance. The Apostolical Canons declare every bishop or presbyter who shall presume to deviate from this appointed form to be worthy of deposition. Athanasius also regards every such baptism as without validity; and the same opinion prevailed almost universally in the ancient church, the only exception, perhaps, being Ambrose, who held that baptism in the name of Christ was both regular and valid, seeing the whole Trinity was involved in it. Some early heretics were bold enough to introduce a new form of words in baptism. Thus Menander, a disciple of Simon Magus, actually declared that no one could be saved unless he was baptized in his name. The Elcesaites baptized in the name of the elements. The Montanists or Cataphrygians administered the ordinance in the name of the Father, Son, and Montanus, or Priscilla, thus substituting the name of their founder for the Holy Ghost. Another ancient sect of heretics, instead of "Father, Son, and Holy Ghost," used this form, "I baptize thee into the death of Christ."

At an early period there crept into the African church a strange practice of baptizing the dead, and to prevent its spread among the people, the third council of Carthage issued a solemn warning against it. Gregory Nazianzen also refers to the custom as prevailing among some who delayed their baptism in the hope that they would be baptized after death. Another absurd practice prevailing among some of the ancient heretics was a kind of vicarious baptism, which was, that when any one died without baptism, another was baptized instead of him. Chrysostom says that this was practised among the Marcionites, with some ridiculous ceremonies, which he thus describes: After any catechumen died, they concealed a living man under the bed of the deceased; then, approaching the dead man, they asked him whether he would receive baptism? The dead man of course made no reply, but the living man under the bed answered for him, and said that he would be baptized in his stead; and, accordingly, they baptized the living for the dead. This practice was alleged to be sanctioned by Paul when he asks, "Why are they then baptized for the dead?" Tertullian brings the

same charge against the Marcionites, comparing their practice to the heathen lustrations for the dead.

The simple beauty and significance of the ordinance of baptism as instituted by the Redeemer may be regarded as a striking evidence of the truth of the Christian system. In this view of the matter, it is deeply interesting to notice the effect of this solemn rite upon the mind of the infidel Bolingbroke. "No institution," says he, "can be imagined more simple, or more void of all those pompous rites and theatrical representations which abound in the religious worship of the heathen, than that of baptism in its origin." Such a confession, not extorted from, but ultroneously given by one of the most noted unbelievers of his day, is a strong testimony to the solemn and simple beauty of the baptismal ordinance. It is painful, however, to observe how widely some churches have deviated from the original institution as appointed by the Saviour. In the church of Rome, particularly, many corruptions have been engrafted upon the plain but impressive ordinance which forms the initiatory rite of Christianity. The present form of administering baptism in that church is as follows. When a child is to be baptized, the parties bringing it wait for the priest at the door of the church. He approaches the parties in his surplice and purple stole, attended by his clerks. He begins with questioning the godfathers whether they promise in the child's name to live and die in the true Catholic and Apostolic faith, and what name they would give the child. Then follows an exhortation to the sponsors; after which the priest, calling the child by its name, puts to it the following questions: What dost thou demand of the church? To which the godfather replies, Eternal life. The priest then declares, If you are desirous of obtaining eternal life, keep God's commandments, Thou shalt love the Lord thy God, &c. The priest then breathes three times in the child's face, saying, Come out of this child, thou evil spirit, and make room for the Holy Ghost. Having said this, he makes the sign of the cross on the forehead and breast of the child, saying, Receive the sign of the cross on thy forehead and in thy heart. Then, uncovering his head, he repeats a short prayer; and, laying his hand gently on the child's head, repeats a second prayer, at the close of which he blesses some salt, and, putting a little of it in the child's mouth, pronounces these words, Receive the salt of wisdom. This closes the ceremony at the church door. The priest, followed by the godfathers and godmothers, then proceeds into the church, and, approaching the font, the Apostles' Creed and the Lord's Prayer are repeated. The priest then exorcises the evil spirit again; and, taking a little of his own spittle, with the thumb of his right hand rubs it on the child's ears and nostrils, repeating, as he touches the right ear, the same words—Ephphatha, be thou opened—which our Saviour made use of to the man born deaf and dumb. Lastly, they strip the child below the shoulders, during which time the

priest is preparing the holy oil. The sponsors then hold the child over the font, taking care to turn it east and west. On this, the priest asks the child Whether he renounces the devil and all his works? and the godfather having answered in the affirmative, the priest anoints the child between the shoulders in the form of a cross. Then, taking a portion of the consecrated water, he pours part of it three times on the child's head, at each effusion naming one of the persons of the Holy Trinity. Some of these rites were early introduced into the church, but they are all of them obviously unwarranted additions to the simple ceremony of water-baptism, which Christ originally appointed.

In baptism, most of the Oriental rubrics prescribe immersion thrice repeated; while the Western ritual favours a thrice-repeated affusion. The Alexandrian church has always followed the Romanist practice in this respect. The Armenian church unites the two, for they first sprinkle thrice, and then dip thrice. The threefold act, to which the Greeks have adhered more invariably than the Latins, accompanies the naming of the three Persons of the Sacred Trinity, the Father, the Son, and the Holy Ghost. The administration in the Greek church is preceded by four prayers of exorcism, during the last of which the priest blows on the infant's mouth, forehead and breast, and lays on the evil spirit strong commands to depart and not return again; while the sponsor is directed to confirm his renunciation of the devil by blowing and spitting upon him. In the Coptic church the exorcism is accompanied by making the sign of the cross seven and thirty times. It is customary in the Eastern churches always to add oil to the water in the font. According to the Constantinopolitan form, it is poured on thrice in the form of a cross; while among the Armenians only three drops are mixed with the water. The oil is applied also in the figure of a cross to the child's forehead, breast and back, ears, feet and hands, each application being accompanied with one of the following sentences:—"Such a one is baptized with the oil of gladness;" "for the healing of soul and body;" "for the hearing of faith," "that he may walk in the way of thy commandments;" "thy hands have made me and fashioned me." CHRISM (which see), corresponding to the confirmation of the Western churches, is practised in the East as a sequel to baptism, and indeed forms a part of the same service. Unlike other Easterns, the Abyssinians repeat baptism every year. Among the STAROVERTSI (which see), a sect of dissenters from the Russo-Greek church, baptism is only administered towards the approach of death, from an idea probably that sins committed after baptism are unpardonable. Among the DUCHOBORTSI (which see), the most noted of the Russian sects, baptism and the Lord's Supper are both dispensed with as not consistent, in their view, with the spiritual nature of Christianity.

In the Church of England, the sign of the cross

being made over the child, is a prescribed part of the ceremony of baptism, which is required to be invariably observed whenever the ordinance is celebrated. It was proposed at one time by the commissioners who prepared the bill of comprehension, to render this part of the ceremony indifferent or non-essential, but the proposal was rejected. The practice is vindicated by alleging "that it is a token that hereafter the person baptized shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banners against the world and the devil: and to continue Christ's faithful soldier and servant unto his life's end." All the other Protestant churches in Britain reject this practice as having no warrant in Scripture. The Episcopal Church in America either uses or withholds the sign of the cross at the option of the parents.

The Coptic church in Egypt practises the trine immersion, and uses warm water and holy oil. They are said to administer the eucharist to children after baptism, and to circumcise children before it. Exorcism was in use in some of the Protestant churches in Europe until a recent period. In the Church of Sweden, for example, it was not laid aside until 1809; and in that church lay baptism is allowed in cases of necessity. In the Church of Denmark, exorcism and trine aspersion, with the sign of the cross on the head and breast, and imposition of hands, are used. Lay baptism also, even though by the hands of females, is held as valid. Among the Dunkers, a modern sect in America, the trine immersion is practised with the laying on of hands and prayer while in the water. When they enter the water to receive the ordinance, they bow or kneel, and hence in ridicule they have sometimes been called Tumblers.

In consequence of the importance which some have attached to the precise form in which the ordinance of baptism is dispensed, the question has been keenly debated, Whether the authorized and scriptural manner of dispensing this sacrament be by immersion or by sprinkling? In noticing the arguments on both sides of this disputed point, it is well to observe at the outset, that the affusionists concede to the immersionists, that in vindicating the practice of sprinkling, they do not deny the validity of baptism by immersion, but on the contrary, admit that this mode was frequently, if not generally, adopted in the primitive ages of the Christian church. The Baptists, however, who maintain immersion to be the apostolic practice, contend that no person ever was or could be really and validly baptized without immersion.

1. The first argument adduced by the Baptists in favour of the exclusive validity of immersion or plunging the body in water is of a purely philological character, being founded on the true meaning of the Greek word *baptizo*, to baptize. This word, they allege, in its true classical signification, denotes to immerse, and, accordingly, the substantive derived from it, *baptisma*, is properly translated *immer-*

sion; while the root of the word is *bapto*, which confessedly means to dip or dye. In connection with this view of the word, we find in Mark vii. 3, 4, mention made of the washing or baptisms of cups and pots, brazen vessels, and of tables, which could only in all probability have been baptized by plunging them into water, or in other words, by immersion.

2. Another argument in favour of immersion is drawn from the phrases usually joined with *baptizo* in Scripture, which the Baptists consider as clearly showing that it was by dipping or plunging that baptism was originally administered. Thus in Mat. iii. 6, John is said to have baptized "in Jordan," that is, standing no doubt in the water, and successively dipping his disciples. And in the history of the Ethiopian eunuch, it is stated, Acts viii. 38, 39. "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Here, it is confidently alleged, is a plain case of baptism by immersion.

3. The expression used by the apostle Paul in two separate passages of his epistles, "buried with Christ in baptism," is often adduced by the Baptists, as in their view a strong argument in favour of immersion, that being considered as the only mode of baptism which can be considered as emblematical of a burial.

4. The practice of the Christian church is triumphantly appealed to by the Baptists as having been for many centuries in favour of immersion. By the confession of the best ecclesiastical historians this has been admitted to have been the case. The oldest Christian communities, as for example, the Greek church, continue the practice to this day.

In reply to these arguments adduced by the immersionists, those who contend for the validity of affusion or sprinkling in baptism are accustomed to maintain:—

(1.) That while *bapto* undoubtedly means to dip, and *baptizo* to immerse, these are not the only meanings of the words; but on the contrary, passages may be pointed out in which they simply denote washing, without specifying the form, and others in which they evidently denote sprinkling. In Mark vii. 3, we read, that "the Pharisees and all the Jews except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash," or baptize themselves, "they eat not." Now it is well known that the washing of the hands among the Jews was performed by pouring water upon them, as appears from the express testimony of Scripture, 2 Kings iii. 11, "But Jehoshaphat said, Is there not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israel's servants

answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah."

(2.) When it is said that John baptized "in Jordan," it does not follow that he actually stood in the water and dipped his disciples; for the Greek preposition translated "in," often signifies "at" or "nigh to." Thus John xix. 41, "Now in the place where he was crucified there was a garden," evidently meaning that the garden was situated not *in* the identical spot, but *in its neighbourhood*. Again, in Luke xiii. 4, "the tower in Siloam," the tower was plainly built not *in* the pool of Siloam, but *close by it*. But even admitting that John stood *in* the Jordan, it does not follow that he immersed his disciples, because the multitude who flocked to his baptism being very great, he might have chosen such a position to sprinkle or pour the water the more readily upon their heads or faces. The case of the Ethiopian eunuch also, which the Baptists regard as a clear case of immersion, is not necessarily so. It is true we are told that he and Philip "went down both *into* the water, and he baptized him. And when they came up *out of* the water, the Spirit of the Lord caught away Philip." It is certain that the prepositions here referred to are often rendered as our translators have rendered them in this passage; but it is equally certain that just as frequently are they used simply to denote *to* and *from*. Thus in John xi. 38, when Jesus came *to* the sepulchre of Lazarus, the same Greek preposition is used as when it is said, that Philip and the eunuch went *into* the water; and the propriety of its being translated *to* in the former case will be apparent, if we reflect that Jesus did not enter *into* the tomb of Lazarus, but simply approached to it. Again, in John vi. 23, where it is said, that "ships came *from* Tiberias," the same Greek preposition is used as in the passage which describes Philip and the eunuch as coming up *out of* the water; and yet it cannot for a moment be supposed that the ships came *out of* the city of Tiberias, but simply that they came *from* it as being the point from which they started.

(3.) The expression "buried with Christ in baptism," to which the Baptists attach so great importance in their argument for immersion, loses its force when we reflect that it is obviously figurative, being equivalent to that other expression which the apostle uses to denote the same thing, "baptized into the death of Christ," or, in other words, through his death we have become dead to sin, or are delivered from its power. Besides, any one at all acquainted with Eastern customs knows that the burial of Christ was not by immersion in the earth, as dead bodies are interred among us, but that his sepulchre was an apartment hewn out of a rock, the floor of it being on a level with the ground, or depressed only a little below the surface. In this apartment his body was deposited, and as one rolled to the door. Bearing in mind these simple circumstances, which are familiar to all who know any thing of Oriental modes

of burial, it may easily be discerned that the apostle does not draw an analogy between the baptism of believers and their burial with Christ, in the mode but in the fact. In baptism their union and participation with Christ in his death and resurrection are emblematically represented. They are planted together with him in the likeness of his death, and they are planted also with him in the likeness of his resurrection. As he died for sin, they die unto sin; as he rose from the dead, they rise with him unto newness of life.

(4.) But after all, the grand argument, and that to which the Baptists exultingly point, is the practice of the Christian Church. In regard to the baptisms recorded in the New Testament, Dr. Dick remarks: "It is not very credible, that the three thousand converts on the day of Pentecost were dipped. There was a pool in Jerusalem, called the pool of Siloam; but we do not know whether from its size and situation it could have been fit for the purpose. Besides the gross indecency of it, it would have been a tedious process, if all this multitude had put off and put on their clothes in public; and it is very unlikely that they were plunged with their garments upon them. When whole families were baptized in their own houses, there is no reason to think that, on every occasion, a sufficient quantity of water could be found for immersion. We are certain, that in very few of our houses the baptism of immersion could be practised; and the houses of the Jews and Greeks, we presume, were not better accommodated. Some men seem to believe that, in the Apostolic age, every house had a font or bath; but why they believe this no man can tell, except that it suits their hypothesis. The apostles could not administer baptism by immersion in every place; so that if this had been the mode, when they had made converts they must have often been under the necessity of leading them away to a pond or river, and, in many regions of the east, must sometimes have made long journeys in order to find one. But there is not a single fact in the New Testament which gives countenance to this idea. The narrative implies that they baptized converts on the spot, and, consequently, that only a small quantity of water was necessary, which could be always procured."

There cannot be the shadow of a doubt, but that the ordinary mode of baptizing in early times was by immersion, and it appears that, for several centuries, trine immersion was practised, that is, the individual was dipped three times in the water. Thus Ambrose, in his work on the sacraments, says, "Thou wast asked, Dost thou believe in God the Father Almighty? And thou repliedst, I believe and wast dipped, that is buried. A second demand was made, Dost thou believe in Jesus Christ our Lord and in his cross? Thou answeredst again, I believe and wast dipped. Therefore, thou wast buried with Christ. For he that is buried with Christ rises again with Christ. A third time the question was

repeated, Dost thou believe in the Holy Ghost? And thy answer was, I believe. Then thou wast dipped a third time, that thy triple confession might absolve thee from the various offences of thy former life." This trine immersion was probably introduced at an early period, either to represent the burial of Christ for three days, and his rising again on the third day, or more probably to represent the profession of faith in the Holy Trinity, in whose name the believer is baptized. The practice, however, was in course of time abused by the Arian party, particularly in the Spanish churches, to denote three degrees or differences of Divinity in the three Divine persons. To avoid sanctioning so flagrant a heresy, by the advice of Gregory the Great, trine immersion was gradually discontinued in many churches in Spain, but retained in others. At length, the fourth council of Toledo, in A. D. 633, decreed that one immersion only should be used in baptism, lest if any used three immersions they might seem to approve the opinion of heretics while they followed their practice. This seems to have set the question at rest. In the Greek Church, however, and various Protestant churches, trine immersion is still in use.

In cases of emergency, baptism by aspersion was allowed at a period of high antiquity. Cyprian especially says, that this was legitimate baptism when thus administered to the sick. And generally considerations of convenience and health and climate are mentioned among ancient writers as having influence in regard to the form of administering the ordinance. Aspersion did not become general in the West until the thirteenth century, though it appears to have been introduced somewhat earlier. But the very fact that persons who had received clinic baptism were not re-baptized, shows plainly that immersion was not considered indispensable. Dr. Halley proves that in the language of the ancient Church, the word baptism is not used as equivalent to immersion by the following considerations: 1. Ecclesiastical writers admit Christian baptisms to have been valid in which there was no immersion. 2. They speak of other ablutions as baptisms in which there was no immersion. 3. They apply to Christian baptism passages of Scripture which obviously exclude immersion. 4. They speak of the lustrations of the heathen in which there was no immersion, as their baptisms or imitations of baptism. With such proofs as these before us, it is scarcely possible to resist the conclusion, that although the practice of immersion was the most generally adopted in the early Christian Church, baptism by aspersion or sprinkling was never regarded as an unwarranted and invalid act.

A controversy has arisen in the Christian Church of far more importance than that which regards merely the mode of baptism. The question to which we refer is, Who are the proper subjects of the ordinance? Those who receive the name of Pædo-

baptists maintain, that, in certain circumstances, children have a right to baptism, while an opposite party, the Anti-pædobaptists, who call themselves by the name of Baptists, confine the ordinance to adults only.

In treating of this point, which has been so long and so keenly agitated, it is right to clear the way by remarking, that on all hands it is agreed, that adults, who have never been baptized in infancy, have a right to baptism on professing their faith and obedience to Christ. This is understood and acknowledged to be implied in the very words of the commission given to the apostles by our Lord himself, Mark xvi. 15, 16, "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." In the case of adults applying for baptism, the proper qualification in the sight of God is faith existing and operating in the heart; and the proper qualification in the sight of man is a credible profession of that faith. On this principle the apostles seem uniformly to have acted. Thus, in the case of the Ethiopian eunuch, Philip, when asked the question, "What doth hinder me to be baptized?" replied in words which cannot be mistaken, "If thou believest with all thine heart, thou mayest." On which "the eunuch answered and said, I believe that Jesus Christ is the Son of God." There are some Pædobaptists, however, for example Dr. Halley, who contend strongly for the indiscriminate dispensation of baptism to all who apply for it, without regard to their faith, or even profession of faith, other than what is implied in the fact of their applying for baptism. But the great majority of Pædobaptists reject all such indiscriminate use of the ordinance.

We proceed to detail, in as condensed form as possible, the chief arguments adduced on both sides of this much-contested question.

The Pædobaptists, deriving their name from *pai-deion*, a child, and *baptizo*, to baptize, hold that the children of believing, covenanting parents ought to be baptized; and this doctrine they assert on such grounds as the following:

1. Infant baptism is in complete accordance with the principle on which God has proceeded in his dealings with his people in all past ages, the children being uniformly viewed as connected with the parents. This was the case, as is well known, in the covenants made with Adam, Noah, Abraham, and David.

2. If infants under the New Testament dispensation were to be deprived of a privilege which belonged to infants under the Old, a change so important would have been formally noticed, which it is not, and would have given rise to complaints on the part of Jewish converts in the early Christian Church, and yet no evidence can be found that such complaints were ever made.

3. Infants were commanded to be circumcised under the Jewish economy, and baptism being instituted in place of circumcision, infants ought plainly to be baptized. The churches under both economies were substantially the same; the covenant in both churches was the same; circumcision and baptism were both of them signs and seals of the covenant, and both Scripture and the writings of the early Fathers of the Church unite in considering baptism as having come in place of circumcision.

4. It is capable of proof that the infants of Jewish proselytes were baptized, and, therefore, when baptism was instituted by our Lord, the apostles must have been familiar with the practice among the Jews of baptizing children with their parents. Now, in the absence of all prohibition of infant baptism in the New Testament, and with much to encourage the practice, we are provided in the baptism of the infants of Jewish proselytes with a strong indirect, if not a direct, argument in favour of baptizing the children of Christian parents.

5. The practice of infant baptism is supported by the testimony of the early as well as the later Christian writers. Among the apostolic fathers, as they are called, that is, those who lived nearest to the days of the apostles, we find some declaring, in plain terms, that they considered baptism to have been instituted in room of circumcision. Tertullian, in the beginning of the third century, speaks of the practice of infant baptism as a prevailing and established custom. Origen also speaks of the practice, declaring that it had come down from the days of the apostles. From the third century and onwards, we find infant baptism very often adverted to both in the writings of individuals and in the decrees of councils.

The Baptists, or more properly Anti-Pædobaptists, who reject infant baptism, reason thus:

1. In the commission of our Lord on which rests the authority for dispensing Christian baptism, we find faith and baptism closely and indissolubly joined together, it being declared, "He that believeth and is baptized shall be saved." If then faith be necessary as a qualification for baptism, infants are plainly excluded from all right to the ordinance, since they are utterly incapable of faith.

2. In those instances of baptism which are recorded in the New Testament the same principle is uniformly recognized and acted upon—that faith is essential to baptism; and, therefore, the argument as against infant baptism acquires additional force, the terms of the commission on which baptism rests its authority being borne out by the uniform practice of the apostles.

3. Not a single instance of infant baptism occurs in the New Testament. Such an omission is altogether unlikely, supposing such a practice to have been authorized by Christ, and in use among his apostles.

4. When little children are said to have been

brought to Jesus that he might lay his hands on them and pray, it is simply said, that "he laid his hands on them." Not the slightest reference is made to baptism. Is such an omission at all probable if infant baptism had been at all sanctioned by our blessed Lord?

5. Not a single precept exists in the Scriptures which commands, or even allows, the baptism of infants. This of itself is sufficient to prove, that whatever else may be said in favour of the practice, it lacks, at all events, a direct scriptural warrant.

6. There is no warrant to suppose that baptism is the substitute for circumcision. On the contrary, the latter ordinance was administered to every male Jew, whatever might be his moral character, simply in virtue of his being a Jew, while the former ordinance presupposed a belief in Christ as a necessary qualification. Again, the council at Jerusalem abolished circumcision without the most remote hint that any other ordinance was substituted in its room.

7. No evidence has been discovered that infant baptism was ever practised in the Church during the first two centuries. Tertullian is the first who makes the slightest allusion to it; and even his remarks far from certainly refer to mere infants.

8. Infant baptism strikes at the root of the plain scriptural doctrine, that every man is responsible for his own personal actings, and is justified by his own faith.

Such then are the main arguments for and against the practice of the baptism of infants; and on a point which has given rise to keen protracted discussion among writers of ability and learning on both sides, we content ourselves with a simple statement of the line of argument pursued by the Pædobaptists on the one hand, and the Antipædobaptists on the other, leaving to the reader to form his own judgment on the merits of the case.

Great importance has been attached to baptism in every age of the Church, as being the initiatory rite of admission to the Christian Church. But in early times, far from being regarded as essential to salvation, the want of baptism was often considered as compensated for by martyrdom, by true conversion, or by a constant partaking of the eucharist in the bosom of the Church. Unbaptized infants, however, were regarded as occupying after death a middle state betwixt the glory of the saints and the punishment of the lost. Hence has obviously arisen the *limbus infantum* of the Romanists, which, like the *limbus patrum*, is an intermediate state between heaven and hell. If catechumens died without baptism, they were buried in silence, and no mention was ever after made of them in the prayers of the Church. This treatment, of course, was only given to those who were guilty of a wilful neglect and contempt of the ordinance.

After the solemn ordinance of baptism had been dispensed, in the case either of an adult or an in-

fant in token of their admission and incorporation into the Church, they were received with a kiss of peace. The white garments which had been given them were worn for eight days, and then laid up in the Church. The newly baptized received a little taste of honey and milk to denote their new birth, and that they were now as children adopted into God's family. Jerome says, that in some of the Western churches the mixture was made up of milk and wine instead of honey, in allusion to the passage of the Apostle Paul, "I have fed you with milk and not with strong meat," and that passage of the Apostle Peter, "As new-born babes, desire the sincere milk of the word that ye may grow thereby." On being baptized, the newly admitted Christian was required for the first time to repeat the Lord's prayer, in a standing posture, publicly in the church. The whole church now joined in receiving their Christian brother or sister with hymns of praise and thanksgiving to God. Some churches added to this the custom of washing the feet of the baptized, which was never adopted by the Roman church, but practised by that of Milan.

BAPTISMAL REGENERATION. At an early period in the history of the Christian Church, the idea seems to have arisen, that the regularly ordained ministers of Christ had the power of conveying remission of sins to men by the administration of baptism. Ancient writers accordingly give baptism the name of indulgence, or remission of sins, or the sacrament of remission. Cyprian asserts, in the most express language, that "remission of sins is granted to every man in baptism." The same doctrine is taught by Ambrose, Chrysostom, and many others. It were easy to adduce numerous quotations from writers of the first three centuries, in which the direct efficacy of the outward rite of baptism in conveying regeneration and salvation is plainly asserted. This superstitious view of the mere external ordinance accounts for the anxiety which many Christians, in these early times, manifested to delay their reception of baptism till near death. The same doctrine as to the regenerating efficacy of baptism has been revived of late years by the Oxford divines, a party which has arisen in the Church of England usually known by the name of **ANGLO-CATHOLICS** (which see). In asserting the sacramental efficacy of baptism, they maintain that man is saved by receiving the remission of sins through baptism, upon faith in Christ Jesus. Thus Dr. Pusey, in his 'Tract on Baptism,' says, "To the unconverted the apostles set forth judgment to come, repentance from dead works, remission of sins through baptism, upon faith in Christ Jesus; then on conversion followed baptism conveying remission of sins, uniting them with Christ, imparting to them the Spirit; and then those baptized they urge to use the power thus imparted to them; to them they apply the gospel motives because they had received the strength of the gospel: they bid them walk worthy of the vocation where-

with they had been called, having first bid them 'in the name of Jesus Christ arise and walk.'"

In the 'Oxford Tracts for the Times,' and other writings of the Anglo-Catholics, the term regeneration is used to denote not that change of heart and character which is the usual meaning assigned to it by orthodox divines, but both justification and sanctification, a change of state, and a change of mind. That the word is employed in this extended sense we learn from Dr. Pusey himself, who defines regeneration to be "that act whereby God takes us out of our relation to Adam, and makes us actual members of his Son, and so his sons as being members of his ever-blessed Son." From this and similar passages which teach the saving efficacy of water-baptism, we cannot fail to perceive a strange confusion of thought pervading the whole reasonings of the Oxford divines on the subject of baptism. They quote various passages of Scripture which plainly connect salvation with baptism. Thus Mark xvi. 16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned;" Rom. vi. 4, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life;" Gal. iii. 27, "For as many of you as have been baptized into Christ have put on Christ;" Col. ii. 12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead;" 1 Pet. iii. 21, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." That in some way or another salvation is connected with baptism no careful student of the Word of God can possibly deny; but it ought ever to be borne in mind that baptism in Scripture has a twofold signification, implying both an outward rite and an inward grace, both a visible symbol and an invisible grace which is symbolized. Now, it is plainly contrary to the spiritual character of Christianity to make the blessings of salvation entirely and necessarily dependent on the performance, or rather the reception of an outward ceremony. It was not so with circumcision, which holds a corresponding place in the Old Testament to that which is occupied by baptism in the New. Thus we are expressly told by the Apostle Paul, in reference to Abraham, Rom. iv. 11, that "he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised." From this statement we learn, that, instead of Abraham's justification being dependent upon the external ordinance of circumcision, it was connected exclusively and entirely with the faith which he had before he had received the rite of circumcision. And even in regard to baptism itself do we not learn from Acts viii. 13, 23, that Simon Magus, even although he

had been washed by the hands of an apostle with the waters of baptism, was still in "the gall of bitterness and the bond of iniquity?" Nor is this true of Simon Magus alone. Multitudes have passed through the external ceremony of water-baptism who have lived to attest, by their unholy conversation and conduct, that they are utter strangers to the purifying influence of the Spirit of Christ. Such cases prove demonstrably that some other baptism than that which consists in an outward washing with water is necessary to the purifying of the flesh and the saving of the soul. The baptism which alone can save and sanctify a man is the baptism with the Holy Ghost. Hence our Lord assures Nicodemus that the new birth which is essentially necessary to salvation is not simply a being born of water, but of water and of the Spirit. The two together are required to constitute a regenerating baptism, a baptism which can avail to the salvation of man. A rite performed upon the outward person can only be a symbol; the change produced in the inward man, by the effectual operation of the Holy Spirit, is not a mere symbol or sign, but a substantial reality.

The error, then, of the Anglo-Catholics, in teaching the doctrine of baptismal regeneration, originates in confounding ritual with spiritual baptism—a baptism like that of John with the baptism of Christ. The grand distinction between the two baptisms was again and again enforced upon the people by the Baptist himself. "I have baptized you with water; but He will baptize you with the Holy Ghost." And Jesus himself spoke to his disciples in similar terms: "John truly baptized you with water; but ye shall be baptized with the Holy Spirit." When our Lord adverts to the outward ceremony, he assigns it a subordinate place in connection with salvation. "He that *believeth* and is baptized shall be saved, but he that *believeth* not shall be condemned." The great importance is evidently in these words assigned to faith or believing, which is wrought in the soul by the Holy Ghost; and, accordingly, it is well worthy of notice, that, in the latter clause of the passage, condemnation is made to turn not on the want of baptism, but entirely and exclusively on the want of faith.

No better proof of the decided superiority held forth in Scripture of the inward over the outward baptism could possibly be adduced than a passage, Tit. iii. 5, which Dr. Pusey quotes in favour of his own views. The text he thus properly translates, "according to his mercy he saved us by the washing of regeneration and of renewing of the Holy Ghost." It cannot fail to strike every attentive reader that the washing which is here said to be the means of our salvation, is no mere outward washing with water, but an internal washing or purifying which expresses the regenerating and renewing work of the Holy Spirit. And why is this internal cleansing called a washing, but to indicate that the external

washing of baptism is a type or symbol of the inward washing of the Spirit. The Apostle Peter, again, expressly says, 1 Pet. iii. 21, that "baptism doth also now save us;" but lest any one should imagine that he refers to mere outward baptism, he immediately guards against his language being misunderstood, by adding, "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." In other words, it is not an outward but an inward baptism that regenerates and saves us. Baptismal regeneration then, in the sense in which it was understood by some of the early fathers, and in which it is taught by the Anglo-Catholics of the present day, is a doctrine which can claim neither the sanction of reason, nor of the Word of God. It is founded on one of those half-truths in which error so often presents itself, an assertion of the regenerating power of baptism, while it ignores the grand distinction between the outward baptism with water, and the inward baptism with the Holy Ghost sent down from heaven. Let but this distinction be acknowledged, and the fallacy on which the whole theory rests is instantly apparent.

BAPTISTERY, the place in which baptism was anciently administered. At an early period in the history of the Church, it seems to have been a building outside the walls of the church. Cyril of Jerusalem describes it as a building by itself, which had first its porch or ante-room where the catechumens made their renunciation of Satan and their confession of faith; and then its inner-room where the ceremony of baptism was performed. It would also appear that, in the building, there were separate apartments for men and women, the ceremony being chiefly performed by immersion. About the sixth century the baptisteries began to be removed to the church porch, and thence afterwards into the church itself. These baptisteries were usually very capacious to accommodate the great numbers who were baptized by immersion at the same time. Hence it is said that a council at Constantinople was actually held in the baptistery of the church. In these places, also, the catechumens seem to have been instructed in the first rudiments of the Christian faith. At least Ambrose informs us, that in the baptistery the catechumens were taught the creed. From this custom may have arisen the name which was sometimes assigned to these apartments—schools of learning, or the illuminatories of the church.

The baptistery has sometimes been confounded with the font, both being connected with the baptismal ceremony, but in ancient times the difference between the two consisted in this, that the baptistery was the name given to the whole building in which the font stood, and where the whole rite of baptism was performed, whereas the font was only the fountain or pool of water in which the immersion took place. The latter was sometimes styled the pool of the baptistery. We have no au-

thentic information as to the precise form of the ancient baptistery. There appears to have been only one in a city, and that at the bishop's church. Some idea of their size may be formed when we recollect, that, in some places, as for example in Antioch, no less than three thousand persons of both sexes received baptism in a single night. The laws both of church and state required that baptism should be administered only in those places where there was a baptistery. At the two great festivals of Easter and Pentecost, which were the usual seasons for the dispensation of the ordinance, multitudes resorted to the bishop's church or cathedral for this purpose. In process of time baptisteries were set up in country parishes where, in the opinion of the bishop, they were necessary. These gradually increased in number, and at length every church had its own place for baptism, when fonts only were required in consequence of the prevalence of infant baptism, and the right of administering the ordinance being conceded to pastors indiscriminately.

BAPTISTS, a denomination of Christians who are chiefly characterized by the maintenance of the notion that immersion is the only authorized and scriptural mode of dispensing baptism, and that baptism can only be lawfully administered to those who make a personal profession of their faith, and thus that infant baptism is contrary to the Word of God, and subversive of the true nature and design of the ordinance. The chief arguments on both sides of these questions have already been noticed under the article **BAPTISM** (which see). Our chief object at present, therefore, is to give a view of the history, doctrines, and discipline of the large and influential sect who claim to themselves, and who usually receive, the name of Baptists.

This body of Christians is wont to trace its immediate descent from the apostles, their sentiments and practice, as well as the government of their churches, being, as they allege, strictly apostolic. Some historians, however, are contented with assigning to the sect a much later origin, tracing it no farther back than to the time of the Reformation in the sixteenth century. It is well known that at that period there arose in Germany a class of people, who, while agreeing with Luther and the other Reformers in avowing the strongest hostility to the corruptions of the Church of Rome, differed from the Protestant as well as the Popish party on the subject of infant-baptism, condemning that practice as unscriptural and invalid, and, therefore, re-baptizing their followers even although they had been baptized in their infancy. From this latter custom they received the name of **ANABAPTISTS** (which see). It is only just to the highly respectable sect of modern Baptists, to state that they regard the appellation of Anabaptists as altogether inapplicable to them, seeing they cannot be charged with baptizing a second time those whom they cannot consistently admit to have been ever previously baptized, and, besides,

they object to the name as identifying them with a sect which were undoubtedly guilty of the most foolish and absurd excesses, and with whose general opinions and practices, except on the solitary subject of baptism, no modern denomination of Christians can be said to have the slightest sympathy. But it is beyond a doubt, that, in the fifteenth and sixteenth centuries, there were multitudes in various countries on the continent of Europe, who not only held Baptist principles, but were persecuted on account of them. From the continent some of these denouncers of infant-baptism passed over into England, and Bishop Burnet, in his 'History of the Reformation,' informs us, that in 1547 numbers of them were found in various parts of the country; but, in regard to those of them who held no principles in common with the German Anabaptists, except the denial of infant-baptism, no severities were used towards them, but several books were written against them, to which they replied. In the reign of Elizabeth the Baptists greatly increased, but were subjected many of them to imprisonment and banishment. Fuller says some of them recanted, but two were burnt in Smithfield. The persecution continued under James I., and in this reign Edward Wightman, the last martyr that was burnt in England, was a Baptist. It is a remarkable circumstance, that the first English martyr who died at the stake was also a Baptist, so that this sect had the honour of both commencing and closing the long line of martyrs, who, for two hundred years, had been called at every little interval to perish in the flames. Notwithstanding the severe trials to which they were subjected in consequence of the principles which they maintained, the Baptists continued to multiply in England, and in 1643 a convention was held in London, at which they adopted a Confession of Faith. The Revolution of 1688 brought toleration to the Baptists as well as other Dissenters. From that period to the present they have maintained their ground as one of the leading dissenting denominations in England. To this zealous body of Christians has the cause of religion been largely indebted during the last half century. Theirs is the high honour of originating, in 1792, the missionary concert for prayer, and the first successful mission to the heathen in India under Carey, Marshman, and Ward. They have missions also in the West Indies, in Africa, and in France.

In regard to the constitution of the Christian church, while the Baptists believe in the existence of a universal or catholic church, composed of the whole body of believers in Christ, in all ages and nations, they regard the Christian church, properly so called, as having been organized by Christ himself, and his apostles, and as having been constituted of such, and such only, as made a credible profession of faith in Christ, and repentance toward God. All others they consider to be constitutionally excluded. In practice, the constitution of the Baptist churches,

and their mode of worship, are congregational or independent. In 1812, however, an important step was taken towards the consolidation of the body in the formation of what is called the "Baptist Union," which holds its meetings annually, and which consists of more than a thousand churches, nominally connected with one another, and having chiefly in view the promotion of every public object which bears either upon their own denomination in particular, or the cause of nonconformity in general. This Union, which belongs to the Particular Baptist churches, consisted in 1851 of 1,080 churches. Delegates, both clerical and lay, are sent to the annual conference by such churches as choose to avail themselves of the privilege. A similar yearly assembly, called the "Association," and constituted in the same way as the Union, exists, belonging to the New Connexion of General Baptists. It consisted in 1851 of 99 representatives, deputed by 53 churches.

Baptist doctrines seem to have been held by the early British churches, and Augustine, when sent over from the Holy See, failed in his endeavours to persuade them to conform to the practice of the church of Rome. It is probable that these opinions never entirely disappeared from the country, but were maintained by many of those reformers who from time to time arose. The Lollards are said to have held similar opinions, and the Baptists claim Wycliffe himself as holding their sentiments. The body was not however organized in England as a separate sect until the commencement of the seventeenth century, the first Baptist church having been formed in London in 1608. John Smith, the first pastor of that church, seceded from the Church of England, of which he had been a minister. He embraced Arminian doctrines, and his church, accordingly, consisted of what are now called General Baptists. The first Calvinistic or Particular Baptist church was formed in London in 1633, by an offshoot from an Independent congregation.

The Baptists in England are divided into two denominations, which are quite separate and distinct from one another. They are termed the *General* and the *Particular Baptists*.

The GENERAL BAPTISTS receive their name from the doctrine of general redemption, which they hold along with the other tenets of the ARMINIANS (which see). The only points in which they agree with the *Particular Baptists* regard the subject of baptism, worship, and church discipline. The first minister of this body in England was, as we have already noticed, John Smith, who, on resigning his ministerial charge in connection with the Church of England, went over to Holland, where the opinions which he had adopted on the subject of baptism met with great opposition. Soon after he had formed the first Baptist church in London, he drew up a statement of the principles of the body, but a regular confession of their faith was not published until a much later period. The congregations of this divi-

sion of Baptists made but slow progress. The path of error is downward, and accordingly from Arminianism the General Baptists gradually merged into Socinianism. About 1770, a party within the body became alarmed at the rapidity with which they were declining from their original principles. A secession accordingly took place, leaving behind them only a weak remnant, which has been daily diminishing in numbers. At the last census in 1851, the whole number of the General or Unitarian Baptist congregations in England and Wales amounted only to 93, while the "New Connexion" numbered 182.

The PARTICULAR BAPTISTS are so called from the doctrine of *particular redemption*, which, as well as the other principles of Calvinism, they strenuously maintain. This is a very large and flourishing section of the Baptist community, which so outnumbered all the other divisions of the body, as almost wholly to monopolize the name of Baptists. In 1851, their congregations amounted to the number of 1,947 in England and Wales. The commencement of this body was almost contemporaneous with that of the *General Baptists*, and it is instructive to notice, that while the latter have dwindled to a mere shadow, the former has become a powerful and highly efficient section of the church of Christ. The latter has only one Theological College, at Leicester, while the former has no fewer than five, at Bristol, Stepney, Bradford, Pontypool, and Haverfordwest. The Particular Baptists are divided among themselves into two parties, the strict and the free communions. The former will not admit any to receive the Lord's supper who have not been baptized according to their method, the latter hold free communion with Pædobaptists, regarding a difference of opinion and practice on the subject of baptism as no bar to fellowship at the table of the Lord.

Another very small section of the Baptist community exists in England, called the *Seventh Day Baptists*, from the circumstance that the only point on which they differ from their brethren is in maintaining that the seventh, not the first day of the week should be kept as the Sabbath. The existence of this sect in England is of somewhat old date, but in 1851 they are reported as having only two congregations in England and Wales.

BAPTISTS (AMERICAN). It is generally supposed that if we include in the number all who agree in rejecting infant baptism, the Baptists are decidedly the largest Christian denomination in the United States. Before such a statement, however, can be admitted to be strictly correct, there must come into the calculation the Calvinistic and Arminian Baptists; the Free Communion and Close Communion Baptists; the Mennonites and Tunkers, and a section of the latter called the River Brethren; the Seventh Day Baptists, English and German; the Disciples of Christ, commonly called Campbellites; the Christians, and a small Baptist party in the

Southern States, called the Hard Shell Baptists. These all agree in the source of ecclesiastical power as being in the church, and not in the church officers, and as residing in each particular church directly and originally by virtue of the express or implied compact of its members. They agree also on the subject of immersion, and a personal profession of faith as essential to the validity of baptism. If the Regular Baptists alone are taken into account, they are exceeded in number by the Methodists, but if all who immerse are included, they are a very numerous and powerful body.

The origin of this sect in America dates almost as far back as the first colonizing of New England by the pilgrim fathers. Thus Cotton Mather says, "Many of the first settlers in Massachusetts were Baptists, and as holy, and watchful and fruitful, and heavenly a people as perhaps any in the world." The first Baptist church, however, was founded in Providence, Rhode Island, by Roger Williams, in 1639. This remarkable man was educated at Oxford at the expense of Sir Edward Coke, the most eminent lawyer of his day. He became a Puritan minister of the Church of England, and in those times of persecution and intolerance Roger Williams was driven from England and took refuge in America. There also for some years he was subjected to much opposition, in consequence of the peculiar principles which he maintained, setting himself with determined boldness against the church membership right of suffrage, against all law compelling attendance at church, and all taxes for the support of worship. These principles brought down upon him the vengeance of the court, by which he was sentenced to banishment; and a vessel was sent to convey him back to England, but he was not to be found. Williams, now an exile, a wanderer in a savage land, in the cold of winter and on stormy nights—had not "food, or fire, or company—knew not what bed or bread did mean, or better shelter than a hollow tree." At length, joined by a few adherents who generously shared with him his trials and privations, he threw himself upon the mercy of Canonicus, an Indian chief, who gave him and his followers a free grant of land between Pawtucket and Mashassuck rivers, "that they might sit down in peace and enjoy it for ever." The new settlers piously named the tract of land on which they had, by the mysterious and all-wise arrangements of Heaven, found a home—Providence. Thus Roger Williams, having obtained a footing, acquired such influence over the Indian tribes by whom he was surrounded, that he became the founder and first president of the colony of Rhode Island. He held office for many years, and was several times sent as ambassador to the court of England.

While thus laboriously and faithfully discharging the responsible duties of a civil governor in Rhode Island, Williams ceased not to exercise the work to which he had been called of preaching the gospel of

Christ, not only instructing the people more immediately under his charge, but performing tedious journeys to other settlements with the same glorious objects. He imbibed Baptist principles, and there being no minister in New England who had been baptized by immersion after a profession of faith, Ezekiel Holliman, in March 1639, baptized Roger Williams, who in turn administered the rite to Holliman and ten others. Thus commenced the first Baptist church in America, and from that time the cause has steadily advanced amid frequent seasons of persecution and trial, until, by the most recent reports from the United States, the Regular Baptists have now about 12,436 preachers, and 1,208,765 members, being far more numerous than in England. They are perhaps most largely and worthily represented in New England and the state of New York, and have of late years made great exertions for the spread of the Bible, and in the work of missions to the heathen. They have also lately established several colleges and seminaries, and taken an active part in the advancement of liberal education. One of their literary institutions, the university of Rochester, in the state of New York, has lately purchased the whole library of the celebrated German ecclesiastical historian, the late Dr. Neander, whom the Baptists love and venerate on account of the favourable terms in which he has spoken of their principles. After stating that baptism was in the days of the apostles performed by immersion, "as best adapted to express that which Christ intended to express by this symbol—the merging of the whole man into a new spirit and life," Neander adds: "Since baptism was thus immediately connected with a conscious and voluntary accession to the Christian fellowship, and faith and baptism were always united, it is highly probable that baptism took place only in those cases where both could meet together, and that infant baptism was not practised in this age. The lateness of the time when the first distinct mention of infant baptism is made, and the long-continued opposition made to it, lead us to infer its non-apostolic origin." Such sentiments as these have rendered the distinguished German church historian a great favourite with the keen supporters of Baptist principles on both sides of the Atlantic.

In point of doctrine, government, and worship, the Calvinistic Baptists in America—as in England—agree in all essential points with the orthodox Congregationalists. There are also two parties among them, the close communion, and the open communion Baptists; the one party debarring from communion all other denominations of Christians, while the other freely admit them. The Associated Baptists in America meet annually in associations, and stated conventions, to promote missions, education, and other benevolent objects. Every three years there is a meeting of the Baptist General Convention of the United States, which was formed at Philadelphia in 1814, and is restricted by its constitution to the promotion

of foreign missions. The American Baptist Home Mission Society, formed in 1832, is chiefly designed to supply the spiritual wants of the valley of the Mississippi. They have also a General Tract Society at Philadelphia. They sustain missions in Burmah, Siam, Western Africa, and among the American Indians. They have six theological institutions in different parts of the states, and the numbers of the students are great, there being a large demand for pastors of the Baptist denomination. A portion of the body have for some years been prosecuting with considerable energy and expense a revision of the English version of the Bible, in which, among many other changes, the words *baptize* and *baptism* are to be exchanged for the words *immerse* and *immersion*. "The Rev. Dr. Baird estimates that 'not above one-third of the clergymen of this denomination have a collegiate education.' For a more general diffusion of education, they are now making, probably, efforts unsurpassed in the United States, finding this course most subservient to denominational growth. 'Hence,' says the 'Boston Traveller,' March 31, 1854, 'within the last six years, one million five hundred thousand dollars have been subscribed towards the endowment of Baptist colleges and seminaries in this country. The whole number of instructors connected with them is one hundred and fifty-four, students over two thousand five hundred. They have graduated over four thousand students in all, and their libraries contain more than one hundred and twenty thousand volumes.'"

As the large section of American Baptists which we have now been considering, correspond to the *Particular Baptists* in England, there is another section of Baptists in America, corresponding to the *General Baptists* in England, being Arminian in their doctrine. They are known, however, among the Transatlantic churches by the name of **FREEWILL BAPTISTS**. From the first introduction of Baptist churches into the United States, there have always existed differences of theological sentiment among them, some being Calvinistic, and others Arminian in their views. But though thus divided in opinion on various doctrinal points of essential importance, both existed together in one ecclesiastical communion until the year 1780, when the first church was formed on the *Freewill Baptist* principles. The founder of the sect as a separate body was Elder Benjamin Randall, a pious, zealous, and devoted man, who had been converted under the preaching of George Whitefield. Though educated in Pædobaptist principles, he changed his views on the subject of baptism, and was baptized by immersion in 1776, uniting himself with the Calvinistic Baptist Church. Soon after he commenced preaching, and his labours in this way were abundantly blessed. Crowds waited upon his ministry, souls were awakened, and not a few are said to have been savingly converted. In his anxiety to represent the Gospel invitations in their fulness and freeness, Mr. Randall insensibly

passed into Arminian principles and views. The Calvinistic brethren in the body took alarm, and one after another disclaimed all connection with him, as in their opinion guilty of teaching erroneous doctrine. Thus disowned by the great mass of the Baptist pastors, only a few stood by him, who, having quitted the body, ordained Mr. Randall in March 1780; and on the 30th June of that year, he organized in New Durham the first *Freewill Baptist* church.

The commencement of this new sect gave rise to considerable excitement in the Christian churches of America. Its ministers were animated with burning zeal, and travelled in every direction, preaching the gospel, establishing churches, and settling ministers over them. Mr. Randall, in his diary, says in one part of it, "I have travelled this year more than twelve hundred miles in the service of truth, and attended above three hundred meetings." In the course of the first twelve years, the cause made the most rapid and encouraging progress. In 1792, a meeting of pastors was held for the first time in New Durham, and continued to be held yearly in different places, for transacting the general business of the denomination. Gradually the body spread through various states, and churches in connection with it were formed also in Canada. Its progress, however, was somewhat retarded by internal disputes in the churches on the important point of the divinity of Christ, several of the churches having imbibed Arian or Unitarian views, to the great grief of the general body. The result was a small secession, which was the means of restoring harmony and peace.

The *Freewill Baptist* connection having spread throughout the country, and the yearly meetings not being found fully to represent the body, a *General Conference* was organized in 1827. It was at first an annual, then a biennial, and last of all a triennial association. Since the institution of the General Conference, the Freewill Baptists have been increasing in numbers, and both through the press and by the pulpit they have been exerting a rapidly widening influence. About twenty years ago nearly 3,000 General Baptists in North Carolina took the name of Freewill Baptists, but were disowned by the body as being slaveowners. The body has uniformly maintained an anti-slavery position, in this forming a complete contrast to the Calvinistic Baptists, some of whose churches in the Southern States include members and pastors who are slaveholders. As a denomination the Freewill Baptists have no connection whatever with slavery, and such is their abhorrence of the system, that they refused to receive 12,000 from Kentucky and neighbourhood, who sent a deputation to the General Conference wishing to join the connection. They keep up a friendly correspondence with the General Baptists in England.

Government among the Freewill Baptists is not episcopal nor presbyterian, but congregational, or

residing in the churches. Each elects its own minister, and exercises discipline over its own members. Churches are organized and ministers ordained by a council from a Quarterly Meeting; and a minister as such is subject to the discipline of the Quarterly Meeting to which he belongs, and not to the church of which he is pastor. Believers are admitted as members of the church upon baptism, or by letter, always by unanimous vote, but may be excluded by vote of two-thirds. Churches hold monthly conferences, and report once in three months to the Quarterly Meeting by letter and delegates. Quarterly Meetings are composed of several churches, and hold their sessions four times a-year, continuing two and a-half days, being employed in supplying destitute churches with preachers, examining candidates for license and similar duties. Yearly Meetings are constituted of several Quarterly Meetings, while the General Conference is composed of delegates, most of whom are ministers from all the Yearly Meetings in the body. This Conference is held once in three years, its sessions continuing some nine or ten days. Its design is to promote unity, scriptural holiness, Bible doctrine, and discipline throughout the whole denomination. It proposes and recommends, but makes no laws.

The Freewill Baptists now extend over the greater part of the United States, Upper and Lower Canada, and the provinces of Nova Scotia and New Brunswick. They have a Foreign Mission and Home Mission Societies, a Sabbath School Union, and an Education Society. They have various academies, and on the whole are making progress as a Christian denomination, though they are still but a small body compared with the orthodox or Calvinistic Baptists.

The next section of American Baptists, which we propose to notice in our present article, is one which is called SEVENTH DAY BAPTISTS, from their observance of the seventh instead of the first day of the week for religious purposes. This body traces its origin to no human founder, but points as the warrant for its existence as a church to the New Testament. Their sentiments they allege were taught by the apostles, and practised by the early Christians. That the Jewish or seventh day Sabbath was observed for a time along with the first day or Christian Sabbath it is scarcely possible to doubt. But it is difficult, if not impossible, to find a warrant either in Scripture or in the history of the Church for the substitution of the Jewish in place of the Christian Sabbath. Mosheim, indeed, mentions a sect as having existed in Lombardy in the twelfth century under the name of Passagenians, who circumcised their followers and celebrated the Jewish Sabbath. Seventh Day Baptists seem to have existed at a remote period in Britain, though their number is now reduced to only two congregations.

The earliest Seventh Day Baptist Church in America was formed at Newport, Rhode Island, in 1681, the first pastor being William Hiscox. No

sooner was this little church constituted than a spirit of fierce persecution arose against it, and John Rogers, one of its members, was sentenced to sit a certain time upon a gallows with a rope about his neck. There were many other severities practised upon this body in New England, and the result was, that its progress was very much impeded. There are in the United States, however, at present about sixty churches, fifty ordained ministers, and about seven thousand communicants. They are divided into four associations. The Eastern Association includes the churches in Rhode Island, Connecticut, and New Jersey. The Central Association includes the churches in the State of New York, east of the small lakes. The Western Association includes the churches in the western part of New York and Pennsylvania. The South-Western Association includes the churches in Virginia, Ohio, and all west thereof. They have an annual conference, composed of delegates from the Association, and those churches which do not join the Association. They are strictly congregational in their ecclesiastical constitution, each church being an independent body receiving only advice from the Associations and the Conference. The officers of the church are, as among the Congregationalists, pastors and deacons. Every church has a clerk, whose duty it is to keep a faithful record of all the proceedings of the church, with a record of the names of the members and the date of their baptism. The body has a Missionary Society which devotes its energies to home objects; a Hebrew Missionary Society to ameliorate the condition of the Jews in the United States, and a Tract Society which circulates tracts chiefly on the peculiar views of the denomination.

A regular creed, embodying the sentiments of the Seventh Day Baptists, was adopted by a vote of the General Conference at its meeting in 1833. As a denomination they practise what is termed close communion, not associating in church fellowship with other bodies of Christians who hold Pædobaptist principles.

Between the years 1718 and 1730 a considerable number of Baptists emigrated from Germany to the United States. They are commonly called *Tunkers* by way of derision, the term being equivalent to *Dippers*; but they have assumed to themselves the name of BRETHREN, under which article we propose to describe the principles and practices of the sect.

Another sect of Baptists called the DUNKERS (which see) was formed in Germany in 1708, and a number of them having emigrated to America in 1719, in consequence of being exposed to persecution in their native country, they formed a church at Germantown, Pennsylvania, in 1723, under the pastoral charge of Peter Becker. The churches of this denomination rapidly increased in number, and in 1728 adopted the seventh day instead of the first as the day appointed for sacred worship, so that they are sometimes termed, and indeed they them-

selves take the name of the German Seventh-Day Baptists. This denomination will be treated of more at length under their original name of *Dunkers*.

From the three principal Protestant sects in America, the Methodists, Baptists, and Presbyterians, arose, in the beginning of the present century, a sect which receives the names of CHRISTIANS or the CHRISTIAN CONNECTION (which see), and which, as it practises immersion, may be considered a Baptist denomination, though in various doctrines, particularly on the subject of the Trinity, they differ wholly from all the other divisions of Baptists, both in America and everywhere else.

In the year 1823, a respectable Baptist, named Alexander Campbell, belonging to Bethany, Virginia, commenced a periodical called the 'Christian Baptist,' in which he earnestly pleaded for what he considered a restoration of the original gospel and the primitive order of things. The design of the writer was to bring back, if possible, the original unity of the Church, and for this purpose he proposed to dispense with all human creeds, and to take the Bible alone as the authorized bond of union, or, to use the language of Thomas Campbell, the father of Alexander, "Nothing was to be received as a matter of faith or duty for which there could not be produced a *Thus saith the Lord*, either in express terms, or by approved Scripture precedent." The two Campbells, father and son, had belonged originally to the Presbyterian Seceders in the north of Ireland, and on reaching America they continued to attach themselves to a small branch of the same church. The proposed reformation, however, was rejected by the Seceders as a body, though embraced by some of its members. A declaration and address was drawn up and circulated by the Campbells and their adherents, and a considerable number of persons having responded to the appeal, a congregation was formed, over which the two Campbells were ordained pastors. In the course of a few months the subject of infant baptism was started, and after some discussion, which led to a division of the church, the Campbells, and those who agreed with them, were immersed on the 12th June 1812. The small body, now much weakened by the secession which had taken place, resolved to connect themselves with the Baptist communion. They, accordingly, joined that denomination in the following year, guarding themselves, however, by the express stipulation in writing, "No terms of union or communion other than the Holy Scriptures should be required." Alexander Campbell, by his talents and excellent Christian character, rose high in the estimation of the Christian sect which he had joined, and his peculiar views in regard to the rejection of all human creeds began to gain ground, and were at length extensively received among the Baptist churches of the western country. A jealousy arose on the part of many who were opposed to the new views, and at length a schism took place, the Bap-

tist churches throwing off the favourers of Campbell's opinions. Thus excluded from the communion of the Baptists, the Campbellites formed themselves everywhere into distinct churches under the name of DISCIPLES OF CHRIST, under which name their doctrines and practices will be fully stated.

In British America, also, the Baptists are a large body. In Nova Scotia alone they amount to 50,000.

BAPTISTS (DUTCH). See MENNONITES.

BAPTISTS (SCOTTISH). This body is of a comparatively recent date, having been not yet a century in existence. No trace can be found of a Baptist church in Scotland previous to the latter half of the last century, excepting one which appears to have been formed out of the soldiers in Cromwell's army, and which, after existing for a short time, was broken up. The earliest Scottish Baptist church was formed in Edinburgh in 1765, under the pastoral care of Mr. Carmichael, who had been minister of an Antiburgher congregation at Coupar-Angus, but having changed his views on the subject of baptism, and been baptized in London, was the founder of the Baptist churches north of the Tweed. In 1769, Mr. Archibald McLean was chosen as joint pastor with Mr. Carmichael, an arrangement which gave no small impulse to the cause in after years, as Mr. McLean rose to high fame as a controversial writer and a theologian. For some time, however, after the first Baptist church had been formed in the metropolis, the cause made but little progress. In the course of a few years churches were established in various places throughout Scotland, as for instance at Dundee, Glasgow, Paisley, Perth, Largo, Dunfermline, and in most of the principal towns. In some of the congregations errors of various kinds began to appear, which to some extent marred their prosperity. Mr. McLean made an annual tour through various parts of England, and as the result of his visits, and those of other zealous friends of the cause, from time to time, churches were formed in connection with the Scottish Baptists in several of the large towns in England. In 1851 the number of these congregations in England and Wales amounted to 15, while the number in Scotland amounted to 119.

The sentiments of the Scottish Baptists are Calvinistic, and they differ from the *Particular Baptists* in England chiefly by a more rigid imitation of what they consider apostolic usages. They think that the primitive order of public worship is clearly laid down in the New Testament, and therefore, they endeavour to follow it out to the utmost of their power. The passage to which they refer is as follows: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily

with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." They require a plurality of elders or pastors in every church. They administer the Lord's Supper every Lord's day, and make contributions for the poor, according to the apostles' charge to the church of Galatia, every first day of the week. The prayers and exhortations of the brethren form a part of their church order under the direction and control of the elders, to whom it exclusively belongs to preside in conducting the worship, to rule in cases of discipline, and to labour in the word and doctrine, in distinction from the brethren exhorting one another. The elders are all laymen chosen from the brethren.

The Scottish Baptists observe the love-feast after the example of the early Christians, and upon certain occasions they salute one another with a holy kiss, and even wash one another's feet when opportunity offers, as an act of hospitality. They abstain from eating blood and things strangled, believing the decree of the council at Jerusalem to be still binding upon Christians. They require plainness and simplicity of outward apparel, and teach that it is a shame for a man to have long hair, however sanctioned by the fashion. They consider gaming, routs, balls, and attendance on the theatre as unbecoming the sobriety, seriousness, and gravity of the Christian profession.

For a number of years after the first introduction of Christian principles into Scotland, the churches holding them were characterized by unbroken harmony of sentiment and feeling. Various circumstances, however, have unhappily contributed to disturb this most desirable state of matters. Churches have arisen in various quarters, which, though agreeing with the main body in their views of baptism, differ from them in other points, which they themselves consider to be so important as to warrant them in maintaining a separate and isolated position. This remark applies to several of those churches in particular which were established by Messrs. James and Robert Haldane. These excellent and devoted men, who were instrumental, in the end of the last century and beginning of the present, in extensively promoting the cause of Christ in Scotland, planted a number of churches on Congregationalist principles in different parts of the country. These churches were at first strictly Pædobaptist in their views, but the Messrs. Haldane having themselves become Baptists, a great number of the churches which they had formed adopted the same opinions and practices in regard to baptism, without however joining the original Baptist churches. Thus maintaining a completely independent position, while they were in reality Baptist churches, the entire Baptist denomination in Scotland assumed a broken and divided aspect. A few congregations, besides, are in

connection with the Particular Baptists in England. Some of the Scottish Baptist churches differ from the general body on the subject of the Lord's Supper, considering it as not peculiarly a church ordinance, nor the administration of it a matter which belongs exclusively to the pastoral office; but that, on the contrary, it is the duty of any two or three persons, who may come together to worship God on the Lord's day, to engage in celebrating the Lord's Supper, though there be not a pastor among them. The introduction of this principle has led to much division in the churches, and the consequence is, that the congregations of this denomination are few in number, and the members only a very small number of the church-going population of the country.

BARA, a festival formerly celebrated with much magnificence at Messina in Sicily, and representing the ASSUMPTION (which see) of the Virgin Mary. Besides being used to denote the festival itself, the word *Bara* was also employed as the designation of a huge machine exhibited during the festival. It was fifty feet high, and at the top of it was a young girl of fourteen years of age representing the Virgin, and who stood upon the hand of an image of Jesus Christ.

BARACA (*Arab.* Benediction), a name applied by the Coptic church to the leavened bread used in the eucharist before it has been consecrated. See COPTIC CHURCH.

BARALLOTS, a heretical sect at Bologna who are said to have had all things in common, even their wives and children.

BARATZ, a document which by way of letters-patent is granted by the Turkish sultan to the Greek patriarchs and bishops, sanctioning them in the exercise of their ecclesiastical functions. The Baratz gives them power and authority to appoint or to depose the inferior clergy, to grant licenses for marriages, and to issue divorces, to collect the revenues belonging to the churches, to receive the pious legacies bequeathed to them; in short, to enjoy all the privileges, and to perform all the duties belonging to their high station.

BARBA (ST.), FESTIVAL OF, a festival celebrated by the Greek Church on the 4th of December.

BARBARA'S (ST.) DAY. On the 7th of March the Romish Church celebrates the festival of St. Barbara along with that of St. Thomas Aquinas. It is related of the female saint that her father was a heathen, and perceiving from her conversation that she had embraced the Christian faith, he drew his sword in great indignation, threatening to kill her; but having in this hour of extreme danger prayed to God, a large stone opened itself, and received her whole body into the cavity, and carried her to a mountain full of caves, where she thought to have concealed herself, but was discovered by a shepherd. For this act of insolence, the shepherd was punished in the most signal manner; for he was changed into

a marble stone, and all his sheep into locusts, or, as others say, into beetles, who annually visit the tomb of this saint. Various other strange stories are recorded of St. Barbara, which it is unnecessary to relate.

BARBARY (RELIGION OF). The states of Barbary include the whole northern coast of Africa, with the exception of Egypt. The inhabitants are chiefly zealous and bigoted Mohammedans, more so indeed than the professors of Islam in any other country. From their *tolbas* or spiritual instructors very little real knowledge is derived. There is no connection between the ministers of religion and the government as in other Mohammedan countries, nor is there any corporate body, like the *ulema* in Turkey, to preserve and maintain the doctrine and discipline of the church. The veneration of the people is almost exclusively bestowed upon a class of persons who, by their individual exertions, raise themselves to the character of *saints*. Nor has this character been attained in consequence of any peculiar purity of life, or fidelity in the observance of the rites of their religion, but by the most extravagant and absurd pretensions to supernatural power, and to an intercourse with invisible beings. In this way the *Marabouts*, as they are called, have acquired a remarkable ascendancy over the minds of the credulous multitude. Throughout the whole north of Africa, idiots and madmen are uniformly reputed holy; and many cases have occurred of individuals feigning to be deranged in intellect for the purpose of attracting to themselves the respect and veneration of the people. The higher class of saints or *Marabouts* are decidedly the second persons in the kingdom, if they do not even rival the monarch. Indeed, the emperors of Morocco have been long accustomed, by high pretensions to sanctity, to heighten the respect of their subjects. Muley Ismael, we are told, spent a great part of his time in superstitious observances, such as might impress the people with the idea that he was privileged to enjoy direct communication with God and Mohammed, and that he was invested with superhuman powers. Mrs. Broughton, in her 'Six Years' Residence in Algiers,' mentions having met with one of the most famous of the *Marabouts*, who professed so much power, that he had more than once gone to the palace and struck the Dey. She describes this reputed saint as "a little greybearded wild-looking old man, clothed in a long robe of splendid gold brocade, with a turban of corresponding magnificence, but put on in a very unusual manner. He was followed by a black slave leading a barriero, with apparently well-filled panniers." A *Marabout* discharges the duties of a priest, an averter of evil, and a manufacturer of talismans and amulets, besides performing many strange tricks with the view of exciting wonder and admiration. He has the privilege of granting sanctuary to any accused person, whether innocent or guilty, and even of affording protection to any one

who has incurred the displeasure of the sovereign himself. The criminal is safe as soon as he succeeds in crossing the threshold of the *Marabout's* chiosk—his dwelling-place in life—his tomb in death—and which even then continues to preserve its protecting sanctity. In the Barbary States, as in all unenlightened countries, superstitions of various kinds extensively prevail. The great mass of the people have a firm belief in the power of an evil eye. Serpent charmers are to be found exciting the wonder of all observers. They exhibit themselves to the admiring multitude, half-naked, in strange attitudes and contortions of the body, and with serpents twined round them, whom they have skilfully deprived of their power to injure. Among the inhabitants of the Northern coasts of Africa deceased relations are held in great veneration. Every Friday evening "the feast of the dead" is held, when the people repair to the tombs of their ancestors, who are supposed to be present on that evening, and to share in the festival which is celebrated there.

BARBATA (Lat. bearded), a surname of Venus among the Romans. See **APHRODITE**.

BARBE, the name given to a pastor among the ancient Waldenses. The number of barbes seems at one period to have been considerable. Thus we learn that in the sixteenth century, at a synod held in the Val di Clusone, there were on one occasion assembled no fewer than one hundred and forty barbes. These pastors generally added to their other duties the education of the youth at the college of Angrogna and elsewhere. The number of barbes at present is only fifteen, corresponding to the number of parishes. The parochial duties of the ministers are very laborious. All the churches are opened for some kind of service four times in the week. Divine worship is performed on Sundays; on Mondays and Wednesdays there are catechetical instructions which begin and end with prayers; and on Thursdays prayers and a sermon. Dr. Thomson, in a recent visit to the valleys, had ample opportunities of becoming acquainted with the present state of the Waldenses. In regard to their pastors, he bears the following favourable testimony. "Few things afford more enjoyment to one who visits these Alpine churches than intercourse with their pastors. They are men who, by their piety and education, may stand comparison with the pastors of any Protestant church in the world. Trained for a course of years at some of the continental seats of theological learning, such as Berlin, Lausanne, Montauban, or Geneva, they bring back into their parishes, not only that living piety which they bore from it, but that enlargement of mind and breadth of sympathy which are usually obtained from foreign study and travel. And though they preach less than the ministers of our own country, their pastoral toil is unsurpassed. The late pastor of the stormy Rodoret, Daniel Buffe, perished with his whole family, not many years since, from the fall of an avalanche. There is a story

current in the valleys of a pastor who not long since swam across the Cluson at midnight, when it had overflowed its banks, that he might meet, according to engagement, with a Roman Catholic inquirer, and teach him the way of life. Let our reader imagine one of them setting forth on a winter afternoon from his humble manse or *presbytere*, to visit a dying man some miles distant on the mountains. With alpenstock in his hand, and clogs on his feet filled with iron spikes nearly an inch long, he toils upwards through deep gorges, along the margin of icy precipices, sometimes even climbing on his knees from rock to rock in places where a few false steps would be destruction, the whole, perhaps, closed by a night-storm, which makes return impossible, and restrains him in the dying man's *châlet* for days,—and he will see in this one among many pictures of a Vaudois pastor's experiences."

BARCHOCHAB (Syr. son of a star), a Jewish impostor in the reign of the Roman Emperor Hadrian, who assumed the character of the Messiah, pretending that he was the star of Jacob, foretold by Balaam, who was to deliver the Jews and subdue the Gentiles, or as it is said, "There shall come a star (*cocab*) out of Jacob, and a sceptre out of Israel." Little is known of the previous history of this man. According to report he must have been at one time a robber; and his conduct shows that he must have been accustomed to scenes of rapine and bloodshed. He had energy and valour enough to head the Jews in a revolt against the Romans, and he endeavoured to persuade the Christians in Palestine to renounce their faith and join in the insurrection. Failing of his purpose, he caused those that fell into his hands to be executed in the most cruel manner. The Jewish writers assert that there were two impostors of the name of Barchochab, the grandfather and the grandson. Barchochab I., they allege, was elected king of the Jews two years after the ruin of the temple, and died at Bither, a city in the vicinity of Jerusalem, which was the capital of his empire. His grandson of the same name succeeded him as Barchochab II. The Jews flocking to his standard, acknowledged him as their Messiah; but Hadrian receiving intelligence of this insurrection, raised a great army, and taking possession of Bither, destroyed a great number of the Jews. They add that the grandson was slain by his own subjects in the city of Bither, because they discovered that he wanted the true criterion of the Messiah, which, according to them, was to know a man to be guilty by the smell.

Whatever truth there may be in the statement of the Jewish writers, that there were two impostors bearing the name of Barchochab, the most remarkable at all events is Coziba, who commenced about A. D. 130 to give himself out as the Messiah. Having assumed this character, he endeavoured to support it by three expedients. First, he took the title of Barchochab, the son of the star, in order to persuade the people that he was the star which Balaam the pro-

phet saw. He maintained that he was one of the stars of heaven, sent to succour his nation, and to deliver them from the cruel yoke of the Romans. Secondly, he pretended, as Jerome says, to deceive the people by emitting fire and flame from his mouth by means of burning tar. Thirdly, he selected a forerunner with sentiments and dispositions similar to his own, who proved a powerful auxiliary in his scheme of deception. This forerunner was AKIBA (which see), of whom the Jewish writers tell many strange stories. Barchochab and his coadjutor Akiba succeeded in rallying around them an army of 200,000 men. The city of Bither was selected as the capital of the kingdom of the Messiah, and there the impostor was anointed king, there he coined money for current circulation, and there he waited to manifest himself as the deliverer of the oppressed nation. The troops of the rebels were far superior to those of the Romans, and, accordingly, they defeated them in several battles. Hadrian now saw that vigorous measures must be adopted. Julius Severus, therefore, one of the greatest generals of the age, was sent for from Britain, and with a considerable reinforcement he was despatched against the Jews. Perceiving that the forces of Barchochab were more numerous than his own, the Roman general avoided encountering them in a decisive battle, but attacking them in detached parties, he assaulted their camp, and compelled them to retreat to Bither, which he instantly besieged, and although it held out for a long time, he succeeded at length in taking it. This put an end to the war, Barchochab and his associates having fallen, and the Jews being thereby so completely discouraged as to submit in a body to the Roman power. Hadrian was now in quiet possession of Palestine, and the very first step which he took after hostilities had ceased, was to issue a decree prohibiting the Jews from entering Jerusalem. He employed the stones of the temple to build a theatre, besides erecting statues of false gods on the very site of the temple, and on the spots where Christ had been crucified, and where he had been buried. Jerome also informs us, that the Emperor placed the image of a hog over the Bethlehem gate of the city, probably to deter the Jews from entering, as they regarded both the gate and the city to be polluted by the image of that unclean and abhorred animal. See MESSIAHS (FALSE).

BARDESANISTS, a sect of Gnostic heretics in the second century, who derived their name from Bardesanes their leader. He was born at Edessa in Mesopotamia, and signalized himself by his extensive learning. Eusebius represents him as having been educated in the principles of the Gnostic teacher, Valentinus, but Epiphanius supposes him to have been originally brought up in the orthodox Christian faith, and to have afterwards embraced the doctrines of the VALENTINIANS (which see), which he soon abandoned and founded a school of his own. The opinions of the Bardesanists are

thus described by Neander: "In perfect conformity with the Valentinian system, Bardesanes recognized, in man's nature, something altogether superior to the whole world in which man's temporal consciousness is unfolded—something above its own comprehension—the human soul—a germinal principle sown forth from the Pleroma—whose essence and powers, having sprung from this loftier region, hence remain hidden to itself, until it shall attain to the full consciousness and to the full exercise of them in the Pleroma. According to the *Gnostic system*, this could properly be true, however, only in respect to the *spiritual* natures; but he must attribute also, according to that system, to the *psychical* natures, a *moral freedom*, superior to the *constraint of natural influences*, or to the constraint of the *Hyle*. Hence, though, like many of this Gnostic tendency, he busied himself with astrology, he yet combated the theory which held to any such influence of the stars, as determined with *necessity* the life and actions of men. 'Wherever they are,' says he of the Christians, 'they are neither conquered by bad laws and customs, nor constrained by the dominant constellations that presided over their birth, to practise the sin which their Master has forbidden. To sickness, however, to poverty, to suffering, to that which is accounted shameful among men, they are subjected. For as our *free* man does not allow himself to be forced into servitude, but if forced, resists; so, on the other hand, our phenomenal man, as a man for service, cannot easily escape subjection. For if we had all power, we should be the All,—and so if we had no power, we should be the *tools of others*, and not our own. But if God helps, all things are possible, and nothing can be a hindrance, for nothing can resist his will. And though it may seem to be resisted, yet this is so, *because God is good, and lets every nature retain its own individuality and its own free will*.' In conformity with his system, he sought to trace the vestiges of truth among people of every nation. In India he noticed a class of sages who lived in habits of rigid asceticism, (the Brahmins, Saniahs,) and although in the midst of idolaters, kept themselves pure from idolatry and worshipped only one God." Bardesanes farther taught that Jesus descended from the upper regions, clothed not with a real, but with a celestial and aerial body, and taught mankind to subdue that body of corruption which they carry about with them in this mortal life; and by abstinence, fasting, and contemplation, to disengage themselves from the servitude and dominion of that malignant matter which chained down the soul to low and ignoble pursuits. See Gnostics.

BAR JUCHNE, a fabulous bird described by the Rabbinical writers. One of the most eminent Rabbis says, that when she extends her wings she causes a total eclipse of the sun. The Talmud declares that one of her eggs once fell out of her nest and broke down three hundred cedars, and inundated sixty villages.

BARLAAMITES, a sect of Christian heretics in the fourteenth century. They were followers of Barlaam, a native of Calabria in Italy, who became a monk of the order of St. Basil, lived at Constantinople, and was a very learned, ambitious and factious man. Being born and educated among the Latins, he at first agreed with them in opposing the Greek church; but afterwards changing sides, he became a most powerful champion among the Greeks against the Latin church. While an abbot at Constantinople, he made inquiry into the state of the monks on Mount Athos, and brought a formal complaint against the Hesychists there before the patriarch of Constantinople. The cause was tried before a council A.D. 1314, and the monks were acquitted, the only charge laid against them being that of mysticism in seeking for tranquillity of mind, and the extinction of all the passions by means of contemplation. The result was, that not only were the monks declared free from all blame, but Barlaam their accuser was condemned, upon which he quitted Greece and returned to Italy. Not long after the controversy was renewed by another monk, Gregory Acindynus, who denied what Palamas had maintained, namely, that God dwells in an eternal light distinct from his essence, and that this was the light seen by the disciples on Mount Tabor. The dispute now changed its character. It had no longer a reference to the monks on Mount Athos, but to the light on Mount Tabor. Another council was held on this point, which terminated in the condemnation of Gregory as a follower of Barlaam. There were several subsequent councils which met on this subject at Constantinople, but the most noted was that of A.D. 1350, in which the Barlaamites and their friends were so severely censured, that they gradually ceased to defend themselves, and left Palamas victorious. The opinions which were sanctioned by this council were, that the energy or operation of God was distinct from his substance, and that no one can become a partaker of the divine essence or substance itself; but it is possible for finite natures to become partakers of this divine light or operation. The Barlaamites, on the contrary, denied these positions, and maintained that the divine operations or attributes do not differ from the divine essence; and that there is no difference in fact, but only in our modes of conceiving them, among all the things which are said to be in God.

In A.D. 1339, Barlaam was sent by the Pope to Avignon to negotiate a union between the Greek and Latin churches. Two years after he withdrew from Constantinople in consequence of a change of government, came to Italy, again espoused the cause of the Latins against the Greeks, and was made bishop of Geraci in Naples, where he died about the year A.D. 1348. The death of their leader, and the defeat which they sustained shortly after, in A.D. 1350, put an end to the discussion which the Barlaamites had raised, and dispersed the sect.

BARNABAS'S (St.) DAY, a Romish festival celebrated on the 11th of June in honour of Barnabas, who is so often and so honourably mentioned in the Acts of the Apostles.

BARNABITES, a Romish order of monks which was approved by Clement VII. in 1532, and confirmed by Paul III. in 1535. They assumed the name of Regular Clerks of St. Paul, whom they chose for their patron, and whose epistles they read diligently, but they were commonly called *Barnabites*, probably from their devotion to St. Barnabas. This fraternity at first renounced all possessions and property like the Theatins, living solely upon the gratuitous gifts of the pious; but afterward they deemed it expedient to hold property, and have certain revenues. Their principal business was to labour as preachers for the conversion of sinners. There have been several learned men belonging to this order, and they have several monasteries in France, Italy, and Savoy. Their habit is black, and they profess to give themselves to instruction, catechizing, and missionary work.

BARROWISTS, a name which was sometimes applied to the **BROWNISTS** (which see), after one of their leaders.

BARROWS, mounds of earth which have in many countries been raised over the remains of the dead. It would appear that this custom of burying the dead under little hills or mounds prevailed among many of the ancient inhabitants of Europe. Isidore speaks of it as a general custom. Virgil attributes it to the ancient Romans. Herodotus mentions it as being a practice of the Scythians, and from that country Odin may have possibly brought it with him into the north, where it has prevailed for many centuries. Many monuments of this kind are to be found in both England and Scotland. Mr. Blackwell, in his edition of Mallet's Northern Antiquities, thus describes the barrows of the ancient Scandinavians: "Most Scandinavian barrows are either round or oblong, and some of them have rows of upright stones set round them. Some oblong barrows have been found to contain two cinerary stone chests, one at each end, and occasionally one in the middle. Round barrows were commonly raised over stone vaults or mortuary chambers in which the dead body was deposited, either buried in sand or laid out on a flat stone, and sometimes placed in a sitting posture. Barrows of this description have frequently two or more vaults, and there is generally a passage in the eastern or southern side, leading to, and on a level with, the mortuary chambers. Barrows with wooden chambers would appear to be the most recent of all, and to have been raised not long before the introduction of Christianity, and are, therefore, likely to offer the most tempting spoil for antiquaries. Barrows in considerable numbers were often raised on a field of battle, high, stone encircled barrows over the fallen chieftains, and lower mounds over those of their followers. Mention is also frequently made of

boats and even large ships being drawn on shore, turned keel uppermost, the bodies of the slain deposited under them, and stones and earth superimposed, thus forming what may appropriately be termed *ship-barrows*. A long, square-shaped stone standing two or three yards out of the ground, and called a *Bautastein* was also frequently erected in memory of a fallen warrior. These rude cenotaphs are very common in Norway and Sweden, but we believe none have yet been found bearing inscriptions."

The idea has been started by a learned Danish writer, that the stone weapons found in barrows were meant to typify the power of the god Thor over the elves and spirits of darkness, and protect the dead from their machinations. This theory, however, seems to be more ingenious than well-founded. It is not unlikely that burying under mounds of earth, which was practised not only by the Scandinavians and Germans, but also by several Slavonic and Celtic tribes, as well as by the ancient Greeks and Etruscans, may have been founded on some religious dogma held at a very remote period by the common ancestors of all these nations.

BARSANIANS, a heretical sect which first appeared in the sixth century, and followed the errors of the **CAINITES** (which see). They were also called *Semidulites*. They maintained the errors of the **GRADANAITES** (which see), and made their sacrifices consist in taking wheat flour on the tip of their fingers and carrying it to their mouths. They refused to sit at meat with other people, and they are said also to have regarded the Holy Ghost as a creature.

BARSANUPHITES, a section of the **EUTYCHIANS** (which see).

BARTHOLOMEW'S (St.) DAY, a festival celebrated by the Church of Rome on the 24th of August, in honour of St. Bartholomew, one of the twelve apostles of our Lord. This day is rendered particularly memorable in history, by the atrocious massacre of the French Protestants on St. Bartholomew's eve in 1572. The bloody scene commenced at midnight, and continued three days at Paris. Admiral Coligny, a distinguished Huguenot, was the first victim. With him five hundred noblemen, and about six thousand other Protestants were butchered in Paris alone. Orders had been despatched to all parts of the empire for a similar massacre of the Protestants everywhere. More than 30,000, some say 70,000, perished by the hands of assassins, under the sanction of Charles IX. and the queen mother. In token of joy for this massacre of the Protestants, the Pope ordered a jubilee throughout Christendom. St. Bartholomew's day is also noted for another event of a very melancholy nature, the Act of Non-conformity having come into operation on that day in 1660, by which 2,000 ministers of the Church of England were deprived of their livings.

BARTHOLOMITES, a religious order in the Romish Church, founded at Genoa in A. D. 1307. A few years before, the Sultan of Egypt having gone

into Armenia had persecuted many of the Christians, but particularly the monks of St. Basil settled at Monte-Negro, putting a number of them to death, and compelling the rest to seek safety in flight. Some of these monks found a home in Genoa, where a monastery was established. For a time the order flourished, and various convents connected with them were built in different parts of Italy. At length they began to degenerate. They changed their habit into that of the order of St. Dominic, and laid aside the rule of St. Basil for that of St. Austin. In the course of another century the order had considerably declined, and in 1650 it was entirely suppressed by Pope Innocent X., and the effects of the monks confiscated.

BARULES, a sect of Christian heretics, who held that Jesus Christ had only the phantom of a body; that souls were created before the world, and that they lived all at one time, with many other absurdities equally gross and impious.

BARZAKLI, a term used by the Mohammedans to denote the interval of time between a man's death and his resurrection, during which they think men neither go to heaven nor hell.

BASHARITES, a division of the Mohammedan sect called *MOTAWELLAH* (which see).

BASIL'S (ST.) LITURGY, one of the numerous Liturgies or Service-Books used by the Greek Church. It is very long, and is used upon all the Sundays of Lent, except Palm-Sunday, upon the Thursday and Saturday of Passion-Week, upon Christmas-Eve, and the eve of the Epiphany, and upon St. Basil's-day. This Liturgy was composed by Basil, commonly called the Great, Bishop of Cæsarea, in Cappadocia. He was born in A. D. 329, in that city, of a noble Christian family. He was brought up from childhood in a knowledge of the Christian faith by his parents; but more especially by his grandmother, Macrina, who had been a hearer of Gregory Thaumaturgus. Having, according to the custom of the times, spent several years in a monastery, he acquired a strong attachment to monastic habits, founded several new monasteries, for which he drew up a code of laws, and has since been esteemed the patron of Eastern ascetics. Having been raised to the bishopric of his native city, he, along with his brother Gregory of Nyssa, and his friend Gregory of Nazianzen, was mainly instrumental in procuring the triumph of the Nicene doctrines in the Oriental church. And when the Emperor Valens wished to compel Basil to receive Arians into the fellowship of his church, the worthy bishop offered a noble resistance to the tyrant's arbitrary demand. He replied that he had nothing to fear; possessions of which men might deprive him, he had none except his few books and his cloak. An exile was no exile for him, since he knew that the whole earth is the Lord's. If torture was threatened, his feeble body would yield to the first blows, and death would bring him nearer to his God, after whom he

longed. Valens was awed by the magnanimity of the Christian pastor. Often he was on the point of condemning him to exile, but he did not venture on that step. By his moderation and exemplary meekness, Basil did not a little towards promoting the union of the Eastern and Western churches, which had been separated the more widely by the Antiochian schism. To the last he maintained his monastic habit and ascetic mode of life, which indeed wore out his constitution, which had never been robust. He died on the 1st of January A. D. 379.

BASILIAN MONKS, religious monks of the order of St. Basil. The monks of the Greek church belong to this order, and have among them three ranks, those of probationer, proficient, and perfect. It is said that, in the various retreats of Mount Athos alone, there are no less than forty thousand monks and hermits. The Basilian monks wear black clothes, plain, and without any ornament, consisting of a long cassock, and a great gown with large sleeves. They wear on their heads a hood hanging down upon the shoulders. They wear no linen, sleep without sheets upon straw, eat no flesh, fast very often, and till the ground with their own hands. The order was originated in the fourth century by Basil the Great, who, having retired into a desert in the province of Pontus, founded a monastery for the convenience of himself and his numerous followers, and drew up a series of rules which he wished all the monks of his order carefully to observe. The new order soon spread over all the East, and passed into the West. It has been alleged by some authors, that Basil lived to see 90,000 monks connected with his order in the East alone. This order was introduced in the West in A. D. 1057, and was reformed in 1569 by Pope Gregory XIII., who united the Basilian monks of Italy, Spain, and Sicily into one congregation, at the head of which was the monastery of St. Saviour at Messina. This order is said to have produced 14 popes, 1,805 bishops, 3,010 abbots, and 11,085 martyrs, besides an enormous number of confessors and nuns. It also boasts of several emperors, kings, and princes who have embraced its rule.

BASILIANs. See *BOGOMILES*.

BASILICÆ (Gr. *Basileus*, a king), buildings among the ancient Romans used as courts of law, or places of merchandise. On the conversion of the Emperor Constantine, many of these public halls were given for the purpose of holding Christian assemblies for worship. Thus the *Basilica* were in many cases converted into churches, and the word came in after-ages to be used to denote churches. Some writers have supposed that the name was given them because they were places where worship was paid to Him who is King of the whole earth. A Christian *Basilica*, as we learn from Dr. Smith, consisted of four parts: 1. The vestibule of entrance. 2. The nave or centre aisle, which was divided from the two side aisles by a row

of columns on each of its sides. It was in this part of the Basilica that the people assembled for public worship. 3. The ambo, a part of the lower extremity of the nave raised above the general level of the door by a flight of steps. 4. The sanctuary, in the centre of which was placed the high altar under a tabernacle or canopy, at which the priest officiated with his face turned towards the people. Around this altar, and in the wings of the sanctuary, were seats for the assistant clergy or elders, with an elevated chair for the bishop or pastor at the bottom of the circle in the centre. The word Basilica, in modern use, is only applied to those churches, as the Lateran at Rome, which are distinguished for their size and magnificence. In Rome there are seven churches which bear this name, all of them having canons, and enjoying peculiar privileges. See CHURCHES.

BASILIDIANS, a heretical Christian sect which appeared in the second century. It derived its name from Basilides of Alexandria, one of the earliest and most distinguished leaders of the Gnostics. He is said to have spent some time at Antioch, and from thence to have passed to Persia, where he diffused Gnostic doctrines. But the principal field in which he laboured as a teacher of heresy, was Alexandria, where he seems to have lived for a number of years, although, according to Epiphanius, Syria was his native country. He appears to have been a disciple of Menander, but improved upon his doctrines, and laid the foundation of a school of his own. The system of Basilides has given rise to considerable discussion among the learned. He is said by Clement of Alexandria to have made profession of having received from Glaucias, a disciple of the Apostle Peter, the esoteric doctrines of that eminent follower of Christ. No other Christian writer, however, makes the slightest allusion to Glaucias. At the foundation of the whole scheme of Basilides lay the doctrine of emanations. At the head of the world of emanations stood the Supreme God, the origin of life and of all creation. From this infinitely exalted being were produced seven most excellent beings called *Æons* (which see). The nature of these spiritual powers is thus described by Neander: "In order to the production of life—he conceived—it was necessary that the being who includes all perfection in himself should unfold himself into the several attributes which express the idea of absolute perfection; and in place of abstract notional attributes, unsuited to the Oriental taste, he substituted *living, self-subsistent, ever active, hypostatised powers*: first, the intellectual powers, the spirit, the reason, the thinking power, wisdom; next, might, whereby God executes the purposes of his wisdom; and, lastly, the *moral attributes*, independently of which God's almighty power is never exerted; namely, *holiness or moral perfection*, where the term is to be understood according to its Hellenistic and Hebrew meaning,—not in the more restricted sense of our

word *righteousness*. Next to moral perfection follows inward tranquillity, *peace*, which, as Basilides rightly judged, can exist only in connection with holiness:—and this *peace*, which is the characteristic of the divine life, concludes the evolution of life within God himself. The number seven was regarded by Basilides, as it was by many theosophists of this period, as a sacred number; and accordingly those seven powers, together with the primal ground out of which they were evolved, constituted in his scheme, the first octave, or root of all existence. From this point, the spiritual life proceeded to evolve itself farther and farther, into numberless gradations of existence, each lower one being ever the impression, the antitype of the higher."

Thus according to the system of the Basilidians there was a certain successive scale in the creation of things, each link in the chain of beings being connected with that which goes before, and with that which follows. He held that there were 365 regions or gradations of the spiritual world, corresponding to the number of the days of the year. This truth was expressed by the mystical word **ABRAXAS** (which see), expressing, according to the Gæek mode of reckoning by letters of the alphabet, the whole emanation-world as an evolution of the Divine essence.

Basilides taught a dualistic system, in which contradictory principles have been in operation from the beginning. Light, life, soul, goodness, on the one hand, and darkness, death, matter, evil, on the other, have extended through the whole progressive course of the world, which, by the very constitution of things, is intended to accomplish a process of purification, separating good from evil, light from darkness, life from death, and soul from matter. The life of each individual man on earth stands connected, in the great refining process, with the preceding series of existences. Each one brings evil with him out of some earlier state of existence, and from this evil he has to purify himself in the present life, thus fitting himself for a better condition in a subsequent state of being. The question has been raised, whether Basilides believed in the transmigration of the souls of men into brute animals. His own language shows plainly, that he entertained such an idea, and, indeed, he could scarcely avoid it in developing the fundamental principles of his system.

An angel, whom he denominates **ARCHON** (which see), the ruler, was believed, by this speculative Gnostic teacher, to preside over and control the whole purifying process of nature and history. An important addition was afterwards made to this doctrine by his son, Isidorus, who taught that to every soul incorporated in a body there was assigned an attendant angel, to whom is committed the guidance of its particular process of purification, and of its particular training, and who probably, after its separation from the body, was supposed to accompany it to its place of destination.

In regard to the scheme of man's redemption, Basilides believed the Redeemer to be merely an Æon, though no doubt the highest Æon sent down by the Supreme God to execute the work of Redeemer. This being united himself with the man Jesus at his baptism in the Jordan, who differed, indeed, from other men only in degree, and could scarcely be regarded as impeccable, but as actually himself needing redemption. The sufferings of Christ, according to the system of Basilides, had no connection with the redemption of man; but the sin of each individual was expiated by his own personal sufferings. Thus the doctrine of justification, as laid down by the Apostle Paul, was denied, and the substitution of Christ, in the room of the guilty, was entirely set at nought.

The moral system of the Basilidians has been much misrepresented by several ancient writers, who speak of them as sanctioning evil practices of every kind. Such a view of the doctrines of this sect could only arise from an entire ignorance of the whole theory. Man, in the view of Basilides, carries within him opposite and contradictory elements from two opposite kingdoms. He has a higher and godlike nature, and he has a lower nature, consisting of elements foreign to his higher nature. But it is his duty to strive and pray that the lower may be kept in complete subjection to the higher nature, and that thus the purifying process may be carried forward, which will prepare man for a better state of being beyond the grave.

The Basilidians are accused by several writers of using incantations, and carrying about with them amulets or charms to ward off diseases and calamities of every kind. No doubt, as has been already noticed under the article ABRAXAS, there are many precious stones and gems, with inscriptions upon them, which are extant to this hour, and which are often attributed to the sect of heretics we are now considering. But it is probable that these curious gems are heathenish in their origin, and were never in the possession of any Christian sect whatever. "It appears to me," says Beausobre, speaking of these stones, "altogether incredible, that a sect which made profession of Christianity should have adopted the monsters adored by the Egyptians; or that a man who boasted of deriving his doctrine from Matthias, and from an interpreter of St. Peter, and who received the gospels and the epistles of St. Paul, should make images of the Deity, at a time when Christians had the most excessive aversion to all sorts of images, even the most innocent." Irenæus charges the Basilidians with disregarding the Old Testament, or, at least, denying it the same authority as the New. For this assertion no evidence is adduced sufficiently strong to substantiate a charge so serious. Both Epiphanius and Jerome declare, that the Basilidian heresy continued till their day, but shortly after it seems to have entirely disappeared.

BASSARÆ, or BASSARIDES, (from Gr. *Bassaris*, a long robe), a name sometimes given to the *Bacchæ* or *Mænads*, from the long robe which they wore on festival occasions.

BASSAREUS, a surname of Dionysus, or Bacchus, derived from the same source as that which is referred to in the preceding article.

BATALA, a name signifying God the Creator, applied to the Supreme Being by the Pagan inhabitants of the Philippine islands.

BATARA-GOUROU, the god of heaven and of justice among the Battas of Sumatra.

BATELNIM, a word used formerly among the Jews to denote persons of full age and free condition, who had leisure to attend the service of the synagogue. It was a rule that a synagogue was to be erected in every place where there were ten *Batelnims*, for less than ten did not make a congregation, and where a congregation did not exist a synagogue could not be built. With a smaller number the business of a synagogue could not be conducted. This originated from the notion that God would not hear their prayers if fewer than ten were present. It is highly probable that this idea may have arisen from the declaration of God to Abraham, that if there had been ten righteous men found in Sodom and Gomorrah, these wicked cities would have been spared. See SYNAGOGUE.

BATHENIANS, a name given to the ASSASSINS (which see). Herbelot informs us that *Bathen* signifies the secret knowledge of mysteries, and their meaning.

BATHALA-MEI-CAPAL, which means God the Creator, the principal divinity of a Malay tribe in the Philippine Islands.

BATH-KOL (Heb. *Daughter of a Voice*). When the Spirit of God ceased to speak by the mouth of the Old Testament prophets, the Jews pretended that the *Bath-Kol* was substituted for it, or a voice from heaven sometimes accompanied, as they alleged, by thunder. It was called the daughter of a voice, because it succeeded in place of the oracular voice delivered from the mercy-seat, when God was consulted by Urim and Thummim. It was, in fact, nothing more than a species of divination which they invented. The Rabbis alleged that they heard a secret voice, or suggestion speaking to their hearts, and that by these inward intimations they regulated their conduct. Thus they inculcated upon the people that God still spoke to them as he did to their fathers. But as the traditional law was subsidiary to the written law, and served many purposes of the Jewish priests, so the *Bath-Kol* was subsidiary to tradition. Its assistance was of great advantage to Rabbi Hillel and Rabbi Samuel, since it pronounced them both, in the presence of all their disciples, worthy to receive the Holy Spirit. The Spirit of prophecy is likewise attributed to the *Bath-Kol*. Thus, by its suggestions, Hyrcanus knew of the defeat of Antiochus on the very day that the battle was fought.

The most superstitious feelings and prejudices were fostered by the Rabbis in connection with this oracle. Thus Simeon and Jochanan being desirous to see Samuel, who taught at Babylon, had resolved to consult the *Bath-Kol* about their journey. Accordingly, they listened, as they passed by a school, and heard a child read these words of Scripture, "Samuel is dead." Hence they concluded, that their friend at Babylon must have died, and the fact happening to correspond with their impression, they were confirmed in their belief of the implicit credit due to the information communicated by the oracular voice, which they could no longer doubt supplied them with secret intimations from heaven. Maimonides explains the *Bath-Kol* to be "when a man has such a strong imagination, that he believes he hears a voice from without himself." Some of the Jewish authors, however, allege that it was a distinctly articulate voice heard from heaven in the midst of thunder. The Talmud contains a number of incredible stories on the subject of this voice, which are evidently nothing more than idle Rabbinical tales.

BATTLE (TRIAL BY), a mode of ordeal or appeal to the judgment of God, which was sometimes resorted to in the old Norman courts of this kingdom. This impious and absurd custom was used for the decision of all civil and criminal questions in the last resort, and when the evidence against an accused person did not amount to positive proof. In such a case the accused had it in his power to demand a trial by battle. Should the prosecutor consent, and the case appear to the judges so doubtful as to warrant this mode of ascertaining the guilt or innocence of the party, the trial forthwith proceeded in the following manner. The accused presented himself with the book of the Gospels in his right hand, and grasping with his left the right hand of the accuser, took an oath in these terms: "Hear me, thou whom I hold by the right hand, I am not guilty of the felony with which thou hast charged me. So help me, God and his saints. And this will I defend with my body against thee as this court shall award." Then exchanging hands and taking the book in turn, the accuser swore, "Hear me, thou whom I hold by the hand; thou art perjured, because thou art guilty. So help me, God and his saints. And this will I prove against thee with my body, as this court shall award." The court then named a day on which the matter was to be decided between the two parties by single combat. Both appeared on the field at the time appointed, with the head, legs, and arms bare, bearing each of them in his left hand a square target of leather, with which to protect his body, and in his right hand a wooden stave, one ell in length, and turned at the end. Should the accused party, when on the spot, decline to fight, or, in the course of the day, be unable to continue the battle, he was immediately pronounced guilty of the crime charged against him, and either summarily hanged, or con-

demned to forfeit his property and lose his members. If on the other hand he slew his accuser, or compelled him to own himself defeated, or even although he failed to do either, yet if he could protract the combat till the stars appeared in the evening, he was acquitted of the crime, and set at liberty. The trial by battle, though long in abeyance, was unexpectedly called for, and admitted, in a case of alleged murder, so recently as 1817, and in consequence it was abolished by Act of Parliament. See **ORDEAL**.

BAXTERIANS, those who, in the seventeenth century, adopted the opinions of Richard Baxter, an eminent Nonconformist divine, who sought by a kind of intermediate system to reconcile the differences between the Arminians and Calvinists. This excellent and truly devout minister of Christ was born at Rowton, in Shropshire, on the 12th November 1615. His mind was early devoted to the study of theology, and having been educated for the church, he was one of the ablest and most successful ministers of his day. His lot was cast in troublous times, and having abandoned the Church of England, he joined the Nonconformists, in connection with whom he laboured much and suffered deeply, at a period characterized above every other in English history by intolerance and persecution for conscience' sake. Baxter was a peculiarly mild and peace-loving man. It grieved him, therefore, that sectarian animosity prevailed around him to such an extent. At Kidderminster, where he laboured as a pastor for many years, he quietly prosecuted his Master's work among a devotedly attached people, until, to their great grief, he was compelled by persecution to leave them. His authorship was most extensive, no fewer than one hundred and forty-five treatises having come from his pen. The system of opinions which from him has been named Baxterianism, may be viewed as a system of moderate or low Calvinism, verging strongly towards Arminianism. Thus Baxter taught that God had elected some to be saved without foresight of antecedent faith; while others to whom the gospel is preached have common grace, if they improve which they shall obtain saving grace. He maintained with Calvin that the merits of the death of Christ are to be applied to believers only; but he maintained also with Arminius, that all men are in a state capable of salvation. He held with Calvin the perseverance of the saints; and yet he held with Arminius that a man may have saving grace in so weak a degree as to lose it again. He asserted with Calvin that there are certain fruits of Christ's death which are peculiar to the elect alone, and yet he asserted with Arminius that Christ has made a conditional deed of gift of these benefits to all mankind, while the elect alone accept and possess them. He keenly contended for predestination, and as keenly contended against reprobation. Thus, by a number of apparently opposite and contradictory statements, did Baxter endeavour to reconcile the conflicting systems of the Calvinists and the Arminians. Dr.

Williams, an able defender of the Baxterian scheme, taught that the gospel reveals rather a law to be obeyed than promises to be believed and blessings to be accepted. Hence the Baxterians received the name of *Neonomians*, or advocates of a new law. They regarded certain qualifications as indispensable to render us capable of being justified by Christ's righteousness. The same doctrine was taught on the continent of Europe by Cameron and Amyraut (See *AMYRALDISTS*), and in America by Dr. Hopkins (See *HOPKINSIANS*). The hypothesis, however, which was started by Baxter and supported by Williams and others, is now very generally recognized as utterly inadequate to solve the difficulties of this mysterious subject. See *ARMINIANS*—*CALVINISTS*.

BAZEND. See *ABESTA*.

BEADLE, a church officer. See *ACOLYTE*.

BEADS, much used by the Romanists in devotional exercises, for the purpose of counting their Ave-Marias and Paternosters. The expression "bidding of the beads," is used by Romish priests when charging their hearers to say so many Paternosters for a soul departed. The custom of counting beads in private prayers prevailed from an ancient date among the Hindus, and from them it seems to have passed to the Mohammedan dervishes. The Roman Catholics of Spain may have perhaps received the practice from the Moors. In this way the custom in all probability was introduced into the Romish Church. Bead-strings were much used in the thirteenth century, and at that time, as at present, they consisted of fifteen decades of smaller beads for the *Ave Maria*, with a larger bead between each ten for the *Pater Noster*. It was not, however, till the fifteenth century that the virtues of the *Rosary*, or bead-string, came to be so generally believed among Romanists, that this instrument of devotion was brought into common use. Mosheim states that there are tolerably distinct traces of the use of beads, or praying according to a numerical arrangement, to be found in the tenth century. See *ROSARY*.

BEAR-WORSHIP. Among the Ostiak Tartars in Siberia, the bear is held in great veneration. It is sacrificed to their gods as being the most acceptable victim they can select. As soon as they have killed the animal, they strip off its skin, and hang it in presence of their idol on a very high tree. They now pay homage to it, and utter doleful lamentations over the dead bear, excusing themselves for having put it to death, by attributing the fatal deed to the arrow and not to the person that shot it. This part of their worship arises from the idea that the soul of the bear will take the first opportunity of revenging itself upon its murderers. Such is the dread which they entertain for this formidable animal, that in taking their oath of allegiance to the Russian government to which they are subject, they declare their wish that if they fail to fulfil their oath, they may be devoured by a bear. The mode of

swearing among the Ostiaks is curious. A bear's skin is spread upon the ground, and on it are laid a hatchet, a knife, and a piece of bread. The bread is presented to the person making oath, and before eating it, he makes a full statement of all that he knows about the matter in question, and confirms his statement by the following imprecation: "May this bear tear me to pieces, this bread choke me, this knife be my death, and this hatchet sever my head from my body, if I do not speak the truth." In doubtful cases they present themselves before an idol, and pronounce the same oath, with this additional circumstance, that he who takes the oath cuts off a piece of the idol's nose with his knife, declaring, "If I forswear myself, may this knife cut off my own nose in the same manner."

BEATIFICATION, an act by which, in the Romish Church, the Pope declares a person beatified or blessed. It is the first step towards *CANONIZATION* (which see). No person can be beatified until fifty years have elapsed from the time of his death. Application is made, in the first instance, to the Congregation of Rites, whose duty it is to examine any testimonials which may be produced, attesting the virtues and high Christian character borne by the deceased, and enumerating any miracles which he may have performed during his life. This examination is often protracted for several years, evidence of every kind, for and against the individual, being brought forward and carefully weighed. Should the Congregation be satisfied with the good qualifications of the candidate, the Pope decrees his beatification. The first mover of the cause must be the bishop of the diocese to which the candidate belonged. He must draw up and sign two processes—one declaring that the deceased enjoys a reputation for sanctity and miracles; the other, that the decrees of Urban VIII. have been complied with, which forbid public *cultus* to be given without leave from the Holy See.

These two processes are forwarded to Rome, but ten years are allowed to pass before the virtues and miracles of the candidate are formally examined by the Congregation. Three different consistories are held upon each of the two qualifications—the virtues and the miracles. These consistories are termed respectively *ante-preparatory*, *preparatory*, and *general*. At the last mentioned the Pope himself is present. Should three-fourths of the Congregation decide that the candidate possessed virtues in the *heroical degree*, as it is described, the cause is decided in favour of the candidate, but the Pope defers pronouncing his decision, requesting those present to join with him in prayer, to implore the light of God upon his deliberations, and some time afterwards the Papal decree is published in reference to the virtues of the candidate. The next point to be considered is his miracles, and to these also three meetings are devoted, and a similar delay takes place in pronouncing the decision. When this is at length published, a general meeting is held, at which the question is

proposed, "Whether, all other things being satisfactorily settled, it be safe to proceed to the beatification." Should this question be decided in the affirmative, a day is appointed by the Pope for the beatification of the proposed saint, who then receives the title of *Beatus*, or blessed. The corpse and relics of the future saint are now exposed to the veneration of the faithful; his image is crowned with rays, and a particular office is set apart for him; but his body and relics are not carried in procession. Indulgences likewise are granted on the day of his beatification. According to Cardinal Wiseman, "the chief differences between beatification and canonization are, that the former is generally confined to a particular diocese, religious order, or province, while the latter extends to the whole world; the former is *permitted*—not merely tolerated—the latter is *enjoined* to the faithful." Some particular orders of monks have assumed to themselves the power of beatification; thus Octavia Melchiorica was beatified by the Dominicans. See SAINTS.

BEATIFIC VISION, the exalted privilege which believers enjoy of beholding the face of God immediately after death. Pope John XXII. was accused of having denied the immediate admission of the saints to this privilege, in some discourses which he had delivered in 1331 and 1332. He appears to have taught that the souls of the faithful in their intermediate state were indeed permitted to behold Christ as a man; but that the face of God, or the divine nature, was veiled from their sight until their reunion with the body on the last day. The publication of this new doctrine by the highest spiritual authority, caused a deep sensation throughout the whole Christian world. It was now plain, either that the hitherto universally received doctrine must be abandoned, or that the Pope must be charged with teaching heresy. The alternative seemed to be a painful one; but no middle course was at all apparent. It was necessary, therefore, that every effort should be put forth to induce John to retract his statements. Robert, king of Sicily, and Philip VI. of France, both united in pressing upon His Holiness the adoption of this course. The most learned Dominicans, along with the most influential doctors and divines of Paris, were equally urgent to obtain a retraction. The doctrine set forth by the Pope was in complete opposition to the views and feelings both of laity and clergy. The whole Catholic Church was roused upon the subject, and the unseemly spectacle presented itself of the entire church at variance with its earthly head. The Pope held firm to his opinions for some time, being obviously unwilling to make the humiliating confession that he, whom multitudes regarded as absolutely infallible, had really erred in doctrine and fallen into heresy. At length, however, he began to see that the position in which he had placed the church was one of extreme difficulty, and, that matters might be once more placed upon a safe and proper footing, he summoned a consistory

of cardinals in 1333, and, after occupying five entire days in reading before them passages from all the writers who had handled the subject of the beatific vision, he protested that he had never intended to publish a single sentiment in opposition to Scripture, or the orthodox faith, and that if he had done so, he expressly revoked his error. This explanation, however plausible, was deemed scarcely satisfactory, and another consistory was appointed for the same purpose in the following December. But on the evening before it met, John, who had already reached the advanced age of ninety years, was seized with a mortal illness. Feeling that his end was approaching, he summoned his cardinals, twenty in number, to meet in his chamber, and in their presence he read a bull, containing the following declaration: "We confess and believe that souls purified and separated from their bodies are assembled in the kingdom of heaven in paradise, and behold God and the Divine Essence face to face clearly, in as far as is consistent with the condition of a separated soul. Anything which we may have preached, said, or written, contrary to this opinion, we recal and cancel." Even this apparent retraction, though made amid the solemnities of a dying bed, was not considered to be sufficiently explicit, and Pope John XXII. expired under the general imputation of heresy. This was heavy scandal to rest upon the church, and John's successor, Benedict XII., hastened in the year following to restore the previous harmony of the church respecting the beatific vision, describing it as a question which John was preparing to decide when he was prevented by death. See INTERMEDIATE STATE—HADES—PURGATORY.

BEBON, a name given to the ancient Egyptian god TYPHON (which see), which, according to Jablonski, imports the latent wind in subterranean caverns.

BECKET (FESTIVAL OF ST. THOMAS A'). This festival is celebrated by the Church of Rome on the 29th of December, in honour of Thomas à Becket, Archbishop of Canterbury in the reign of Henry II. of England. Before his elevation to the primacy of the English Church, he had feigned to be wholly devoted to the interests of his royal master; but from the moment of his elevation to the see of Canterbury, he changed entirely his whole mode of acting, giving himself up exclusively to the interests of the hierarchy. The sovereign had taken steps to secure the civil power against the encroachments of the spiritual. Becket, sanctioned by the Pope, refused to yield in this matter what he called the rights of the church. This was the commencement of a fierce and protracted controversy between the archbishop and the king. Becket fled to France, where he remained nearly seven years in exile. At length matters seemed to be to a certain extent adjusted, and, in A. D. 1170, Becket returned to England. The reconciliation, however, was only transitory; and, as the archbishop continued to follow the same course

as before, he was looked upon, both by the king and the great mass of the community, as a traitor to his king and his country. Four knights considered a hasty remark made by the king on one occasion as an invitation to avenge his quarrel with the archbishop, and the prelate was murdered by them in the church of St. Benedict, whither he had gone to hear mass. Becket, now that he had fallen a victim to his zeal for the hierarchy, was regarded by multitudes as a martyr and a saint. Crowds flocked to his tomb, and miracles were said to be performed there. The king was deeply affected when he heard of the archbishop's death. His own rash words had been the occasion of the fatal deed, and, therefore, he hastened to atone for his crime by making a pilgrimage to the tomb of Becket, and there submitting to exercises of penance. The day on which the murder of the archbishop was perpetrated was held from that time as a festival in honour of one who was regarded as a saintly martyr to the cause of God and his church. The memory of Thomas à Becket, or Thomas of Canterbury, was held in great veneration by the monks. They raised his body with great pomp once a-year, and the day on which this ceremony was performed was a general holiday. So great, indeed, was the estimation in which he was held, that the worship of God was almost entirely supplanted at Canterbury by the devotion paid at his shrine. Henry VIII., however, at the Reformation in England, not only pillaged this rich shrine, but ordered the saint himself to be tried and condemned as a traitor, his name to be struck out of the calendar, his bones to be burned, and his ashes thrown into the air.

BEGGING FRIARS. See MENDICANTS.

BEGHARDS, a class of persons who arose, as Mosheim supposes, in Italy, and who professed to give themselves up wholly to devotion, and hence their name, which denotes praying brethren, or rather prayer-makers. From Italy, they diffused themselves throughout Germany, and, in the course of time, spread over nearly all Europe. The term was frequently applied as a term of reproach, like the word Methodist in our own day, to those who displayed a more than ordinary zeal in the cause of religion. It was not, however, until the thirteenth century, that a regular sect appeared in Germany and the Low Countries, bearing the appellation of Beghards. The oldest establishment of the kind, so far as is known, was founded in A. D. 1220 at Louvain. The brethren for the most part lived together in separate houses of their own with the utmost simplicity, supported both by charitable donations and the labour of their own hands, while they occupied themselves as far as possible in works of Christian benevolence. So blameless and useful were their lives that they were beloved by the people, protected by princes and magistrates, and, after a temporary oppression under Clement V. in the year 1311, were even sanctioned by the Popes—by John XXII., in 1318; by

Gregory XI., in 1374 and 1377; and, at a subsequent period, by Sixtus IV., in 1472, and Julius II., in 1506—in so far, at least, as they strictly adhered to the creed of the church, and gave no encouragement to heretical doctrine. The Beghards were unmarried tradesmen—chiefly weavers—who, while they occupied separate houses, lived together under a master, took their meals in common, and met daily at a fixed hour for devotional exercises. They wore a particular dress, of a coarse stuff and dark colour, and were most assiduous in deeds of charity, visiting and waiting upon the sick, ministering to their wants, and attending to the burial of the dead.

This society, however, seems unhappily to have showed early signs of degeneracy and decline. Even towards the close of the thirteenth century, they were charged with certain irregularities and extravagances. The council held at Beziers in 1299, complains that they excited the people by announcing the near approach of the end of the world; that they introduced new and offensive observances and fasts, held unlawful meetings, assembled at night for preaching under pretence that it was not properly for preaching, but for mutual conversation about religion. The purity and simplicity of the body were not a little tarnished by their ranks being joined by the FRATRICELLI (which see), so that from the middle of the fourteenth century, the two sects are often mentioned as identical. They had also become intermingled in the previous century with another sect called the BRETHREN OF THE FREE SPIRIT (which see). The consequence of the commixture of these strange elements with a body which had been honoured to do much good was, that the Beghards came to be charged with an aversion to all useful industry, conjoined with a propensity to mendicancy and idleness, an intemperate spirit of opposition to the church, and a sceptical and more or less pantheistical mysticism.

The aspect which the society assumed in its degenerate state is thus described by Ullmann, in his 'Reformers before the Reformation':—"Mostly able-bodied persons in good health, but rude and ignorant, belonging to the lower orders, and peasants and mechanics by trade, they abandoned their temporal employments, and assuming a peculiar dress, with a cowl upon their heads, wandered about the country, seeking lodging in the houses of the brethren and sisters, holding secret meetings, propagating their doctrines, and living an indolent and comfortable life. In this manner, in place of being any longer useful by their industry to the public, they became, by their sloth and mendicancy, a common plague; and for that reason are vehemently attacked, especially by the excellent Felix Hemmerlein, in several treatises. At the same time, the generality of them covertly or openly laboured at the subversion of the church. Their unsound and exclusively inward bent of mind, and their repudiation of all law, necessarily brought them into the keenest opposition to the

domineering legalism. They denounced it as corrupt, declared that the time of Antichrist was come, and on all hands endeavoured to embroil the people with their spiritual guides. Their own professed object was to restore the pure primeval state, the divine life of freedom, innocence, and nature. The idea they formed of that state was, that man, being in and of himself one with God, requires only to act in the consciousness of this unity, and to follow unrestrained the divinely implanted impulses and inclinations of his nature, in order to be good and godly; that prior to the fall, he possessed such a consciousness to the full, but that it had been disturbed by that event; that the law had introduced differences among mankind, who originally stood upon a level; but that these ought now to be done away, and the Paradise-state of unity and equality again restored. To bring this about, in defiance of the imposing power of the church, the only way open to them was by secret societies and clandestine meetings. Accordingly, they constructed for themselves remote, and often subterraneous habitations, which they called Paradises, and where by night, and especially on the nights of festivals, persons of both sexes used to assemble. On such occasions, one of their apostles came forward, and taking off his clothes, and exemplifying in his own person the state of innocence, delivered a discourse upon the free intercourse of the sexes, which the law of marriage, contrary to nature, had supplanted. The sequel, if we may credit the reports, was of a kind which forbids description."

There can be little doubt that much of what is here ascribed to the Beghards, may be coloured by the prejudices of the hostile writers of the time. One thing, however, is certain, that the writings of Eckart, the philosophical founder of the system of opinions which they held, contain the most open and avowed pantheism, which could not fail to lead, as its natural and inevitable consequence, to conduct of the most deplorable kind. Each individual believed himself to be united to God, and thus to be one with God; so that what God wills in man is that which man has the strongest inclination to do, and to which he inwardly feels himself most forcibly impelled; and hence man requires only to follow the voice within, in order to execute the divine will. Such a doctrine was dangerous in the extreme; and, as held by the later Beghards, it is not surprising that, in too many cases, it should have led to entire indifference as to the moral character of their actions. An exposure of their conduct, at length, took place at Cologne about 1325. A husband, stealing in disguise after his wife, who was in league with the Beghards, discovered their Paradise and informed against them. Many of them were punished, committed to the flames, and drowned in the Rhine. Three years before, Walter, one of the heads of their party, had been burned to death. In 1329, John XXII. emitted a bull in which the opinions of the Beghards were condemned. Traces of the party, however, are

to be found, during the fourteenth century, at Cologne, Strasburg, and various other towns of Germany. They everywhere proclaimed war against the church, and the church, in its turn, sought their extermination. In the fifteenth century, we discover them in Italy, where Nicolaus V. violently persecuted them; and, in 1449, he committed many of them to the flames for their persevering obstinacy. Succeeding pontiffs continued to oppose them, particularly Paul II., who subjected many of them to imprisonment and exile. Still remnants of them survived in Italy and Germany, and various other parts of Europe, until, in the Reformation under Luther, they became mingled up and lost in the Protestant church. See CATHARI—FRATRICELLI—BOHEMIAN BRETHREN—BRETHREN OF THE COMMON LOT.

BEGUINES, female societies which arose in the Netherlands in the eleventh century, partly owing to the disproportion between the sexes produced by the Crusades. The Beguines rapidly increased in many localities. Thus, in 1250, their numbers in Cologne amounted to above a thousand. Only females of good character could be admitted into the society, and—at least according to an ordinance issued in 1244 for the archbishopric of Mayence—none under forty years of age. They were not subjected to absolute monastic seclusion, but still to a state of separation. The novice, though she took no oath binding for life, was required to vow obedience and chastity. The establishments of the Beguines, which were called Beguinasia, especially those in the most important cities, were large and wealthy. In Mechlin, where several thousands of them resided, the Beguinasion was surrounded by a ring-wall, and resembled a little town. Within this enclosure they passed a life of the utmost strictness and punctuality. At the head of the community was a mistress, elected by the sisters, and empowered to punish the disobedient with imprisonment or stripes, and, in cases of immorality or obstinate refractoriness, with dismissal. Their dress consisted of a garment of coarse brown material, and a white veil. They took their meals at a common table, and assembled daily, at fixed hours, for prayer and exhortation. The rest of the day was spent in manual labour, and in visiting the poor and the sick. Each of the sisters had a cell, and there was one common sleeping and dining apartment for all. The household affairs were managed by a sister called from her office, Martha, or, when necessary, by several; the general affairs by a clerical curator; and the whole was subject to the oversight of the civil magistrate. The societies of the Beguines spread more rapidly, and to a much greater extent, than those of the Beghards. Most of them disappeared after the Reformation. There are still, however, societies calling themselves Beguines existing in the Netherlands, and who maintain that they derived their name and their institution from St. Begga, Duchess of Brabant, in the seventh century, whom they revere as their patroness, and regard as a kind

of tutelary divinity. Those who are unfriendly to them contend that they derived their origin from Lambert le Begue, a priest of Liege, in the twelfth century.

BEHMENISTS, a sect of mystics which arose in Germany in the beginning of the seventeenth century, deriving their name from a German shoemaker named Jacob Behmen, whose religious opinions they professed to follow. This writer was born in 1575 at Old Seidenberg, near Gorlitz, in Upper Lusatia. Even in early youth he showed a tendency to a peculiarly thoughtful and dreamy turn of mind. Being accustomed to peruse the Scriptures with great care, he seems to have been much struck with the promise of Jesus, that the Holy Spirit would be given to those who ask him. Earnestly did he long and pray for the fulfilment of this promise, until at length on one occasion, when he was twenty-five years of age, he was, as he himself expressed it, "surrounded with a divine light for seven days, and stood in the highest contemplation and kingdom of joys." He was favoured with a similar vision in the year 1600, when by means of an inward illumination he obtained an insight into the essences, uses, and properties of natural objects. Ten years after he enjoyed a third special illumination, in which still farther mysteries were revealed to him. It was not, however, till 1612 that he committed these revelations to writing.

The works of Behmen are pervaded by a spirit of philosophical mysticism, which has gained for him not a few admirers, more especially among his own countrymen, while, to the great mass of readers, his abstruse speculations convey little or no meaning. The first treatise which he wrote bore the name of *Aurora*, but it was seized by the senate of Gorlitz before it had been fully completed. His next production, in which he unfolds his mystical views, is entitled 'The Book of the Three Principles,' denoting thereby the dark world or hell; the light world or heaven; and the external or visible world which we inhabit. In man, according to Behmen, are the three gates opening on the three worlds. The contents of this treatise may be divided as follows: 1. How all things came from a working will of the holy triune incomprehensible God, manifesting himself as Father, Son, and Holy Spirit, through an outward perceptible working triune power of fire, light, and spirit, in the kingdom of heaven. 2. How and what angels and men were in their creation; that they are in and from God, his real offspring; that their life began in and from this divine fire, which is the Father of light, generating a birth of light in their souls; from both which proceeds the Holy Spirit, or breath of divine love in the triune creature, as it does in the triune Creator. 3. How some angels, and all men, are fallen from God, and their first state of a divine triune life in him; what they are in their fallen state, and the difference between the fall of angels and that of man. 4. How the earth, stars, and elements were created in consequence of the fallen angels. 5.

Whence there is good and evil in all this temporal world, in all its creatures, animate and inanimate; and what is meant by the curse that dwells every where in it. 6. Of the kingdom of Christ; how it is set in opposition to, and fights and strives against, the kingdom of hell. 7. How man, through faith in Christ, is able to overcome the kingdom of hell, and triumph over it in the divine power, and thereby obtain eternal salvation; also how, through working in the hellish quantity or principle, he casts himself into perdition. 8. How and why sin and misery, wrath and death, shall only reign for a time, till the love, the wisdom, and the power of God, shall, in a supernatural way, (the mystery of God made man,) triumph over sin, misery, and death; and make fallen man rise to the glory of angels, and this material system shake off its curse, and enter into an everlasting union with that heaven from whence it fell.

The year after the publication of the Book of the Three Principles, Behmen produced another work entitled the 'Threefold Life of Man.' In this treatise he discusses the state of man in this world, showing 1. That he has that immortal spark of life which is common to men and devils. 2. That he has a divine life, being possessed of the light and spirit of God, which makes the essential difference between an angel and a devil. 3. That he has the life of this external and visible world. The first and last of these are common to all men; but the second belongs to the true Christian alone. Behmen published various other works, all of them having as their basis the principles laid down in those already mentioned. He died in the year 1624. He has been termed by some of his admirers the German Theosophist; his speculations being much directed towards the nature of the Divine Being, and the mode in which He holds communication with men and angels, as well as the mode in which they communicate with one another. Much of the confusion which pervades the works of this mystic writer, arises from his absurdly attempting to draw analogies between the natural and the spiritual worlds, endeavouring to make the laws of the former applicable to the latter. He held indeed that Divine grace operates by the same rules, and follows the same methods which Divine Providence observes in the natural world; and that the minds of men are purged from their vices and corruptions in the same way that metals are purified from their dross.

Followers of Behmen appeared in England in great numbers in the time of the Commonwealth, professing to hold intimate communication with angels, and to be themselves waiting for the descent of the Holy Ghost upon them, that they might go forth as heaven-inspired missionaries to enlighten and renovate the churches. They held, what indeed their leader himself taught, that it is impossible to arrive at truth by any other means than by direct illumination from above. The mystical views of Behmen were adopted in the last century by William Law, who published a translation of his works, and went so far

himself in the communication of similar opinions, that he may be termed the father of the modern MYSTICS (which see). It is mentioned on the authority of Law, that many autograph extracts from Behmen's works were found among the papers of Sir Isaac Newton after his decease; and he even alleges that Newton derived the fundamental principles of his system from Behmen's writings, but that he was unwilling to avow it, lest it might expose him to ridicule. The Behmenites have no existence as a sect in the present day; but the nearest approach to their opinions is to be found probably among the Swedenborgians. See MYSTICS.

BEITULLAH (Arab. the house of God), the appellation given by the Mohammedans to the temple of Mecca, which is particularly remarkable as containing the KAABA (which see). The temple of Mecca forms a very spacious square, about a quarter of a mile in each direction, with a triple or quadruple row of columns. A number of steps lead down into the interior, in which stands the Kaaba or house of the prophet, and with it the black stone brought down by the angel Gabriel to form its foundation. To kiss this sacred stone, to go round it seven times, reciting appropriate hymns, form the completion of the ceremonies connected with the pilgrimage to MECCA (which see). The last ceremonial is ablution in the well of Zemzem, which is supposed to cleanse the votary from all sin. A pilgrimage to the station at Mount ARAFAT (which see) completes the round of religious observances. In the Koran, Mohammed says, "We have established a house or temple as a means whereby men may acquire great merit;" on which a Mohammedan writer has the following paraphrase, "We have destined the square house, which is the temple of Mecca, to the service of God; that you may have the certain means of acquiring great merit, as well by the tiresome journey you shall take to arrive at it, as by the religious visit you shall pay to it. We have made it to be a sacred and privileged place, in which it is not permitted to kill or molest any person: wherefore, O ye faithful, after you shall have known the dignity and excellence of this temple, put up your prayers in it as did Abraham. We commanded both him and his son Ishmael to purge this house from all the filth and superstition of the idolaters, that it might be fit for the stations, processions, adorations, and all other exercises of the true servants of God." Such is the veneration in which the Beitullah is held by the Mohammedans, that all sorts of criminals are safe within it, and the very sight of its walls from a distance imparts merit to a man. A tradition existed among the idolatrous Arabians before the time of Mohammed, that Abraham being prepared to sacrifice his son Ishmael on one of the mountains of Arabia, was prevented from executing his design by the archangel Gabriel; and that at the same time Abraham and Ishmael were ordered to build a temple, in the same place where Adam had formerly

built one, called Sorah, which signifies a castle. In obedience to this command, it was alleged they built the temple at Mecca. The ancient Arabians were accustomed to adorn this building by inscribing on the outside of it the works of their most distinguished poets, written in letters of gold or silk. The Mohammedans have always covered its walls and roof with rich brocades of silk and gold, formerly furnished by the Caliphs, and afterwards by the governors of Egypt. The mosque or temple has nineteen gates, and is adorned in its interior with seven minarets irregularly distributed. It is held in the highest veneration, and is honoured with the title *Masjad al Elharem*, "the sacred or inviolable temple." It is affirmed that a foot-print of Abraham is still to be seen on one of the stones. The Mohammedans, in whatever part of the world they are, must turn their faces when they say their prayers towards the Beitullah at Mecca, which they call Kiblah. See MECCA (PILGRIMAGE TO).

BEKTASHIES. See BACTASCHITES.

BEL, or BELUS. See BAAL.

BELATUCADRUS, a deity worshipped by the ancient Britons, particularly the Brigantes, who inhabited Cumberland.

BELBOG, the god of justice among the ancient Wends of Sclavonia. He was represented as an old man clothed in white, with a bloody countenance, and covered with flies, indicating the stern and inflexible nature of justice.

BELENUS, the same as APOLLO (which see), and the tutelar god of the ancient inhabitants of Aquileia in Italy, of the Gauls, and of the Illyrians. Tertullian and Herodian mention Belenus or Belis, and Buttmann, in his *Mythologus*, considers him to be identical with Abellio, the name of a divinity found on inscriptions which were discovered at Comminges in France, and also with the Gallic Apollo of Caesar's Commentaries. Vossius thinks Belenus to be the same with Beel or BAAL (which see).

BELIAL, a word used in various passages of Scripture, to denote a personification of wickedness. Thus "sons of Belial," is an expression employed to signify wicked persons. The apostle Paul gives the name of Belial to Satan. It is said to have been the name of an idol worshipped among the ancient Sidonians.

BELIEVERS, a name given to the baptized in the early Christian church, as distinguished from the catechumens. They were considered complete Christians, and hence they were called enlightened or illuminated. All the mysteries of religion which were concealed from the catechumens were unveiled to believers. On this account they were also called initiated, and, accordingly, we find Ambrose writing a book for their use under this name. They were termed perfect Christians, too, as being permitted to partake of the holy eucharist, and according to Tertullian, they received also the name of favourites of heaven, because their prayers and intercessions were

believed to be powerful with God. They enjoyed several privileges which were denied to the catechumens. They alone, for example, could sit down at the Lord's table, as none but the baptized were allowed to communicate. It was customary, accordingly, for a deacon, before the sacramental feast began, to proclaim with a loud voice, "Holy things for holy persons: Ye catechumens, go forth," when the unbaptized immediately rose and left the church. Another privilege which believers alone enjoyed, was to receive and join with the minister in all the prayers of the church, whereas catechumens could only be present during part of the service. More especially the use of the Lord's Prayer was restricted to the faithful or believers. And still further, believers were admitted to be auditors of all discourses preached, and expositions given in the church, even those which treated of the most abstruse points and profound mysteries of the Christian religion, from which catechumens were strictly excluded as being incapable of rightly understanding and profiting by them. See CATECHUMENS.

BELIEVERS. By the last census in 1851, it would appear that there are in England two congregations who assume to themselves this general name, from an anxiety to avoid being identified with any one of the numerous sects into which Christians are divided, and wishing to be known only as maintaining the great principles of Christian truth.

BELL, BOOK and CANDLE, a form of excommunication introduced between the seventh and the tenth centuries, and only used in extreme cases. When the solemn anathema was pronounced, candles were extinguished by dashing them upon the ground with an imprecation, that the excommunicated person might be in the same manner extinguished or destroyed by Almighty vengeance. The people were summoned to attend this ceremony by the sound of a bell, and the curses pronounced were read from a book by the officiating priest standing on a balcony. Hence originated the phrase of cursing by bell, book and candle.

BELL-CLERKS. Attached to the Pope's chapel at Rome, there were formerly two functionaries bearing this name. The reason of their being so called is not very obvious, no bells being used in that chapel. The most probable explanation of the matter is, that they derived their name from the duty being assigned to them of ringing a bell when His Holiness was on a journey with the holy sacrament. While attending the Pope on these occasions, they must be dressed in red; but at chapel their dress is purple, and they wear surplices. One of these clerks required to be a priest, that he might be qualified for taking the holy sacrament off the horse, and carrying it to the altar, when mass was to be performed during the journey. These clerks had the privilege of accompanying the host on horseback with lanterns in their hands. It was their office to decorate the altar, light up the wax tapers, cover the

tables of the altar, prepare the seat for the officiating priest, arrange the benches and cushions in order, dress the assistant, take care of the censer, and present the wine and water which are to be made use of in the mass.

BELLI, a god worshipped by the natives of the coast of Guinea in Western Africa, to whom they offer the choicest of their fruits.

BELLONA, the goddess of war among the ancient Romans, and said to be derived by that people from the Sabines. A temple was erected to her at Rome, in the Campus Martius, which was used as a place of assembly for the senate on great political occasions. Before the entrance to the temple stood a pillar over which a spear was thrown as a sign of the public declaration of war.

BELLONARI, the priests of **BELLONA** (which see), who were employed in offering sacrifices to her mingled with a portion of their own blood. Hence the 24th of March, which was the day consecrated to this goddess, was called the day of blood.

BELLS. The first mention made of bells is in Exod. xxviii. 33, 34, where small golden bells, alleged by some to amount to sixty-six in number, were attached to the robe of the ephod, which was worn by the Jewish high priest when ministering in the sanctuary, and the purpose which they served is thus explained, ver. 35, "And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not." The sound of the numerous bells was thus a signal to the people without, that it was time for them to engage in prayer, while the high priest was offering incense before the Lord. From the Jewish practice may have been derived the Hindu custom referred to by Maurice in his *Indian Antiquities*. "One indispensable ceremony," he tells us, "in the Indian pooja, is the ringing of a small bell by the officiating Brahmin. The women of the idol or dancing girls of the pagoda have little golden bells fastened to their feet, the soft harmonious tinkling of which vibrates in unison with the exquisite melody of their voices." The ancient kings of Persia also, who united in their own persons the regal and sacerdotal office, were accustomed to have the fringes of their robes adorned with pomegranates and golden bells. It is a curious fact, that no bells are found represented on the Egyptian monuments. They were used, however, among the ancient Greeks and Romans for a variety of purposes. They were used by watchmen on the walls of the fortified cities.

In the early Christian church, no bells were rung to summon the people to public worship. They do not appear to have been in use indeed before the seventh century. Considerable variety of sentiment exists among authors as to the period of their first introduction. Some ascribe the first use of them to Paulinus, bishop of Nola, who lived in the time of Jerome. The most probable opinion is that which

ascribes the earliest employment of them to Boniface, bishop of Rome, who succeeded Gregory the Great in A. D. 604. In the seventh and eighth centuries they were in common use in the churches of France. Near the close of the ninth century the church of St. Sophia at Constantinople was furnished with bells, but they have never been held in much favour in the East. The Arabs and Turks especially have always been opposed to the use of them. In early times Christians appear to have been summoned to divine service by messengers sent on purpose. In Egypt a trumpet was blown as among the Jews. The inmates of Eastern convents were called to prayers by knocking on their cells with a billet of wood. Bingham says, that the Greek Christians were summoned to service by an instrument consisting of plates of iron full of holes which were held in the hand, and struck with small iron hammers. In many cases they simply strike a board with a wooden mallet. Bells are prohibited by the Turks from an idea that the sound of them disturbs the repose of departed souls. The Russians, however, are allowed the free use of bells. The following interesting description of the great bell of Moscow is given by Dr. Henderson. "Almost directly opposite to the palace stands the immense octagonal belfry, known by the name of Ivan Veliki, or 'John the Great,' in which are suspended upwards of thirty bells of different sizes, which are rung in peals on holidays or other public occasions. The largest of these, measuring forty feet nine inches in circumference, and weighing 127,836 English pounds, was tolled on Easter morning; and though we were several versts distant, the sound was tremendous, and produced a powerful effect on the nervous system. Large, however, as this bell is, it is merely a substitute for one still more stupendous, which is interred in the open area, at a little distance from the belfry. The latter is indisputably the largest bell in the world; measuring sixty-seven feet four inches in circumference round the lower part of the barrel, by twenty-two feet five inches and a third in height—the whole weight amounting to 443,772 pounds. In the lower part is a fracture of seven feet two inches and a half in height, which admits of persons entering the bell when there is no water in it, and surveying the immense metal vault overhead. Its value has been estimated at £65,681; but this estimate is founded merely on the price of ordinary bell-metal; and the real value must be much greater owing to the profusion of gold and silver which the nobility and other inhabitants of the city threw into it when casting. . . . It was rung by forty or fifty men, one-half on either side. . . . A fire breaking out in some adjacent part of the Krem'l, it communicated to the wooden building, designed to serve as a belfry, on which the whole of the mountainous mass fell, and sunk to its present situation."

In ancient times the ringing of bells was prohibited in time of mourning, and, accordingly, they are not

allowed to be rung in the Roman Catholic churches on Good Friday. It was customary in former days to ring church bells when a person was about to expire, in order to warn the people to pray for them; and from this has probably arisen the passing bell. It was supposed also that the bells would drive away the evil spirits who occupied the chamber of the sick man, ready to seize his soul at the moment of death. The tolling of bells for the dead was first used in England before the beginning of the eighth century, and the custom is still kept up. The canon in the rubric of the Church of England in reference to the passing bell is as follows: "When any is passing out of this life, a bell shall be tolled, and the minister shall not then slack to do his last duty. And after the party's death, if it so falls out, there shall be rung no more but one short peal, and one other before the burial, and one other after the burial." Bells are rung in Romish countries at seasons of public prayer, and when the host is elevated, and carried to the sick in processions. They were probably in use in England from the period of the first erection of parish churches. In course of time the campanile or bell-tower became a regular part of every ecclesiastical edifice.

BELLS (BAPTISM OF). This custom was quite unknown in the primitive Christian church. It is first mentioned, and with censure, in the Capitulars of Charlemagne in the eighth century, and at length came to be embodied in the Roman Pontifical. The design of the ceremony, which must be performed by a bishop, is to devote the bell to God's service, that he may confer on it the power not merely of striking the ear, but of touching the heart by the influence of the Holy Ghost. The details of the ceremony as practised in the Church of Rome are thus given by Picart: "The bell once completed, must, as soon as it is convenient, be put into a proper condition for receiving the benediction, that is, it must be hung up, and so commodiously disposed, as to leave room to walk round it, to come at it within and without, to wash it, and give it the holy unctions. There must be a seat for the celebrant near the bell, a stool at his left hand for the deacon, and seats on each side for the rest of the clergy; a desk likewise with the anthem book, or ritual, must be carried to the place appointed for the performance of the ceremony; if in the church, a credence is prepared on the epistle side, with a white cloth laid over it, whereon are set the sprinklers, the holy water pot, a salt seller, the napkins, a vessel for oil, that for the chrism, pastils, incense, myrrh, cotton, a bason and ewer, and some crumbs of bread: if elsewhere, all those sacred utensils are to be conveyed to the place where the ceremony is to be performed, after which they proceed to consecrate the bell after the following manner: the celebrant dressed in his alb, stole, and white pluvial, and the deacon robed in the very same colour, walk out of the vestry in procession; the thuriferary marches foremost, and after him two ce-

roferaries, each with a lighted taper; then the clergy two and two, and the celebrant with the deacon on his left hand brings up the rear. Being arrived at the place, the taper-bearers set down their lights on the credence, near which both they and the thuriferary stand. The clergy range themselves on each side, and the celebrant places himself on a seat near the bell, and being covered, instructs the people in the sanctity of the action which he is going to perform, and endeavours as much as possible to awaken their attention, and thereupon rises to sing the *Miserere* with the choir, and some other select hymns, appointed in the ritual.

"This done, they all rise, and the celebrant, as well as the rest, uncovers. He exorcises and gives his benediction to the salt and water, and as he addresses himself to them, he beseeches God to be good and gracious to them, and in one particular prayer begs, that by the prevailing influence of the holy water, the bell may acquire the virtue of protecting Christians from the wicked devices of Satan, of driving away ghosts, of hushing the boisterous winds, and raising devotion in the heart, &c. He then mingles the salt and water, and crossing them three times, in the name of the Father, Son, and Holy Ghost, pronounces these words, 'God be with you.' In the prayer after this mixture, God is humbly entreated to look down with an eye of mercy on these creatures of salt and water, which might almost tempt one to imagine them to be the genii or spirits which preside over salt and water, like Count Gabalis's Gnomes and Sylphs, &c. Lastly, The celebrant takes his sprinkler, dips it into the holy water, and begins to wash the bell, which his assistants finish. After sprinkling, rubbing, and washing it well both within and without, it is carefully wiped dry with linen cloths. Psalms are sung during this ablution.

"A vessel which contains what they call oil for the infirm, is in the next place opened by the deacon, into which the celebrant dips the thumb of his right hand, and applies it to the middle of the bell, with intent to sign it with the cross. At this action the deacon raises the celebrant's pluvial on his right hand side, which is observed in every thing that is done to the bell. As soon as the priest or bishop has made the sign of the cross, he repeats a prayer to much the same effect with all the former, after which he wipes those places, on which he has made the sign, with cotton. The bell is marked with seven crosses more, made with the same oil, as soon as they have sung the twenty-eighth psalm. Four other crosses made with the holy chrism, set the seal of benediction, as it were, upon this metal; at which time the celebrant honours the bell with a kind of baptism, consecrating it in the name of the sacred Trinity, and nominating the saint who stands godfather, it generally bears his name."

As soon as the entire ceremony of christening or baptizing the bell has been concluded, it is perfumed by incense being burned under it, accompanied by

the singing of an anthem, and the repeating of a prayer which calls this perfume the dew of the Holy Ghost. The ceremony of fumigation is succeeded by blessing the incense, and after a few more ceremonies the celebrant turns to the bell, makes the sign of the cross over it with his right hand, which closes the whole process of baptizing, consecrating and perfuming the bell.

BELTHA, believed to be the same as the goddess BAALTIS (which see).

BEMA (Gr. *a tribunal*), the inner portion of churches in early Christian times. It was also called the sanctuary, being an elevated platform appropriated to the clergy. Neither laymen nor females were permitted to enter it: kings and emperors were privileged with a seat within this sacred enclosure, and hence it received the name of royal seat. This portion of the church was a semicircular or elliptical recess, with a corresponding arch overhead, and separated from the nave by a railing curiously wrought in the form of net-work or *cancelli*; hence the word chancel. Within was the throne of the bishop or presiding pastor, with subordinate seats on the right and left for the other clergy. The bishop's throne was usually covered with a veil. The *bema* or tribunal of the choir must be distinguished from the AMBO (which see), or tribunal of the church, which was situated in the nave. In the bema stood the altar or communion-table, on which the elements were placed; and this place being allotted to the clergy, they are termed by Gregory Nazianzen, the order of the bema or sanctuary. By the Greeks it was called the holy, while the altar was termed the holy of holies. Cyprian applies to the bema the name of the presbytery, probably from the presbyters sitting there. By wooden rails it was separated from the other part of the church, and also by veils or hangings which opened in the middle like folding-doors. The use of these hangings was partly to conceal this part of the church from the view of the catechumens and unbelievers, and partly to cover the elements in the time of consecration. The word bema, then, sometimes denoted the bishop's chair or seat, which stood in a semicircular building at the upper end of the chancel; and at other times it implied the whole chancel. Sozomen speaks of the *ambo* or reading-desk as the readers' *bema*. See CHANCEL.

BEMILUCIUS, a god of the ancient Gauls mentioned in an inscription found in Burgundy, and referred to by Montfaucon.

BENAN HASCHA, false divinities worshipped by the ancient Arabians before the coming of Mohammed, and regarded by them as the companions of God.

BENARES, the most *holy* city of the Hindus, the ecclesiastical metropolis of India, and the resort of pilgrims from all quarters. It is situated on the north bank of the river Ganges, in the province of Allahabad, and presidency of Bengal. It may be

said to form the grand depository of the religion and learning of Hindostan. This city is accounted so sacred that the salvation is secured of all who die within its precincts, and, accordingly, it is a scene of extensive and crowded resort. There are said to be 8,000 houses in Benares occupied by Brahmins, who live upon the alms and offerings of the pilgrims. The city is believed by the Hindus to form no part of the terrestrial globe, but to rest upon the point of Shiva's trident; hence they say it can never be affected by an earthquake. The banks of the river at this place are studded everywhere with shrines and temples, and in the city itself domes and minarets are seen in vast numbers, though as in the case of other modern Hindu structures, not on a scale commensurate with the grandeur of the town and surrounding country. The greatest of them was levelled to the ground by Aurengzebe, who erected in its stead a mosque which now forms the principal ornament of Benares. The entrance to the mosque at Chunarghur, in the neighbourhood of the city, is accounted one of the finest specimens of this kind of architecture. The following description of the sacred city is given by the writer of the article *Benares* in the *Encyclopædia Britannica*: "These houses (of the Brahmins) are adorned with idols, and send out an unceasing sound from all sorts of discordant instruments; while religious mendicants from the numerous Hindu sects, with every conceivable deformity 'which chalk, cow-dung, disease, matted-locks, distorted limbs, and disgusting and hideous attitudes of penance, can show, literally line the principal streets on both sides.' Some are seen with their legs or arms distorted by long continuance in one position; others with their hands clenched until the nails have grown through at the back. A stranger, as he passes through the streets, is saluted with the most pitiful exclamations from those swarms of beggars. But besides this immense resort to Benares of poor pilgrims from every part of India, as well as from Thibet and the Burman empire, numerous rich individuals in the decline of life, and almost all the great men who are disgraced or banished from home by the political revolutions which have been of late years so frequent among the Hindoo states, repair to this holy city to wash away their sins in the sacred waters of the Ganges, or to fill up their time with the gaudy ceremonies of their religion. All these devotees give away large sums in indiscriminate charity, some of them to the annual amount of £8,000 or £9,000; and it is the hope of sharing in those pious distributions that brings together from all quarters such a concourse of religious mendicants. Bulls are reckoned sacred by the Hindu, and being tame and familiar, they walk lazily up and down the streets, or are seen lying across them, interrupting the passage, and are hardly to be roused, as, in compliance with the prejudices of the fanatic population, they must be treated in the gentlest manner. Monkeys, also held sacred, are seen clinging to all

the roofs and projections of the temple." Such is the state of the most ancient and holy town in India.

BENDIDEIA, a Thracian festival held in honour of the goddess *Bendis*, and celebrated with great mirth and revelry. From Thrace the Bendideia were introduced into Athens, where they were annually celebrated on the twentieth day of the Grecian month Thargelion.

BENDIDEION, the temple erected to the worship of *Bendis* in the Piræus at Athens.

BENDIS, a Thracian goddess representing the moon. She was sometimes regarded as identical with the Grecian *Persephone*, but more frequently with *Artemis*. Aristophanes speaks of this divinity as the great goddess, and occurring, as this expression does, in his comedy entitled 'The Lemnian Women,' it is probable that she must have been worshipped in the island of Lemnos. (See **BENDIDEIA**).

BENEDICITE, a hymn used in the early Christian Church, being the song of the three children in the burning furnace. Athanasius directs virgins to use it in their private devotions. The fourth council of Toledo says, that it was then used in the church throughout the whole world, and, therefore, orders it to be sung by the clergy of Spain and Galicia every Lord's day, and on the festivals of the martyrs, under pain of excommunication. Chrysostom lived two hundred years before the date of the council of Toledo, and even then he testifies that the Benedicite was in use throughout all the churches. This hymn or canticle is still said or sung in the Church of England between the first and second lesson in the Liturgy.

BENEDICT, a remarkable man, who, in the beginning of the sixth century, in the reign of Justinian, was the first to give spirit and form to Monachism in the West. He was born in A. D. 480, of respectable parents, in the province of Nursia in Italy. In early life he was sent to Rome to be educated, but the profligacy which prevailed in that city, though the very seat of the Popes, so affected him with disgust, that he longed to spend the life of a recluse far from the business and the bustle of men. Instead of returning to his parents at the close of a residence in Rome, he retired to a secluded grotto, about forty miles from Rome, unknown to all, except Romanus, a monk belonging to a neighbouring cloister, who supplied him with bread, by saving a portion of his own daily allowance. As a steep rock lay between the cloister of the monk and the grotto of Benedict, the bread was let down from the top of the rock by means of a long rope. To the rope was attached a bell, by the sound of which Benedict might be directed to the spot where the rope was let down. After having spent three years in this grotto, he was accidentally discovered by some shepherds, who made known the hermit's residence throughout the surrounding country. Benedict be-

came at once an object of veneration and of eager curiosity. Multitudes flocked to supply him with the necessaries and even the comforts of life. So high did his fame become, that he was elected abbot of a neighbouring convent. The monks, however, soon repented of their choice, and finding himself utterly unable, without exposing his life to danger, to carry out the strict rules of discipline which he had introduced into the convent, he left the place in disgust, and retired again to his secluded grotto.

Benedict now became an object of greater interest than ever. Multitudes thronged to him for the purpose of training themselves under his guidance to lead a solitary life. Men of wealth and influence at Rome placed their sons under his care to be educated and trained to habits of privation and self-denial. At length so many had imbibed the same principles and habits, that he was enabled to found twelve cloisters, each of them consisting of twelve monks under a superior. Some he retained under his own guidance. Having thus succeeded in so far accomplishing the object of his residence in the district, and being annoyed by the troublesome interference of Florentius, a neighbouring priest, he retired, accompanied by a few of his followers, to the ruins of an ancient castle, situated on a high mountain called *Castrum Cassinum*, where he laid the foundation of one of the most famous monastic establishments, from which originated afterwards the rich abbey of *Monte Cassino*. When Benedict and his friends first settled on the spot, they found a grove and temple dedicated to *Apollo*, in which the peasants made their offerings. Heathenism, however, gave way before the preaching of the monk, and a chapel was erected, consecrated to *St. Martin*. The exertions of Benedict in preaching, educating the young, and cultivating the land, were followed by the most marked success, and such was the respect in which he was held by all classes, that he obtained an influence which was felt even by *Totila*, king of the *Ostro-Goths*. The great act, however, of this remarkable man's life, was the production of his far-famed monastic rules, which stamped an entirely new character upon the Monachism of the West. Dr. Neander gives the following remarks upon the nature and spirit of the rules of Benedict, which may be quoted, as contrasting strongly with the lax character of the discipline which had previously prevailed in monastic institutions:

"Benedict aimed to counteract the licentious life of the irregular monks,—who roamed about the country, and spread a corrupting influence both on manners and on religion—by the introduction of severer discipline and spirit of order. The abbot should appear to the monks as the representative of Christ; to his will, every other will should be subjected; all were to follow his direction and guidance unconditionally, and with entire resignation. No one was received into the number of the monks, until after a year's novitiate, during which he had often been

reminded of the strict obligations of the monastic rule, and had withstood many trials. Then he was obliged to place himself under a solemn vow, which moreover was recorded by himself in writing, that he would remain constantly in the cloister, live in all respects according to the rules, and obey the abbot. But the rules admonished the abbot to temper the severity necessary for discipline, by the spirit of love. He was to let mercy prevail over rigid justice, that he might himself find mercy. He should love the brethren, while he hated their faults. Where he was obliged to punish, he should do it with prudence, and beware of going to excess. His own fallibility should be ever present to his mind, and he should remember that the bruised reed ought not to be broken. Not that he should give countenance and encouragement to vice, but that he should endeavour to extirpate it with prudence and love, just as he should see it would be salutary for each individual; and he should strive rather to be loved than to be feared. He should not be restless and over-anxious. In no affair whatever should he be inclined to extremes and obstinate. He should not be jealous, nor too suspicious; since otherwise he never could find peace. In his commands, even where they related to worldly employments and labours, he should proceed with foresight and reflection. He should discriminate and moderate the labours which he imposed on each individual. He should take for his pattern the example of prudence presented in the words of the patriarch *Jacob*, Gen. xxxiii. 13, 'If men should overdrive them one day, all the flock will die.' With that discretion which is the mother of the virtues, he should so order all things as to give full employment to the enterprise of the strong, without discouraging the weak. True, humility was too much confounded with slavish fear, and too much importance was attached to the outward demeanour. The monk was to let his humility be seen in the postures of his body; his head should be constantly bowed down with his eyes directed to the earth, and he should hourly accuse himself for his sins; he should ever be in the same state of mind as if he were momentarily to appear before the dread judgment-seat of God. But all this, however, Benedict represented to be only a means of culture, whereby the monks were to attain to the highest end of love, that makes men free; respecting the nature of which, he thus beautifully expresses himself: 'When the monk has passed through all these stages of humility, he will soon attain to that love of God, which, being perfect, casteth out fear, and through which he will begin to practise naturally and from custom, without anxiety or pains, all those rules which he before observed not without fear. He will no longer act from any fear of hell, but from love to Christ, from the energy of right habits, and joy in that which is good.'

Thus wisely departing from the rigorous discipline which had hitherto characterized the monastic or-

ders of the East, Benedict laid no restrictions upon his monks as to food or drink, with the exception of the general inculcation of temperance, and allowed them even the use of wine in prescribed quantities. To prevent them from being influenced by a sordid love of gain, he enjoined upon them that they should sell their products of industry at a somewhat lower rate than was charged by others. The whole spirit, indeed, of the monastic arrangements introduced by Benedict, was well fitted to overcome the prejudices which had long been entertained by many against Monachism as a system, and to remove from the life of a monk much of that repulsiveness with which it had been viewed. The consequence was, that, from the time of Benedict, monastic institutions spread rapidly in the West, as they had for a long period abounded in the East. The following digest of the rules of Benedict may not be uninteresting to the general reader: "According to the rule of Benedict, the monks were to rise at 2 A. M. in winter (and in summer at such hours as the abbot might direct), repair to the place of worship for vigils, and then spend the remainder of the night in committing psalms, private meditation, and reading. At sunrise they assembled for matins, then spent four hours in labour, then two hours in reading, then dined, and read in private till half-past two P. M., when they met again for worship; and afterwards laboured till their vespers. In their vigils and matins twenty-four Psalms were to be chanted each day, so as to complete the Psalter every week. Besides their social worship, seven hours each day were devoted to labour, two at least to private study, one to private meditation, and the rest to meals, sleep, and refreshment. The labour was agriculture, gardening and various mechanical trades, and each one was put to such labour as his superior saw fit; for they all renounced wholly every species of personal liberty. They ate twice a-day at a common table, first about noon, and then at evening. Both the quantity and the quality of their food were limited. To each was allowed one pound of bread per day and a small quantity of wine. On the public table no meat was allowed, but always two kinds of porridge. To the sick flesh was allowed. While at table all conversation was prohibited, and some one read aloud the whole time. They all served as cooks and waiters by turns of a week each. Their clothing was coarse and simple, and regulated at the discretion of the abbot. Each was provided with two suits, a knife, a needle, and all other necessities. They slept in common dormitories of ten or twenty, in separate beds, without undressing, and had a light burning and an inspector sleeping in each dormitory. They were allowed no conversation after they retired, nor at any time were they permitted to jest or to talk for mere amusement. No one could receive a present of any kind, not even from a parent, nor have any correspondence with persons without the monastery, except by its passing under the inspec-

tion of the abbot. A porter always sat at the gate which was kept locked day and night, and no stranger was admitted without leave from the abbot, and no monk could go out unless he had permission from the same source. The school for the children of the neighbourhood was kept without the walls. The whole establishment was under an abbot whose power was despotic. His under-officers were a prior or deputy, a steward, a superintendent of the sick and the hospital, an attendant on visitors, a porter, &c., with the necessary assistants, and a number of deans or inspectors over tens, who attended the monks at all times. The abbot was elected by the common suffrage of the brotherhood; and when inaugurated, he appointed and removed his under-officers at pleasure. On great emergencies he summoned the whole brotherhood to meet in council, and on more common occasions only the seniors; but in either case, after hearing what each one was pleased to say, the decision rested wholly with himself. For admission to the society a probation of twelve months was required, during which the applicant was fed and clothed, and employed in the meaner offices of the monks, and closely watched. At the end of his probation if approved, he took solemn and irrevocable vows of perfect chastity, absolute poverty, and implicit obedience to his superiors in everything. If he had property he must give it all away, either to his friends or the poor, or the monastery; and never after must possess the least particle of private property nor claim any personal rights or liberties. For lighter offences a reprimand was to be administered by some under-officer. For greater offences, after two admonitions, a person was debarred his privileges, not allowed to read in his turn, or to sit at table, or enjoy his modicum of comforts. If still refractory, he was expelled the monastery, yet might be restored on repentance." Benedict died in the 62d year of his age, A. D. 542. See next article.

BENEDICTINES, an order of monks established by BENEDICT (see preceding article) in Italy, in the commencement of the sixth century. They were regulated by special rules drawn up with great care by their founder, and one grand peculiarity which distinguished the Benedictines from all the religious orders which had previously existed, was, that the monastic vows were rendered irrevocable. The order spread far and wide. Wherever they came they converted the wilderness into a cultivated country; they pursued the breeding of cattle and the labours of agriculture, wrought with their own hands, drained morasses, and cleared away forests. Thus various parts of Europe, but particularly Germany, profited much by their labours in the field and in the forest. Literature also benefited not a little by the services of the Benedictine monks. Some were occupied in transcribing the books of the ancients; and hence came the manuscripts which still exist here and there in the libraries of monasteries. The sciences

were cultivated nowhere but in their cloisters. Nobles were educated within their walls, and from these monasteries proceeded the most learned men of the times, and those who rose to the highest offices both in church and state. The Benedictines were esteemed saints, and their prayers were regarded as particularly efficacious. Only a short time elapsed from its first institution before this new monastic order was in a most flourishing state in all the countries of the West. In Gaul it was propagated by Maurus; in Sicily and Sardinia by Placidus and others; in England by Augustine and Mellitus; in Italy by Gregory the Great, who is said to have himself belonged at one time to this order. Its great and rapid dissemination was wonderful, and used to be ascribed by the Benedictines themselves to the miracles of St. Benedict. Many different orders, distinguished from each other by their dress, their caps, and forms of government, originated from it. The Carthusians, Cisterians, Camaldulensians and others were only branches growing out of the original stock. Hospinian reckons up twenty-three orders which sprung from this one, and enumerates 200 cardinals, 1,600 archbishops, 4,000 bishops, and 15,700 abbots and men of learning who belonged to this order. In the ninth century all other rules and societies gave way before the universal prevalence of the Benedictine orders. No sooner, however, did the monks of St. Benedict become rich and luxurious than they began to depart from the principles of their founder. They gave themselves up to indolence and every vice. They became involved in civil affairs and the cabals of courts; seeking only to advance the authority and power of the Roman pontiffs. For six hundred years, the greater number of the monastic institutions throughout Europe were regulated by the rule of St. Benedict, until about A. D. 1220, the Dominicans and Franciscans took other rules from their leaders. In the course of this long period, however, monasticism degenerated to a melancholy extent. But in the first half of the ninth century, a reformer of the monastic life arose, in the person of Benedict of Aniane. He was sprung from a respectable family in Languedoc, about A. D. 750. He served first in the court of king Pepin, and next in that of his successor Charlemagne. Disgusted with life at court, he resolved to forsake it, and give himself up to a life of consecration to God. For a time he hesitated about adopting the life of a monk, but a providential escape from danger fixed his determination. In A. D. 774, when diving into a well to rescue a drowning brother, he was near losing his own life; but, having saved his brother and escaped himself, he resolved thenceforth to renounce the world. Immediately on taking the vows of a monk, he devoted himself to the reformation of the degenerate monasticism of his age, according to the model of the Benedictine rule. Being joined by numbers, he founded a monastery at Aniane in Languedoc, corresponding to the high idea

which he had formed of the object of a monastic establishment. He endeavoured to correct the indolent habits of the monks, and to accustom to deeds of benevolence and kindness. "In a time of severe famine," says Neander, "he assembled multitudes of the starving poor around the monastery. Their haggard looks moved his compassion, and he would fain have helped them all, but was at a loss where to find means of sustenance sufficient for so many. Trusting in God, he cheerfully went to work. He first directed so much of the grain in store to be laid aside as would be required to support the monks until the next harvest, and then all the rest to be daily distributed, by monks appointed for that purpose, among the poor. Also meat and milk were dealt out to them daily, and the poor that flocked hither from all quarters built themselves huts around the monastery, intending to reside there until the next harvest. Thrice when the store of grain set apart for the poor was found to be exhausted, he allowed a portion to be taken from that reserved for the monks. Such was the influence of his example, that every one of the monks spared all he could from his own rations of food, and conveyed it secretly to these poor people. At the same time, he made the monasteries seats of religious culture and study, to promote which he collected together a library in his convent. Among the marks of the genuinely Christian spirit which governed him, we may observe that when bondsmen were given to the monastery, he declined to receive them, but demanded their manumission." The fame of Benedict as a reformer soon spread, and the emperor, Louis the Pious, placed all the West-Frank monasteries under his supervision; and at the diet of Aix-la-Chapelle, in A. D. 817, he published a monastic rule, after the model of the rule of St. Benedict, for the regulation of all the monasteries of the Frank empire. In the work of convent-reformation he spent the whole of a long life, dying at the age of seventy, having accomplished no unimportant change in the monachism of his time.

The temporary improvements, however, which Benedict of Aniane and others from time to time introduced into the monastic institutions, were quite ineffectual in preventing the progressive decline of these establishments. Thus a synod at Trosley, in A. D. 909, laments over the universal decay of monachism, now fallen into contempt with the laity. The Benedictine rule fell into comparative neglect; and, though nominally recognized as in use, it was little more than a dead letter. About this time Odo, abbot of Cluny, in Burgundy, introduced a reform into his own monastery, which was imitated by above 2,000 monasteries, and rendered Cluny so famous, that from time to time monks were elected from it to govern the Church of Rome. In the twelfth century there was a keen dispute between the abbot of Mount Cassin and the abbot of Cluny, about the title of Abbot of Abbots, which the latter pretended to claim; but it was settled in a council held at Rome

by Pope Paschal XI., in favour of the abbot of Cassin, as being at the head of a monastery which was the foundation and origin of the whole order. At an after period, the abbot of St. Justina at Padua introduced so many improvements into his monastery, that the example was followed by many others, and that of Mount Cassin was united to it A. D. 1504, a decree having been issued by Pope Julius II., that the whole order should from that time bear the name of the congregation of Mount Cassin, or St. Justina. In the seventeenth century, the Benedictine order began to revert to its original designs, especially in France; and its literary labours were particularly valuable in the publication of beautiful editions of the Fathers. In the seventeenth and eighteenth centuries, they had a considerable number of priories and abbeys in France. They still exist in Italy, Sicily, Spain, Germany, and Austria, but they are far from adhering to the strictness of the Benedictine rule. The monks of this order are easily recognized by their dress. They wear a long black gown, with large wide sleeves, and a capuche or cowl on their head, ending in a point behind. It was by the instrumentality of monks of this order, that Christianity was first introduced into England. They founded several monasteries, and the metropolitan church of Canterbury, as well as all the cathedrals that were afterwards erected. The order has produced a vast number of learned men. There are nuns also who follow the order of Benedict, some of them in a more mitigated form, being allowed to eat flesh three times a-week, on Sundays, Tuesdays, and Thursdays; others, in all its rigour, eating no flesh unless absolutely necessary. This female order was founded by Scholastica, the sister of St. Benedict, in A. D. 530. The Benedictine nuns of the order of Cluny were instituted by Odo, abbot of Cluny, about A. D. 940. A great variety of female societies more or less acknowledging their connection with the Benedictines, have been formed at different periods. The order of Benedictines has given rise to several others who follow the rule of the founder, as, for example, the CAMALDOLITES, the CARTHUSIANS, the CELESTINES, the SILVESTRIANS, and so forth, all of which will be considered in separate articles.

BENEDICTION. See BLESSING.

BENEDICTUS (Lat. *Blessed*), a hymn appointed in the rubric of the Church of England to be said or sung after the second lesson in the morning service. It is taken from Luke i. 68—72, being part of the song of Zacharias the priest concerning his son John the Baptist, who was then in his infancy.

BENEFICE (Lat. *Beneficium*). This word, in the ancient signification of the Latin term, signified any kind of gift or grant. It became restricted, however, in its meaning in course of time, so as to be appropriated to the lands which kings were wont to bestow on those who had fought valiantly in the wars. This was the sense which it bore when the Goths and Lombards reigned in Italy. When the

word benefice was first adopted as an ecclesiastical term can scarcely be ascertained. But it does not appear to have been so used before the temporalities of the church came to be divided, being taken out of the hands of the bishops and assigned to particular persons. The bishops possessed the church revenues till the fourth century, these consisting only of alms and voluntary contributions. But when the church came to be possessed of heritable property, part of it was assigned for the maintenance of the clergy. The term benefice is now used in the Church of England to denote all church preferments except bishoprics. A parochial benefice must be bestowed freely as a provision for the incumbent, who only enjoys the fruits of it during his incumbency, without having any inheritance in it. It belongs to the church alone, and no contract concerning it is of any force. In the Romish Church, a person must be fourteen years of age complete before he can be entitled to a benefice, and must have received the tonsure beforehand. By the canon law, the purchase of benefices, or *Simony*, as it is called, is a very heinous offence, and, as Sir Edward Coke remarks, is always accompanied with perjury, as the presentee is bound to take an oath against simoniacal practices. (See SIMONY.) But besides simony, there are other improper methods of procuring benefices in the Church of Rome. (1.) That of *confidence*, which is, according to Alet in his 'Ritual,' 'when one either resigns or procures a benefice for some other person, with design or agreement to give it to a relation, or some other man; or shall suffer some other person to take the fruits thereof, reserving only the title to himself.' (2.) Interested permutation, or exchange of one benefice for another from selfish motives. (3.) Fraudulent permutation, or effecting a change in a fraudulent manner. (4.) Pretended resignation. (5.) Forging instruments in order to secure a benefice. (6.) The foundation of an obit, which Alet explains to be "A person desiring to procure a benefice either for himself or some relation, lays out a sum of money, or buys a piece of ground, upon condition to bestow the interest of the money or the revenue of the land on a person for celebrating a weekly mass; and giving the name of benefice to this foundation, which he calls *obit*, exchanges it with another person for a prebend or cure." Benefices are divided by the canonists into *simple* and *sacerdotal*. The former implies no other obligation than to read prayers, sing, &c., as canons, chaplains, &c. The latter is charged with the care of souls, as rectors, vicars, &c. The canonists also mention three ways of vacating a benefice, *de jure*, *de facto*, and by the sentence of a judge. A benefice is void *de jure*, when, in consequence of crime, the incumbent is disqualified from holding a benefice, as for example, heresy, simony, and such like. A benefice is void, both *de facto* and *de jure*, by the natural death or resignation of the incumbent. And, finally, a benefice is void by the sentence of the judge, when the incumbent is dispos-

sessed of it as a punishment for immorality, or any crime against the state. Romanists divide benefices into *regular* and *secular*. The former are those which are conferred on the regular clergy or monks; the latter those which are conferred on the secular priests. In the Church of England a distinction is drawn between *dignities* and *benefices*; the former name being applied to bishoprics, deaneries, arch-deaconries and prebends; the latter comprehending all ecclesiastical preferments under those degrees, as rectories and vicarages. The great benefices or dignities are called in the Romish Church consistorial benefices, because they are conferred by the Pope after consulting the consistory of cardinals; but in various Roman Catholic countries the right of appointment to such benefices is claimed and exercised by the sovereign. This has been a constant source of contention and heart-burning between the popes of Rome and the temporal princes of Romish states. And, for a long time past it has been necessary, in order to secure the right of appointment to bishoprics as a power vested in the bishop of Rome, that a concordat should be agreed upon between the Pope and the respective sovereigns of Roman Catholic countries. But in many cases, to secure other privileges, it has been necessary for the Pope to surrender the power of nomination to bishoprics into the hands of the temporal authorities. See BISHOP.

BENEFICIARY, a person who is in possession of one or more benefices.

BENEFIT OF CLERGY. See CLERGY (BENEFIT OF).

BEN EPHRAIM and **BEN-DAVID**, the names of the two Messiahs expected by the modern Jews. To evade the express predictions of the Old Testament prophets concerning the mean condition of the Messiah, they confidently speak of looking forward to the appearance of two Messiahs, the one Ben-Ephraim, whom they grant to be a person of mean and afflicted condition in this world; and the other, Ben-David, who shall be a powerful and victorious prince.

BENI-ISRAEL, a peculiar class of people found in India, who practise a mixture of Jewish and Hindu customs. Their ancestors, they say, came to the coasts of India from a country to the northward about sixteen hundred years ago. They were in number seven men and seven women, who were saved from a watery grave on the occasion of a shipwreck which took place near Chaul, about thirty miles to the south-east of Bombay. The place where they found a refuge is called Navagaum. As they were permitted to settle there, and met with considerable favour from the native princes, they gradually increased in numbers, spreading themselves among the villages of the Konkan, particularly those near the coast. In that locality, and also in Bombay, where they began to settle after it came into the possession of the English, their descendants are still to be found. Dr. Wilson calculates their

numbers to amount to 5,225, but the natives allege there are about 3,000 more. The Beni-Israel resemble in countenance the Arabian Jews, though they regard the name Jehudi, when applied to them, as a term of reproach. They are fairer than the other natives of the same rank, but they somewhat resemble them in dress. They have no *shendi* like the Hindus on the crown of their heads; but they preserve a tuft of hair above each of their ears. Their turbans and shoes are like those of the Hindus, and their trousers like those of the Mussulmans. Their ornaments are the same as those worn by the middle class of natives in the Maratha country. They decline to eat with persons belonging to other communities, but they do not object to drink from vessels belonging to Christians, Mussulmans, or Hindus. They ask a blessing from God both before and after their meals in the Hebrew language. Each of the Beni-Israel, generally speaking, has two names, one derived from a character mentioned in Scripture, and another, which has originated in deference to Hindu usage. The Hebrew names are first conferred—on the occasion of circumcision—and those of a Hindu origin are given about a month after birth.

The Beni-Israel all profess to adore Jehovah, the God of Abraham, of Isaac, and of Jacob. Many of them, however, publicly worshipped, till lately, and some of them at the present time secretly worship, the gods of the Hindus, and particularly those who are supposed to be possessed of a malevolent character; and a few of them practise divination, according to the rites of the Hindus. Though they have remained quite distinct from the people among whom they have been so long scattered, they still realize the prediction in Deut. xxviii. 64, "Thou shalt serve other gods which neither thou nor thy fathers have known, even wood and stone." All questions of religious discipline among this remarkable people are determined in a meeting of the adult members of the community in each village, by their Mukadam, or head man, who has a kind of magisterial authority, and the Kazi, who is the president in religious matters, and the conductor of public worship. In these meetings the Mukadam and Kazi are assisted by four *chogale* or elders. Any of the people present, however, may give their opinion, read their dissent, and even demand a new trial.

In the synagogues of the Beni-Israel there is no Sepher-Torah, or manuscript of the law, as the Jews have. They admit, however, the divine authority of all the books of the Old Testament. It is only lately that they have become familiar with the majority of the names of the inspired writers; and it was not without hesitation that they consented to acknowledge the latter prophets. From the Arabian Jews they have received the Hebrew Liturgy of the Sephardim, which they partially use in their religious services. The five books of Moses form the standard of the religious law of the Beni-Israel. The divine statutes, however, are but partially regarded. Parch-

ments, on which are inscribed small passages of Scripture, are sometimes worn on different parts of their bodies. At one time they were partial to charms, but these have of late been renounced.

When a birth takes place in any village in which the Beni-Israel are not very numerous, they almost all visit the house, and are entertained with sweetmeats or fruits. Circumcision is performed by the Kazi on the day appointed by the law of Moses. In connection with it he pronounces the words, "Blessed be thou, O Jehovah our God, the universal King, who sanctifies us by his commandments, and ordains us concerning circumcision." He also invokes the prophet Elijah and the expected Messiah, using some superstitious ceremonies. The rite is considered as marking the descent of the Beni-Israel from Abraham; but no spiritual meaning is attached to it, except by individuals who may have had intercourse with Christian missionaries. The ceremony is attended by a considerable number of people, who are hospitably entertained, and who invoke the health of the child over the simple juice of the grape. The Kazi generally receives from eight annas to two rupees for his services. Small presents are sometimes given to the infants.

The marriages of the Beni-Israel generally take place as early in life as among the Hindus. The ceremonies of marriage continue for five instead of seven days as among the ancient Jews; and they are of a somewhat heathenish character. The following account of them is given by Dr. Wilson:—"On the first day, the bridegroom is restrained from going abroad, is bathed, and gets his hands stained red with the leaves of the *Mendi* (*Lawsonia inermis*), and the front of his turban ornamented with yellow, or white paper, cut in the form of the flowers of the *champá* (*Michelia champaca*), while he is visited by his relatives, who begin to feast and rejoice. On the second day, his neighbours, without distinction, are invited to participate in the hospitality of his father's house; while he is required to have his hair dressed, and to array himself in his best apparel and ornaments. He is then mounted on a horse, and conveyed, with the usual clang and clatter of the natives, to the place of worship, where a part of the marriage prayers of the liturgy is read, and a blessing is pronounced by the Kazi. From the masjid he is conveyed in the same way as when moving towards it, to the house of the bride, where he is received by her father, and seated among the assembled multitude. A dress and ornaments for the bride, as expensive as the circumstances of his family will permit, are presented in his name, and by the hands of his father, to the bride, who immediately turns them to use. A couch covered with clean cloth is then produced, and on it the happy pair are seated together. All the visitors stand before them. The Kazi takes a cup containing the juice of the grape, which is viewed as a token of the covenant about to be entered into, invokes the blessing of God upon it,

and puts it into the hands, first of the bridegroom, and afterwards of the bride, who both drink a little of it, as soon as they have been questioned as to their willingness to enter into the married relation, and faithfully to discharge their respective duties. The marriage covenant, drawn out in the form usually observed by the Jews, is then produced and read, and after being signed by the individual in whose hand-writing it is, and three other witnesses, it is placed by the bridegroom in the hands of the bride. She holds one end of it while he holds the other, and declares it to be a legal deed. He then folds it and gives it into her possession. She disposes of it by committing it to her father's care. The cup is again tasted; certain passages of the Psalms are read; a ring is placed by the bridegroom on the forefinger of the right hand of the bride; and the religious part of the ceremonies is declared to be closed. The Kazi blesses the espoused, seated together; and they receive offerings principally in small sums of money, from their acquaintances. Feasting and rejoicing conclude the labours of the day. Next evening, the bridegroom and bride leave the bride's house—the former seated on a horse, and the latter in a palanquin—and proceed, amidst the firing of squibs and rockets, to the masjid, where they receive a fresh benediction from the Kazi before going to the house of the bridegroom, where they dine along with their assembled friends. Amusement and feasting continue during the two subsequent days."

The interments of the Beni-Israel quickly follow the death. They bury without coffins, in graves of three or four feet in depth. The head of the corpse is placed toward the east. They sometimes make offerings to the souls of the deceased of rice, milk, and cocoa-nuts, and sprinkle water mixed with flour at the time of the interment; and they visit the grave on the third, fifth, and seventh days after it is closed, for the purpose of prayer. They have also an annual ceremony in behalf of the dead, like that of the Hindu *Shrádh*. Their formal mourning for the dead lasts seven days. A few of them think that there is a purgatory for the reception of souls after death.

The Beni-Israel reckon their day, as among the Jews, from sunset to sunset. They call their months also by the Hebrew names. The weekly Sabbath is in some degree observed by about a third of the population. At six in the morning they assemble for worship in the masjid, where they remain for two or three hours, chiefly engaged in reciting prayers or parts of the Scripture after the *Hazzan* or reader, and practising genuflections. A few of the more devout of their number may be seen in the masjid about mid-day, or about two or three in the afternoon. The evening service, which commences about six o'clock, is best attended. It lasts for about two hours, and is frequently concluded by the persons present merely touching with their lips the cup of blessing.

These facts, in reference to the history and habits of this strange people, have been derived from a valuable paper read by Dr. Wilson before the Bombay branch of the Royal Asiatic Society. The interesting question naturally occurs in regard to the Beni-Israel, Are they Jews or Israelites? To this question the Doctor gives the following reply: "The brief survey which we have now made of the observances of the Beni-Israel might appear to warrant the conclusion that they are *Jews* unconnected with the descendants of the Reubenites and Gadites, and the half tribe of Manasseh, who were carried captive to Halah, and Habor, and Hara, and Nahar-Gozan, (1 Chron. v. 26), by Pul, king of Assyria, and Tiglath-pilneser, king of Assyria, and unconnected also with the descendants of the ten tribes, who were carried captive to the same and neighbouring places, by Shalmanezzer, after the fall of Samaria, in the reign of Hoshea (2 Kings xvi. 6); for they commemorate events with which it is difficult to see how these exiles could be connected, and some of which occurred posterior to the return of the Jews to their own land from Babylon, to which they were removed by Nebuchadnezzar. It is only at first sight, however, that such an inference seems to be authorized. The Beni-Israel most readily admit, that to the adoption of their present practices, they have been led by the example and precepts of the Arabian and Cochin Jews, who, from time to time, have come to visit them, or to reside in their neighbourhood. The very fact that they required to be instructed by foreigners in the most solemn and interesting ordinances of their religion, as well as in other customs universally observed by the Jews throughout the world, is a presumption that they have been established for many ages in this country, and really belong to the long exiled and 'lost' tribes of Israel. The Jews of Cochin, who say that they came to India immediately after the destruction of the second temple, or according to their own historical notices, in the 68th year of the Christian era, have all along considered themselves distinct from the Beni-Israel of Bombay, of whose circumstances they have from time immemorial been well aware; and the black Jews of Cochin, descendants of proselytes from among the Hindus and the Jewish families which mixed with them, informed the late Dr. Claudius Buchanan, when he was making inquiries about the Ten Tribes, that it was 'commonly believed among them that the great body of the Israelites is to be found in Chaldaea;' but 'that some few families had migrated into regions more remote, as to Cochin, and *Rajapur* in India.' The last mentioned place is the district of country bordering on the Nágotná creek, in which many of the Beni-Israel are even at present settled. The want of a MS. *Sepher-Torah*, or Book of the Law, among the *Beni-Israel*, places them in a situation in which we do not see any congregation of Jews throughout the world. The repudiation, to this day nearly universal among them, of the desig-

nation *Jew*, of which, no doubt, they would have been proud had they merited it; and the distinctive appellation of 'Beni-Israel,' which they take for themselves; the non-occurrence among them of the favourite Jewish names Judah and Esther, and the predominance of the name Reuben, and other names principally connected with the early history of God's highly-favoured people, appear to me to be circumstances strongly corroborative of the opinion that they are indeed Israelites, a remnant of the posterity of the tribes which were removed from their homes by the Assyrian kings."

BENI-KHAIBIR (Heb. *Sons of Keber*), supposed to be the descendants of the Rechabites to whom the promise was given, Jer. xxxv. 19, "Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever." They are said to observe their old rules and customs; they neither sow nor plant nor build houses, but live in tents, and often remove from one place to another with their whole property and families. Dr. Wolff, the Jewish missionary, mentions that they believe and observe the law of Moses by tradition, for they are not in possession of the written law, and that they abstain from wine. See RECHABITES.

BENIMBE, the name given to the devil among some tribes on the west coast of Africa. See DEVIL, DEVIL-WORSHIP.

BENIN (RELIGION OF). The country which bears the name of Benin is a large tract of coast in Western Africa extending upwards of two hundred miles, and presenting a succession of broad estuaries, now discovered to be all branches of the Niger, of which this country forms the delta. It is a country of great activity in trading, and of greater importance than either Ashantee or Dahomey. The king is not only absolute, but a fetish or a god in the eyes of his subjects; and all offences against him are punished in the most cruel and summary manner, not only as treason but impiety. It is a crime to believe that he either eats or sleeps, and at his death, as we have already shown in the case of the king of ASHANTEE (which see), numerous human victims are sacrificed that they may accompany him to the other world, and wait upon him there. Every year three or four human beings are presented as votive offerings at the mouth of the river, with the view of attracting ships and commerce. Though by no means so frequent as among the Ashantees, yet the sacrificing human beings is practised to a considerable extent, and the sharks, which are accounted sacred, are found to come up in shoals to the river's edge almost every day to see if there is a victim prepared for them. Fetishism and Devil-Worship are the leading forms of religion at Benin, as among all the other Pagan tribes in Africa. They do not deny the existence of one Supreme Being, but they have little idea of his superintending providence, and seldom call upon him except on great occasions, when

they repeat his name, which is with them *Canon*, three times with a loud voice. They put implicit confidence in fetishes or charms, which they wear about their body, or hang from some part of their houses, and they have also their *Fetissero* or fetish-man, by whose assistance they consult their *fetishes* on all important emergencies. They offer up solemn worship to the spirits of the dead, which they consider as taking a deep interest in all things that happen upon the earth. The presence of some spirits is courted; houses are built for their accommodation, and occasional offerings of food, drink, clothing, and furniture are taken to these houses for their use. They place large quantities of cloth, beads, knives, pipes, tobacco, and ornaments in the coffin, and large articles of furniture around the grave outside, for the use of the dead. Every spirit they imagine is the guardian of its own relations, and, accordingly, when any individual, or even the king himself, is about to engage in any undertaking of importance, he commences it with invoking the spirits of his ancestors. The spirits, in their view, have their residence in the woods, and hence when a person is in difficulty or danger, he retires to the solitary retreats of the forest that he may implore the aid of the souls of deceased friends. They make offerings to the devil or the evil spirit, to appease his wrath, and prevent him from inflicting injury. They sometimes send messages to their friends in another world by one that is about to die. It is a circumstance well worthy of being noticed, that in Benin, as in all the other parts of Western Africa, except the Grain Coast, circumcision is practised; and the neglect of it is a matter of reproach and ridicule. They have also another Jewish custom, that of sprinkling the blood of animals on the door-posts of their houses, and upon all the places where their fetishes are kept. When a native happens to be sick he sends for his fetish-man, who offers up a sacrifice on his behalf, of a goat, or some other animal, and sprinkles the family-fetish with the blood of the victim. When he dies, a bullock, tied by the forefeet, is brought to be sacrificed at his funeral, and every visitor is expected to bring some present to be put into the coffin or beside it. The female relatives assemble morning and evening for a month to mourn for the dead; and at the end of that time they wash themselves, put aside all the badges of mourning, and resum their usual duties.

BENISH-DAYS, a name given by the modern Egyptians to three days of the week, which are devoted more completely to pleasure than the other four, and they are so called, because the *benish* is worn more especially on these days, being a garment of common use, and not of ceremony. The Benish-days are Mondays, Wednesdays, and Saturdays, and on these the people consider themselves as not bound to be so strict in their religious duties as on other days.

BENSAITEN, the goddess of riches among the

inhabitants of Japan. The legend which they relate, according to Kaempfer, in his 'History of Japan,' is curious. When on earth, it would appear she bore the name of Bunso, and not having any children to her husband, she prayed earnestly to the gods of the country that she might be favoured with offspring. Her prayer was heard, but in a most marvellous way, as she produced no fewer than five hundred eggs. Her alarm was thereupon excited, lest from these eggs, if hatched, might come forth some monstrous creatures; and, therefore, to prevent such a catastrophe, she packed the eggs carefully up in a box, and threw them into a river, but having previously taken the precaution to write upon the box the word Fosgoroo. After some time had elapsed, an old fisherman happened to find the box floating, and perceiving on opening it that it was filled with eggs, he carried the newly-found treasure to his wife, who put the eggs into an oven, and to the astonishment of the humble pair each of them produced a male child. The two old people brought up all these children, feeding them on rice and mugwort leaves minced small. But when grown up the fisherman and his wife being unable to provide for them any longer, they became highway robbers. In the course of their wanderings they reached their mother's house, and being asked their names, they told the strange story of their birth. Bunso learning on inquiry that the word Fosgoroo was written on the box, instantly recognized them as her own children, and received them as such. She was afterwards taken up into heaven among the gods, where the Japanese believe she still remains attended by her five hundred sons. Hurd, in his 'Rites, Ceremonies, and Customs of the whole World,' while relating this foolish story, regards it as an allegory designed to teach, that, by persevering industry, whether in private or public life, we may obtain far more than we ever anticipated.

BEREANS, a small sect of Scottish Dissenters which sprung up in 1773. Its founder was a Mr. Barclay, who, having been licensed as a preacher in connection with the Church of Scotland, laboured for some years with great acceptance as assistant minister in the parish of Fettercairn in Kincardine. When the parish became vacant by the death of the minister, the people were earnest in their application to have Mr. Barclay appointed to the charge. A presentation, however, was issued in favour of another to the great disappointment both of the assistant and the parishioners. Immediately after this Mr. Barclay and a number who adhered to him, separated themselves from the National church, and formed a separate sect under the name of *Bereans*, which they assumed to themselves as professing to follow the example of the ancient Bereans, who are thus favourably mentioned in Acts xvii. 11, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things

were so." The followers of Mr. Barclay accordingly set out with the fundamental principle, that their system of faith and practice must be built on the Scriptures alone, to the entire exclusion of all human authority whatever. The first Berean church was formed in Edinburgh in 1773, and soon after another, on the same principles, was formed at Fettercairn, where Mr. Barclay had many friends and admirers. On the doctrines of the Trinity and the grand points of the Calvinistic system, as regards predestination, election, and the atonement, this sect were completely at one with the Westminster Standards. There were some points, however, on which they differed from all other sects. Thus they rejected what is usually called natural religion, on the ground that to admit it would be to undermine the authority of revealed religion, by rendering it unnecessary and superfluous. This Mr. Barclay alleged would go to justify the remark of the infidel Paine, in his 'Age of Reason,' where he affirms that "there is no occasion for any revelation, or Word of God, if man can discover his nature and perfections from his works alone." In such a mode of argument there was obviously considerable confusion of thought. It is alleged by no one that the religion of nature is so full and complete as to do away with the necessity of a written revelation. On the contrary, the information, in regard to spiritual and divine objects, which we have received from nature, is necessarily scanty and imperfect, and yet it is enough to convince us, that in our destitute and helpless condition, it is far from being unworthy of God to make known to us such a revelation as would satisfy the cravings of our moral constitution, and relieve us from a state of darkness and doubt. A written revelation then, is necessary to man, and not unworthy of God; hence it has been bestowed.

The Bereans also maintained that faith in Christ and the assurance of our own personal salvation are inseparable or rather identical, since it is expressly declared in the Word of God, "He that believeth shall be saved." If then, Mr. Barclay argues, I give credit to this statement, it were impious to doubt my own salvation. This was the most dangerous of all the peculiar opinions maintained by the Bereans, as it seems to amount to nothing more than that, if a man persuades himself that he is a believer, he is in reality one. To this the reply of the late Mr. Archibald McLean is sufficiently satisfactory, that unless Mr. Barclay can produce from the Scriptures a declaration of the remission of his sins, addressed to him by name, it is absurd in him to maintain that he has the assurance of his own personal justification and salvation, through faith in the direct testimony of God.

Another peculiar tenet which was taught by the Bereans was, that not only the greater part of the prophecies of the Old Testament, but the whole of the Psalms, were to be interpreted only as applying to Christ, and not to believers.

This sect holds the principle and adheres to the practice of Pædobaptism. They partake of the Lord's supper once a-month in general, but they sometimes observe it more, and sometimes less frequently. They are opposed to the observance of all days of fasting and preparation before the communion, as being mere unwarranted human appointments. They dispense with the practice of consecrating the elements in the Lord's supper, or the water in baptism, alleging that no words of man can produce any change in either the one or the other. They object to the use of the word sacrament as commonly applied to baptism and the Lord's supper. They teach that no one but a real Christian can or ought to pray, and that it is absurd for a believer to pray for an interest in Christ, or for any other blessings which he ought to be assured he has already. To pray for such things they maintain would be to doubt their possession of them, which would be equivalent to doubting the Divine testimony.

Their church government is neither Presbyterian nor Independent in its character, but a mixture of both. The people elect their minister, but a minister judges of qualifications, and one minister only is quite competent to confer ordination, which is accompanied by no laying on of hands. Their members are admitted on a simple profession of their faith, and assurance of the truths of the gospel, without any inquiry into their previous character; and if after admission they draw back from their profession, or act inconsistently with it, they are first admonished, and if that be without effect, they are to be withdrawn from as walking disorderly, and are to be left to themselves.

The Bereans have always been a very small and feeble body, consisting only of a few congregations in Scotland, one or two in England, and a small number in America. But of late years they have dwindled away, and the Census reports in 1851 give no returns of the body as existing on either side of the Tweed.

BERECYNTHIA, a surname of **CYBELE** or **RHEA** (which see), a goddess among the ancient Greeks. This surname is either derived from Mount Berecynthus, or from a place in Phrygia where she was worshipped. Gregory of Tours mentions that in his time an image of this goddess was worshipped in Gaul, the idol being carried in a cart into their fields and vineyards, while the people marched before in procession, singing and dancing as they went along. The design of this ceremony was to invoke the goddess to preserve the fruits of the earth.

BERENGARIUS, a celebrated church reformer of the eleventh century. He was a native of Tours, and received his theological education in one of the most flourishing schools of the time, that of Fulbert at Chartres, where under that wise and devout instructor he imbibed that warm piety and ardent love of pure scriptural truth, which formed such marked

and prominent features in his religious character. Fulbert was accustomed to close the labours of the day by taking an evening walk with his pupils in the garden, speaking to them of their heavenly country, and urging upon them, not even to seem to come short of it. Even at that early period of his life, Berengarius began to display not a little of that independence of mind which so remarkably characterized him in after life. After quitting the school of Fulbert, he spent some time in Tours, his native city, prosecuting and teaching secular learning; after which he devoted himself wholly to the study of the Holy Scriptures and of the ancient Fathers. The high character which he had already gained for learning and solid worth, procured for him the office of superintendent of a cathedral school in the church of Tours, and afterwards the office of archdeacon at Angers. Scholars flocked to him from all parts of France. It was soon apparent, however, that Berengarius held for himself, and was communicating to his pupils, views both on secular and religious matters, which differed in no slight degree from the prevailing sentiments of his day. He had studied carefully the works of Augustin, and had drunk deeply into the spirit of that admirable man. In proof of this, we would point the reader to the following passage from a letter quoted by Neander, addressed by Berengarius to the monks of his district.

"The hermit is alone in his cell, but sin loiters about the door with enticing words, and seeks admittance. I am thy beloved—says she—whom thou didst court in the world. I was with thee at the table, slept with thee on thy couch; without me, thou didst nothing. How darest thou think of forsaking me? I have followed thy every step; and dost thou expect to hide away from me in thy cell? I was with thee in the world, when thou didst eat flesh and drink wine; and shall be with thee in the wilderness, where thou livest only on bread and water. Purple and silk are not the only colours seen in hell—the monk's cowl is also to be found there. Thou, hermit, hast something of mine. The nature of the flesh, which thou wearest about thee, is my sister, begotten with me, brought up with me. As long as the flesh is flesh, so long shall I be in thy flesh. Dost thou subdue thy flesh by abstinence?—thou becomest proud;—and lo! sin is there. Art thou overcome by the flesh, and dost thou yield to lust? Sin is there. Perhaps thou hast none of the mere human sins, I mean such as proceed from sense; beware then of devilish sins. Pride is a sin which belongs in common to evil spirits and to hermits. And he recommends, as the only sure preservative against it, prayer for divine grace, persevering prayer, which the pure in heart will never suffer to sleep. 'I exhort you not to rely on your own strength, like the heretic Julian, in the Demetrias;'—then quoting some remarks from this letter, he proceeds, 'I think otherwise. The Christian contest rests in this, that each, in the

consciousness of his frailty, throws himself entirely on grace, and finds that with his own strength alone he can do nothing but sin.'"

The theological point, however, which more than every other seemed to engage the careful study of Berengarius was the subject of the Lord's Supper. Sometime between the years 1040 and 1050, he began to combat the doctrine of transubstantiation, which had been so long maintained as the recognized opinion of the church, while he taught with the most independent freedom that not the true body and the true blood of Christ were in the Holy Supper, but a symbol of them. In this point he professed himself to be a follower of John Scotus. Various ecclesiastics eagerly took the field against Berengarius. He remained firm, however, to the belief which he had avowed, that the presence of Christ in the Supper was not a carnal and bodily, but a spiritual presence. Tidings of this doctrine being openly taught reached Rome, and at a council held there by Pope Leo IX. in 1050, Berengarius, though absent, was condemned as a heretic. Feeling the injustice of this act, the Pope cited him to appear before a council to be held the same year, under his own presidency at Vercelli. Berengarius was resolved to obey the summons, but on making application to the king, Henry II. of France, for permission to attend the council, the king taking advantage of the sentence already pronounced upon him at Rome, caused him to be thrown into prison, and his goods sequestered. The Pope made no attempt even to complain of this contempt of his authority on the part of the French monarch, nor did he delay the council at Vercelli, but allowed matters to take their course. The consequence was, that the doctrine of Scotus which Berengarius held was condemned in the council, and the opposite doctrine, that of the real bodily presence, was formally approved.

All the persecutions which the good man had endured failed to moderate his zeal for the cause of God and truth. He longed for the opportunity of vindicating his opinions before a public council, now that by the influence of his friends he had been liberated from prison. The king of France summoned a council to meet at Paris without waiting for the concurrence of the Pope. Berengarius set out to attend it, but having learned on the way that a plot was formed by his enemies against him, he judged it prudent to absent himself. Nor were his fears groundless. The council of Paris not only condemned Berengarius and his friends as heretics, but decreed that unless they recanted they should be punished with death.

Such was the state of matters when Cardinal Hildebrand arrived in France on a mission from the Pope. A council was held at Tours in 1054, when Berengarius was allowed calmly to state his opinions, and to refute the false accusation which many of the ecclesiastics brought against him, of holding that only bread and wine, but not the body and blood of

Christ, were in the eucharist. He succeeded in explaining to the satisfaction of Hildebrand, that he recognized the bread and wine after consecration as the body and blood of Christ. The legate now took steps to appease the outcry on the subject, which had arisen throughout France. Berengarius repeated his confession as to his belief in the real presence of Christ in the eucharist, before a council of French bishops; and when some of them doubted the sincerity of his confession, he consented to state on oath, that he believed from the heart what he had said with his mouth. His opponents not being able even to conceive of a spiritual presence as being equally well entitled to be called real as a bodily presence is, took up the erroneous impression that Berengarius had been induced by fear to recant his opinions, and to profess his belief in transubstantiation. When, therefore, they found him opposing the doctrine of the church as keenly as he had done before, they accused him of denying his confession, perjuring himself, and relapsing into his old error. Hildebrand had hoped to quiet the storm by taking the alleged heretic with him to Rome, but this purpose was frustrated by the death of Leo. IX. At length, however, in 1059, Berengarius repaired to Rome, designing to lay his case before the then Pope, Nicholas II. He expected naturally to enjoy the protection of Hildebrand, but in this he was disappointed. He was cited to appear before an assembly of 113 bishops. A confession of faith drawn up by Cardinal Humbert was laid before him. It was so expressed as to cut off all possibility of a spiritual interpretation; being in substance as follows: "that the bread and wine after consecration are not merely a sacrament, but the true body and the true blood of Christ; and that this body is touched and broken by the hands of the priests, and comminuted by the teeth of the faithful, not merely in a sacramental manner, but in truth." The result was humiliating. The good man was overcome by the fear of death. He faltered, and taking the confession of faith in his hands, he threw himself with it on the ground in token of submission and repentance. He then committed his writings to the flames with his own hands. This was all that Rome desired, and straightway the glad news of the recantation of Berengarius was sedulously spread through Germany, France, and Italy.

But the triumph of Romanism was short. The good man had only yielded to the fear of death for a moment. He speedily recovered himself, and no sooner had he again set foot in France, than he taught the doctrine of the spiritual presence as keenly as before, and proceeded in the strongest language to denounce the Pope and all his emissaries, styling the Roman church not an apostolic see, but a seat of Satan. In reference to his recantation at Rome, he said, "Human wickedness could by outward force extort from human weakness a different confession; but a change of conviction is what

God's almighty agency alone can effect." When charged with breaking the oath which he had solemnly taken, his reply was completely satisfactory: "To take an oath which never ought to have been taken, is to estrange one's self from God; but to retract that which one has wrongfully sworn to is to return back to God. Peter once swore that he knew not Christ. Had he persevered in that wicked oath he must have ceased to be an apostle." Mercifully restored from his temporary fall, Berengarius went on with his work, diffusing his opinions extensively throughout France and in other countries of Europe. No further steps were taken against him in Rome, if we except a mild exhortation given him by Pope Alexander II., to forsake his sect, and give no further offence to the church. But as he himself expressed it, he could not deny his real convictions.

Soon after Hildebrand, the friend of Berengarius, became Pope under the name of Gregory VII. One of his earliest official acts was to summon a council to be held at Poitiers in France, in the year 1076, with the view of settling the controversy which had so long raged in that country on the subject of transubstantiation. Such was the excitement, however, which prevailed in the council, that Berengarius had almost fallen a victim to it. Gregory having failed in this attempt to put an end to the theological dispute, summoned Berengarius to Rome. Thither accordingly he went, and at an assembly held on All-Saints Day, a confession of faith similar to that which he had formerly adopted at Tours, was produced by him, to the effect that he believed in the real presence of Christ in the eucharist, without referring to the true point in debate, whether it was a spiritual or a bodily presence. Gregory, as formerly, declared himself satisfied, and used every expedient to rescue Berengarius from the power of his opponents. All his attempts were entirely vain. The demand was made, and the Pope was unable to resist it, that Berengarius should publicly take oath that he really believed the confession which he had made, and as a test of his veracity that he should submit to the ordeal of the hot iron. The Pope, however, sent him a private intimation that the cruel trial proposed would not be undergone; and probably to pacify the intolerant ecclesiastics, he gave orders that a monk in whom he put the utmost confidence should by rigorous fasting and prayer ascertain the will of the Virgin Mary on the point. The answer was what the Pope had desired, a complete vindication of Berengarius, declaring his doctrine to be in accordance with Scripture, and that it was quite sufficient to say that the bread after consecration was the true body of Christ.

The opposite faction meanwhile were not idle in their attempts to frustrate the designs of Gregory. They contrived to have Berengarius detained at Rome till the meeting of the synod, which usually

assembles there in the time of Lent. The plot was but too successful. Gregory saw that he was suspected of favouring the heretic, by indirectly conniving at his heresy, and, being one of the most crafty and unprincipled of men, he hesitated not to sacrifice his friend in order to turn away suspicion from himself; and, accordingly, he ordered that Berengarius should prostrate himself on the ground before the assembled ecclesiastics, confessing that hitherto he had erred. Once more the woful spectacle presented itself of a Christian man who had shown himself a valiant defender of the truth, suddenly overcome by the force of temptation, throwing himself upon the ground and impiously confessing that he had erred. The enemy exulted no doubt in their seeming triumph. The Pope declared to the humbled and disgraced man, the entire satisfaction of the assembly with his recantation, and charged him to dispute no longer with any one on the subject of the eucharist, unless with a view to reclaim the erring to the faith of the church.

Berengarius returned to France with letters of protection from Gregory, recommending him to the faithful as a son of the Roman church, whom no one must henceforth molest or call him heretic. He drew up a report of his trial at Rome, referring in language of the deepest penitence to his shameful denial of what he knew to be the truth, closing the melancholy narrative with these touching words, "God of all might, Thou who revealest thine Almighty power especially by forgiveness and compassion, have mercy on him who acknowledges himself guilty of so great an impiety; and you also, Christian brethren, into whose hands this writing may come, prove your Christian charity; lend your sympathy to the tears of my confession; pray for me that these tears may procure me the pity of the Almighty." Berengarius no doubt felt that no confidence could henceforth be put in him as a public man. He resolved, therefore, to retire from the world, and to spend the years that might still remain to him on earth in solitude and seclusion. He took up his abode therefore in the island of St. Cosmas near Tours, where he died in a very old age in the year 1088. What a painful exhibition does this eminent man's life afford of the need for every man to ponder the exhortation, "Let him that thinketh he standeth, take heed lest he fall." The canons of Tours still hold the memory of Berengarius in great reverence. On the third day of Easter, annually, they repair to his tomb on the island of St. Cosmas, and there solemnly repeat certain prayers. See next article.

BERENGARIANS, a party of Christians in France and elsewhere, in the eleventh century, who adopted the opinions of BERENGARIUS (see preceding article), on the subject of the eucharist. They strenuously refused to admit the doctrine of transubstantiation, and boldly asserted, in opposition to the prevailing opinion of the times, that the bread

and wine in the Lord's Supper are not changed essentially and in substance into the body and blood of Christ. They protested, indeed, against every notion of a bodily presence of Christ in the eucharist, alleging that Christ, who is the truth, would contradict himself if the bread and wine which he presupposes to be present were no longer there. And then, as to the body of Christ, the peculiar mode of argument which he followed is thus stated by Neander in his usual clear and forcible style; "Christ's body is at present glorified in heaven; it can no longer be subjected to the affections of sense; it can, therefore, neither wholly nor in part, be produced anew, nor be properly communicated. It were an unworthy trifling, could we suppose it true, to think that when the Lord's Supper is a million times distributed, Christ's body descends a million times from heaven, and returns back as often. A favourite maxim of Berengar often cited by him, was the passage from St. Paul: 'Though we have known Christ after the flesh, yet now henceforth know we him thus no more,' 2 Cor. v. 16. He dwells upon the words in the Acts of the Apostles, that Christ glorified was received up into heaven until the times of the restitution of all things, Acts iii. 21. Yet Berengar believed it might be said, in a certain, that is as he himself explains, a figurative sense, that bread and wine are the body of Christ; here agreeing with Ratramnus, but with this difference. He did not understand it in the sense, that the divine Logos communicated himself through bread and wine, and that the latter in so far became identical with, and took the place of, the body of Christ as the bearer of the manifestation of the Logos in humanity;—but according to his view it should be understood thus, that the faithful by means of this external sign, instituted by Christ for the very purpose, were therein to be reminded, in a lively way, of the fact, that Christ had given his life for their salvation, and that they, by a believing appropriation of these sufferings of Christ which brought salvation, were through the operation of the Divine Spirit, brought into a *true*, supernatural communion with him, and had as lively a conviction of his presence among them, as if he were bodily present. To this spiritual appropriation of the sufferings of Christ in believing remembrance, Berengar referred the passages in the sixth chapter of John. He held, that those passages contained no reference whatever to the Lord's Supper, and appealed to the fact, that in common life, eating and drinking were often employed figuratively to express an intellectual appropriation; and that this was especially the case in the New Testament, as he shows by apposite examples. Christ does not descend *from* heaven, but the hearts of the faithful ascend devotionally to him *in* heaven. The body of Christ is received wholly by the inner man—by the heart, not by the mouth of the faithful. The true body of Christ is presented on the altar; but in a spiritual manner, for the inner man. The

true, the imperishable body of Christ is eaten only by the true members of Christ, in a spiritual manner. The pious receive at one and the same time, in a visible manner, the external sign (the sacrament), and in an invisible manner the reality which is represented by the sign; but by the godless the sign only is received."

As usually happens with those who run counter to the prevailing opinions of the age in which they live, the Berengarians were charged with sentiments which they never held. Thus they were accused of denying miracles, simply because they refused to acknowledge the lying wonders which were so plentifully related by the superstitious writers of mediæval times; and of denying the veracity of the Gospel narratives, because they did not assent to the interpretation put upon some passages by mother church. But while the opponents of transubstantiation, in the eleventh century, were all classed under the name of Berengarians, they must not be understood as all of them adopting strictly the opinions of Berengarius. On the contrary, some of them deviated so far from his views, as while they denied the transformation of the bread, to suppose that the body of Christ became united with the unaltered substance of the bread. Others, again, contented themselves with objecting to the doctrine, that even unworthy communicants received the body of Christ, being of opinion that such communicants received only bread and wine. Under many different modifications of explanation, transubstantiation was rejected by numbers, who, when the peculiar name of Berengarians disappeared, continued century after century in various parts of Europe, though still remaining in the bosom of the church, to combat its views on this point. The Reformation, in the sixteenth century, brought matters to a crisis, and from that time to the present, the maintenance or rejection of the dogma of transubstantiation has formed an important article of distinction between the Roman Catholic and the Protestant churches. See TRANSUBSTANTIATION.

BERES, monks of Mingrelia in the Caucasus. They are initiated or admitted into the body by having a calot or leathern cap put upon their head, and from that time henceforth they are bound to abstain from animal food, and to receive their instruction from the other Beres. They read mass in the Georgian language. The priest, having his vestments wrapped in a leathern wallet or portmanteau, some wine in a calabash, a small loaf under his arm, and wax-taper in his hand, begins his oramus near the church, where he is to celebrate mass. As soon as he has arrived at the church-door, he lays aside his baggage, and proceeds to beat the sacred wood, that is, a small piece of board about the length and breadth of a battledore, with the view of calling a congregation together. When the people are met he rings a small bell, lights his wax-taper, and taking up his baggage, enters the church, where he

dresses himself in his priestly garb, repeating all the while, with an audible voice, the usual prayers. As soon as he is equipped he spreads a clean linen cloth over the altar or communion-table, sets a plate, which he makes use of as a patin, on the gospel-side, and a jug on the epistle-side, while he places between them the bread which he intends to consecrate. He now pours some wine into the chalice, takes the bread and cuts it into small pieces, putting them into the patin, over which he places the *camera*, that is, a star made of two semicircles. If there happens to be too much bread cut he lays it aside, covers the patin with one clean linen cloth, and the wine with another. After that he retires to one side of the altar, lets his chasuble, if he has any, fall down behind him, repeats the Paternoster, reads the Epistle, then the Gospel, and having the Missal or Mass-book in his hand, sings the *credo* in the middle of the church, with some additional prayers for the offertory. Then returning to the communion-table, he takes the veil, with which the patin was covered, and throws it over his head, takes the patin in his left hand, holding it up to his forehead, and in his right the chalice, which he rests upon his bosom. He then advances with a slow and solemn step towards the people till he reaches the middle of the church, and making a procession all round with the elements of both kinds, he sings a hymn, whilst the congregation fall prostrate upon their faces, or make several low and profound obeisances. As soon as the procession is ended, and the priest returned to the altar, he puts the chalice and patin in their proper places, takes off the veil which he had thrown over his head, holds it before the elements, repeats several prayers, and pronounces at last with an audible voice, and in a chanting tone, the form of consecration over the bread and wine. With the star which he had moved over both the patin and chalice in the form of a cross, he makes several signs over both elements. With the consecrated bread, which he first raises above his head while he repeats several prayers, he makes three more signs of the cross, and then puts it into his mouth and eats it. If there be any crumbs remaining in the patin, he carefully collects them together and eats them. When he drinks the wine, he holds the chalice fast with both his hands. All these ceremonies are performed with his face towards the congregation. The loaf made use of in the Mass is round, about the weight of an ounce, and composed of meal, water, wheat, and wine. The mark put upon the bread is similar to that of the Greeks in Constantinople. The Beres very frequently and devoutly fast, and should they omit so important a duty they imagine that the guilt of such a sin can only be removed by a second baptism. They prohibit the eating of every kind of flesh. They suppose that our blessed Lord never tasted animal food during his whole life, and that he celebrated the paschal supper with fish only. The Beres are

usually dressed like laymen, with this difference, that they let their hair and beard grow, and are trained up from their childhood to abstinence.

The same name, that of Beres, is also given to Mingrelian nuns of different kinds. Some are young women who have renounced marriage; others are servants, who, after the death of their master, become Beres along with their mistresses; others are widows who never marry again, or, in some cases, divorced wives; while not a few have embraced the life of a Bere from poverty. All these nuns of Mingrelia are dressed in black, and have their heads covered with a black veil. They are not confined in convents, and may quit the religious life without being chargeable with any breach of vow.

BERESCHITH (Heb. *in the beginning*), the name given by the Jews to the Book of Genesis, or first Book of Moses in the Old Testament, because it opens with this word in Hebrew. Solomon Meir, a celebrated Cabbalistic Jew, born in 1606, and who was consulted as an oracle by the Jews of his time, not only in Judea, but throughout the world, having been converted to Christianity, and baptized under the name of Prosper, explained the motives of his conversion from this single word, Bereschith, in which he discovered all the mysteries of the Christian religion. The process by which he arrived at this strange conclusion may interest our readers. "This word," he argued, "Bereschith, in the beginning, does not make sense complete. There is something deficient, which the Cabbalistic doctors supply; 'in the beginning of all things,' or 'in the beginning of creation.' God employed this ellipsis to denote that there was a mystery in these words that was reserved for the Cabbalists to discover. First, by dividing this word, we obtain Bar Aschit, which signifies, 'he placed the Son.' Thus we discover the existence of the Son of God, in the first word of the Sacred Record. Farther, God calls him Bar, which signifies also wheaten grain, because this Son was to be worshipped in the bread of the eucharist. To the mind of Prosper, this argument was conclusive. But God has given three names to wheat, in strict relation to the three states of man. Wheaten bread was called degan, that is taken from the garden, because, in the state of innocence, man was to receive his nourishment from the tree which God planted in the earthly paradise. It is also called chitta, a word derived from one signifying sin, because man was to eat it after the fall. And in the third place, under the gospel, the Son was to be the bread of life to believers; therefore, it seemed good unto him, that the names of bread and Son should be confounded, and that both should be equally derived from the first word of the book of Genesis. Farther, by substituting six words, for the six letters, Prosper found the Son in the first letter, the Holy Spirit in the second, the Father in the third, and in the three remaining letters, the words, 'the Trinity is a perfect unity.' Hence this Jew, by one

single effort, and by one single word, discovered the doctrine of the Trinity. He farther remarks, that the Son is first mentioned, because it was He 'by whom all things were made.' That the Holy Ghost is next mentioned, because it was the Son who sent him, 'If I go not away, he will not come unto you, but if I depart, I will send him unto you.' And that this arrangement harmonises with the practice of the Christian churches, who celebrate the feasts of Passover and Ascension before the Pentecost, and then the feast of the Trinity."

BERESCHITH, the second part of the Jewish *Cabbala*, and so called in honour of the first word which occurs in the Book of God. This part of the *Cabbala* includes the study of the material universe, probably because the first words in Genesis are *Bereshith bara*, 'in the beginning he created.' See CABBALA.

BERGELMIR, the primordial giant of the ancient Scandinavian mythology, who, with his wife, escaped in a bark when the race of ice and frost giants were drowned in the torrents of blood which flowed from the wounds of the giant YMIR (which see). Thus was Bergelmir permitted to transmit the younger branch of the giant race. See BESLA—BÖR.

BERGIMUS, a local deity worshipped at Brescia in ancient Italy. Montfaucon gives a statue of this god, represented as a young man in a Roman dress, with the inscription in Latin, "Marcus Nonius Senecianus, the son of Marcus, of the tribe Fabia, has performed his vow to Bergimus." Montfaucon, with great probability, supposes that the statue is rather that of Nonius, from its being clothed with a Roman toga. There is also preserved a statue of a priestess of Bergimus represented as a woman stretching out one arm, and lifting up the other. On the base are inscribed these words in Latin, "The Camuni erected this statue in honour of Nonia Macrina, priestess of the god Bergimus."

BERNARD. This eminent man was born at Fontaines in Burgundy in the year 1091. To the piety of his mother he owed much of that devotional spirit by which he was so remarkably characterized. Even while a child he exhibited signs of deep religious feeling. The death of his mother, however, was followed for a time by a declension in his spiritual vigour and life, which gave place ere long to a complete reaction, and led him to form the resolution of retiring from the world, and becoming a monk. The thought of his mother's deep-toned piety often intensely affected him, and on one occasion, while on a journey, the recollection so overwhelmed him, that he felt constrained to enter a church on the road, and there with a flood of tears he poured out his heart before God, vowing to devote himself from that moment exclusively to his service. The influence of his holy zeal was quickly felt by the other members of his family, and by several relatives and acquaintances. In the spirit of

the time, therefore, imagining that God was to be best served by pursuing a monastic life, he entered, in 1113, the monastery of Citeaux, joining with thirty of his companions the strict order of the Cisterians, which had been formed only a few years before.

Bernard was a monk all over. He carried asceticism to great excess, weakening his bodily frame so much that he was afterwards unable completely to fulfil the duties of his station. He remained at Citeaux for only three years; but during that period he earned so high a reputation, that though not yet more than twenty-five years of age, he was appointed abbot of a new monastery, which was founded at Clairvaux. This was the commencement of a new era in the history of monasticism. Men of all ranks were attracted to the Cisterian order, notwithstanding its noted strictness of discipline; and numbers of monasteries sprang up in the deserts after the pattern of Clairvaux. Within the brief space of thirty-seven years the number of convents of this order increased to sixty-seven; and at his death, in 1153, Bernard left behind him one hundred and sixty monasteries, which had been formed in all parts of Europe under his influence. He was consulted alike by sovereigns, princes, and popes. On various occasions the acceptance of a bishopric was urged upon him by some most important cities; but so devoted was he to the life of a monk, that he declined every such invitation. He prompted all around him to works of benevolence and charity. He enforced active industry upon the monks under his care, and instead of requiring that blind submissive obedience, which has been almost uniformly demanded as a necessary virtue of a monk, he called upon his inferiors in the convent to exercise their own conscientious judgment on all the commands of their superior, urging upon them the apostolic exhortation, "Prove all things; hold fast that which is good."

He hesitated not in his correspondence with Pope Innocent II. to warn him that the popes had weakened their authority by nothing more than by abusing it. It is somewhat strange that a man of such obvious talent and discretion in many things, should have fallen into the idea that God had performed miracles by him. And yet it is possible that such an impression may have arisen from the extraordinary influence he was conscious of possessing over the minds of men. The miraculous gifts of Bernard, however, were doubted, if not denied, by a man of great distinction in his day, Abelard, followed by his disciple Berengarius. But the abbot of Clairvaux was animated by too exalted principles to attach much importance to the imaginary possession of miraculous powers. He held in far higher estimation the virtues and amiable dispositions of the true Christian. Love he regarded and recommended to his monks as the soul of all perfection, and hence he received the name of the man

of love. Christ the manifestation of the love of God was with him the all in all, and a reference to Christ the soul of the Christian life.

The purity of Bernard's exhortations did not prevent the most unseemly dissensions arising among the monks, even during his life. Feelings of jealousy and ill-will grew up between the old order of Cluniacensians and the new order of the Cisterians. The latter were distinguished by their white cowls; the former by their black ones. To allay the improper feelings of both parties towards each other, Bernard composed a tract pointing out the relation between the two orders. Already in his time had special honour begun to be paid to the Virgin Mary; and more especially under the idea that she had been conceived without sin. Following out this view, a festival was instituted in honour of the Immaculate Conception. Such a step roused the holy indignation of the devout Bernard, and he addressed a remonstrance on the subject to the canonicals of the church at Lyons, who had introduced the festival. The keenest controversy, however, in which this watchful guardian of the truth engaged, was that which he carried on with Abelard, on what he regarded as the fundamental points of the Christian system. This was succeeded by a dispute of a somewhat similar kind with a greatly inferior, but still able, opponent, Gilbert de la Poiree, archbishop of Poitiers. The views of Bernard on the peculiar doctrines of Christianity were remarkably definite and clear. He stands forth as one of the first theologians, not only of his own day, but of several centuries before and after. He was strictly Augustinian on most of the principal doctrines of the Christian system. Whether considered, indeed, as a reformer of monasticism, as a divine, or as a Christian man, the abbot of Clairvaux is entitled to occupy a high place among those men who have left their foot-prints upon the sands of time.

BERNARDINES. See CISTERCIANS.

BERSETKERS, the name given to persons in Iceland, who were supposed, when in a state of frenzy and excitement, to be supernaturally inspired, so that they could perform extraordinary things, such as passing unharmed between two fires. They pretended to keep up a familiar intercourse with spirits, and they gave forth their inspired effusions in rugged uncouth rhymes. See ICELAND (RELIGION OF).

BERYLLIANS, a sect of Christian heretics which sprung up in the third century. They derived their name from their leader Beryllus, bishop of Bostra in Arabia, one of the most learned men of his day. He flourished in A. D. 230. He held a modification of the *Monarchian* doctrine as to the nature of Christ, alleging that the Son of God had no distinct personal existence before the birth of Christ, when the divine nature was communicated as an emanation from the Father. The propagation of this doctrine excited a

keen controversy in the church, and a synod was convened on the subject at Bostra, A. D. 244. The great Origen, who at that time resided at Cæsarea Stratonis in Palestine, having advocated the opposite doctrine of the Logos, felt himself called upon to engage in this new controversy. He entered, accordingly, into dispute with Beryllus, and such was the success of this distinguished polemic, that the heretic was convinced of his error. Such is the account of Eusebius, and we are further informed by Jerome, that Beryllus addressed a letter of thanks to Origen for the instruction he had received from him. None of the works of Beryllus are now extant.

BESA, a god of the ancient Egyptians, mentioned only by Ammianus Marcellinus, who speaks of an oracle belonging to him.

BESLA, a giant-woman in the old Scandinavian mythology, who was the daughter of Bolthörn, and the wife of Bör, to whom she bore the three gods, Odin, Vili, and Ve.

BETH-DIN (Heb. *House of Justice*), a tribunal in sacred or religious causes among the Jews. The Jewish church has always been governed by a presiding Rabbi in the city or town where they may be settled. He generally attaches to himself two other Rabbis, and these combined form the Beth-Din. This tribunal frequently determines also private disputes between members of the synagogue, and at the same time they take care that worship is regularly performed. Their power was partly civil, partly ecclesiastical, and they received the name of Rulers of the Synagogue, because the chief government was vested in them. The Beth-Din had authority to inflict corporal punishment, as scourging, but they could not condemn to death. See SYNAGOGUE.

BETH-HAIM (Heb. *House of the Living*), a name given by the modern Jews to a burial-place, the dead being looked upon as living. The name is supposed to have been invented by the Pharisees as a protest against the infidel doctrine of the Sadducees, and a standing declaration of their belief that the immortal soul lived after its separation from the body, and that the body shall rise again at the general resurrection.

BETH HAMMIDRAS (Heb. *House of Exposition*), the name given by the Jews to those of their schools in which the oral law or Rabbinical traditions were explained. They believe that they are in possession of two kinds of laws, both of which, as they allege, were delivered to Moses on Mount Sinai—the Written Law, which is contained in the Old Testament, and the Oral Law, which comprehends their traditions. From a quotation which Dr. Lightfoot makes from a Rabbinical writer, we learn that there were four hundred and sixty synagogues in Jerusalem, every one of which had a house of the book for the Scripture, or where the Scripture might be read, and a house of doctrine for traditions, or where traditions might be taught.

BETH HAMMIKRA (Heb. *House of Reading*),

the name given by the Jews to those of their schools in which the text only of the law was read.

BETHLEHEMITES, a religious order, distinguished by a red star with five rays on their breast, which they called the star of Bethlehem, being worn as a memorial of the star which appeared to the wise men of the East, and conducted them to Bethlehem. Matthew Paris says that they settled in England in the thirteenth century; but it does not appear that they had more than one convent.

There is another order of the same name in the Spanish West Indies, who are habited like Capuchins, with this difference, that they wear a leathern girdle instead of a cord, and, on their right side, an escutcheon representing the nativity of our Saviour. The founder of this order was a monk of the name of Peter Betancourt, who was a native of Teneriffe, one of the Canary islands. He was trained from childhood in all the austerities of monastic life. In the year 1650 he sailed for the West Indies, and took up his residence at Guatemala, where, in the course of a few years, he assumed the habit of the third order of St. Francis. Being a man of great benevolence, he founded an hospital for the sick poor, to which, at length, were added a cloister, refectory, and other apartments of a convent. Proceeding from one step to another, his plans were enlarged until a congregation of Bethlehemites was formed deriving their name from the hospital which was dedicated to our Lady of Bethlehem. He died in 1667. The congregation, however, did not disperse on the death of their founder, but received the sanction of the king of Spain, and the constitutions of the order were approved by Pope Clement X. in the year 1673. The order was fully organized by Innocent XI. in 1687, who put them under the rule of St. Augustin, and authorized them to have a general. There are also nuns of this order, who make a vow of poverty, obedience, and hospitality, and who are governed by a superior bearing the title of elder sister.

BETROTHMENT, a mutual engagement between two parties to marry at some future period. Among the ancient Jews this not unfrequently took place so early as ten years of age or under. The consent of the parents or relations was first sought, and if this was obtained, the young man was permitted to make a short visit to his proposed wife, and if he was pleased with her, a betrothment took place either by his giving her a piece of money before witnesses, saying, "Be thou espoused to me according to the law of Moses and of Israel;" or by giving in writing the same form of words before witnesses, embodying in the document the woman's name. These ceremonies were performed under a tent or canopy constructed for the purpose, where the young man talked familiarly with his lover, and no person went into the tent when they were alone; but the young man's friends and attendants waited for him with lighted torches, and received him with the greatest acclamations of joy. On that occasion, also, he took

a vessel full of wine, drank a small quantity of it, then threw the vessel upon the ground, and dashed it in pieces, intimating thereby a community of goods, and also their frail and uncertain tenure. The espousing or betrothment closed with a feast, to which the relations of both parties were invited. The young woman now usually returned to the house of her parents, where she remained for ten months, or a year, during which she was busily employed in making preparations for the marriage. Nearly the same mode of betrothment is continued among the modern Jews.

Among the early Christians, also, the *sponsalia*, as they were called, or betrothment, was quite separate and distinct from the marriage. The mutual contract or agreement which formed the principal part of the ceremony, was confirmed by certain gifts or donations which were considered as the earnest or pledges of marriage. The free consent of the parties was regarded as absolutely necessary to the validity of the whole matter. The pledges were generally given by the man to the woman, but in some rare cases, by the woman to the man. Along with these espousal gifts, or as a part of them, it was usual for the man to give the woman a ring, in further testimony of the contract. Another ceremony used in betrothment was the solemn kiss, which ratified the mutual agreement. This was appointed by Constantine to be an essential part of the contract, so that if it was omitted, then upon the death of either party before marriage, the whole of the espousal gifts were to be restored to the donor or his heirs at law. This, in fact, was embodied as a standing law in the Justinian code. An additional part of the ceremony of betrothment, was the settlement of a dowry upon the woman, to which she should be entitled after his death. This was done in writing, and in regular legal form. The whole business of espousals, indeed, was gone about with the utmost formality. It was done wholly in public, before not fewer than ten witnesses, generally consisting of the friends of each party. The period between the espousals and the marriage was limited to two years. Should either party fail to fulfil the contract within that period, they were bound not only to restore the espousal gifts, but to pay a fine for breach of contract. The whole of these arrangements were much the same as those which were observed among the ancient Romans, long before the introduction of Christianity.

In the ancient Greek church, the ceremony of the espousals or betrothment partook more of an ecclesiastical character than that which was observed either among the Jews or the early Christians. The priest, after crossing himself three times upon the breast, presented the bridal pair, standing in the body of the house, each of them with a lighted wax candle; and, proceeding to the altar, he offered incense from a cruciform censer, after which the larger collect was sung, with the responses and doxologies. Then followed the ceremony of presenting the ring. The

priest having made the sign of the cross upon the head of the bridegroom, placed it upon a finger of his right hand, thrice repeating these words: "This servant of the Lord espouses this handmaid of the Lord, in the name of the Father, and of the Son, and of the Holy Ghost, both now and for ever, world without end, Amen." In the same way, and repeating thrice the same words, he presented the bride with a silver ring. The groomsmen then changed the rings, while the priest in a long prayer expatiated upon the import of the rings; after which the whole ceremony was closed with a prescribed form of prayer.

In many uncivilized countries, betrothments or contracts of marriage are effected by the parents and relatives altogether independently of the parties more immediately concerned, and even while they are yet in infancy and childhood. In China, this is done by a class of persons who make a regular trade of match-making. And, however unsuitable the match may be, when once the agreement is made, it is inviolable. In many cases the parties never see each other until the day of their marriage. Instances have been known of betrothed damsels among the Chinese committing suicide to escape union with the persons to whom, without their consent, they had been betrothed. When a visitor enters the house, the betrothed female must retire into a private apartment. See MARRIAGE.

BEXERINS, Pagan priests among the Mandingoes on the west coast of Africa. They are much addicted to the study and practice of jugglery, which, indeed, forms a most important part of the religion of the African tribes generally. The grand Bexerin is, as it were, the sovereign pontiff. He presides over all the other priests who profess to teach magical arts to the people. A common practice with them is to inscribe letters or other marks on small pieces of paper, which they carefully wrap up, and give to their pupils and the people generally, as effectual preservatives against diseases and calamities of every kind.

BEYWE. See BAIVA.

BEZPOPOFTSCHINS, one of the two classes of Russian sectaries distinguished by this peculiarity—that they have either no priests at all, or priests of their own ordination, in no way connected with the national church. The principal sects of Bezpopoftschins are the *Duchoborts*, the *Pomoryans*, the *Theodosians*, the *Philipoftschins*, the *Netovtschins*, the *Pastershkoe Soglasia*, the *Novojentzi*, the *Samokretsentsi*, the *Tschuvstviniks*, the *Malakanes*, the *Ikonoberts*, and the *Seleznevtshini*, each of which will be considered under its own separate head. See RUSSO-GREEK CHURCH.

BHADRUATH (*the Lord of Purity*), a deity held in great estimation among the Hindus. He is worshipped at Bhadrinath in the province of Serinaghur, where there is a celebrated temple, which is frequented by crowds of Hindu pilgrims. This temple, which is regarded as a place of great sanctity, is

built in the form of a cone, roofed with copper, and having a spire surmounted with a golden ball at the top. In the inner sanctuary is seated an image of Bhadrnath, being a figure, in human shape, of black stone, about three feet high, covered with a rich drapery of gold and silver brocade. It has been calculated that not fewer than 50,000 persons resort every year to this sacred shrine. A silver salver is handed round among the pilgrims, to receive their offerings, which are expected to be liberal. There are also several cold and hot springs, each of them having a sanctifying virtue, which the pilgrims eagerly purchase at a considerable price.

BHAGAVAT, one of the names of BRAHM, (which see), the supreme being among the Hindus.

BHAGAVAT-GITA, a philosophical episode of the Mahabharata, a poem in which are celebrated the heroic wars of the Kourous and the Pandous, two families belonging to the race of the children of the Moon. The Bhagavat-Gita is regarded as exhibiting the most complete view of ancient oriental mysticism. It consists of a dialogue between the god Krishna and the hero Arjoun. A civil war is supposed to be raging, and a battle about to begin. The hero is quite at a loss to which of the parties he ought to wish success, his feelings of attachment being strong to many individuals in both armies. Krishna reproves him for his want of decision, and reminds him that his actions ought never to be regulated by a regard to consequences, but that it is a man's highest duty to maintain an utter indifference to all human feeling. In the Bhagavat-Gita Krishna is identified with the god Vishnu, and the god Vishnu is declared to be the Supreme Deity from whom all things have issued, and into whom all will be absorbed. This poem is attributed to the seventh or eighth century of our era, while the Mahabharata, to which it pretends to be an episode, must have been written at least eight hundred years before. Professor Wilson notices the resemblance of the doctrines of the Bhagavat-Gita to those of some divisions of the early Christian schools, and hints that the remodelling of the ancient Hindu systems into popular forms, and in particular, the vital importance of faith, were directly influenced by the diffusion of the Christian religion. Professor Lassen believes the apostle Thomas really to have visited India, and he sees no reason to doubt that Christian churches were introduced into Southern India within the first four or five centuries of our era.

The highest state of felicity to which the Bhagavat-Gita points, is an eternal absorption in Brahm (See ABSORPTION), such a state that when the man dies he will never be born again into any form on earth. There is a class of men among the Hindus who devote themselves wholly to preparation for this absorption. These are the YOGIS (which see), who sit sunk in meditation, with their eyes fixed upon the point of their nose. See BRAHM—HINDUISM.

BHAIRAV (*the Lord of Terror*), one of the incar-

nations of Shiva, the third person in the Hindu triad.

BHAIRAVA, a festival celebrated among the Hindus in honour of *Bhairav*, when, according to promise, his votaries suspend themselves in the air by hooks passed through the muscles of the back, and allow themselves to be thus whirled in his honour round a circle of fifty or sixty feet in circumference. See DURGA PUJAH.

BHAVANI, the mother of the Hindu Triad. Various accounts are given of her origin, but the most commonly received version is, that Bhavani, transported with joy at the thought of having existence, expressed her delight in skips and leaps, and while thus cheerfully engaged, three eggs fell from her bosom, from which issued the three Dejtotas: the Trimurti or Hindu trinity.

BHAWANA, the exercise of meditation enjoined upon the Buddhist priests. At the close of the day, or at the dawn, they must seek a place where they will be free from interruption, and with the body in a suitable posture, they must meditate on the glory of the Budhas, the excellence of the bana or sacred books, and the virtues of the priesthood.

BHUTA, the general name by which malevolent or destructive spirits among the Hindus are distinguished. The word also signifies element, and hence they may be supposed to have been worshipped as lords of the elements. The worship of these spirits is the only form of religion known in many parts of India, and by some writers it is regarded as the most ancient religion of that country long before the composition of the Vedas. The victims usually offered to the Bhûta are buffaloes, hogs, rams, and cocks. If rice is offered, it must be tinged with blood; and if flowers, they can only be red or blood-like. Intoxicating drinks are also used in this demon-worship. This species of idolatry is found chiefly in desert solitary places, and in the wild recesses of mountains. M. Dubois, speaking of the inhabitants of that long chain of mountains which extend on the west of the Mysore, says, that "the greater part of the inhabitants practise no other worship than that of the devil. Every house and each family has its own particular Bhûta, who stands for its tutelary god; and to whom daily prayers and propitiatory sacrifices are offered, not only to incline him to withhold his own machinations, but to defend them from the evils which the Bhûtas of their neighbours or enemies might inflict. In those parts the image of the demon is everywhere seen, represented in a hideous form, and often by a shapeless stone."

BHIKSHU, or MENDICANTS, one of the four orders of BANDAYA (which see), or priests in Nepaul.

BIBLE (Gr. *Biblos*, the Book), the name usually applied to the Sacred Books of the Christians. They are also called the Scriptures or Writings, the Holy Scriptures, the Old and New Testaments, the last designation denoting that they are the Testament or solemn declaration of the will of God to man.

The Books of the Bible are called *Canonical Books*, because they are in the catalogue of those books which are looked upon as sacred, to which the name of Canon is ascribed. In this sense they are opposed to such books as are called *Apocryphal*, which are either not acknowledged as inspired books, or are rejected as spurious and uninspired.

The Bible consists of two separate and distinct portions, the Old Testament or Hebrew Scriptures, and the New Testament or Greek Scriptures. The earlier books of the Old Testament are universally admitted to be of higher antiquity than any other authentic writings which have come down to us. Even Herodotus, the father of Grecian history, lived long after the time of Moses; and Homer, the most ancient of Grecian poets, can lay no claim to a remoteness of antiquity equal to that of the author of the Pentateuch. No doubt Oriental writings have sometimes asserted for themselves an existence long prior to the writings of the Hebrew lawgiver; but such exaggerated statements have long since been set aside as utterly unfounded. The first canonical collection of the Sacred Writings consisted of the Pentateuch or Five Books of Moses. We have the clearest and the most irrefragable evidence that the greatest care was taken by the Hebrews to preserve this sacred deposit. Thus we are informed in Deut. xxxi. 26, that Moses commanded the Levites to take this book of the Law, and to put it *in*, or rather *by*, the side of the ark of the covenant. The two tables of the ten commandments were laid up within the ark; but the Book of the Law is supposed to have been placed in a small coffer, which formed an appendage to it. Be this as it may, one thing is certain, that the Book of the Law invariably went along with the ark of the covenant, which the Hebrews prized as their most precious treasure, over which they watched with the most scrupulous anxiety. In this situation the autograph, or original manuscript of the Pentateuch, and the other Sacred Writings, as from time to time they appeared, were preserved down to the building of the temple in the days of Solomon. Previous to that period the ark of the covenant, with its accompanying valuable manuscripts, though kept with unremitting care, had been without a fixed and permanent place of deposit. Now, however, that a large, solid building was erected, which was wholly dedicated to sacred purposes, an opportunity was afforded of assigning to the Sacred Canon a sure resting place. The ark of the covenant, accordingly, as we learn from 1 Kings viii. 6, was deposited in the most holy place, under the wings of the cherubim; and in all probability it was accompanied thither also by the inspired writings, though some allege that they were lodged thenceforth in the treasury.

But while the original manuscripts of the Hebrew Scriptures were thus kept in safe deposit in the temple, transcripts of them appear to have been made for the use of the people. Thus we find in

2 Chron. xvii. 9, a body of Levites and priests sent out by Jehoshaphat, each with a copy of the Sacred Writings in his hands, to go through the cities of Judah and instruct the people. Besides, every seventh year the law was enjoined to be read in public, a practice which would tend to secure the preservation of the Sacred Writings, while the various copies which were made would tend to diffuse the knowledge of them. It would appear, however, that, during the reign of one or other of the wicked kings of Judah, the Book of the Law had, from whatever cause, been removed from its proper place in the temple, and concealed in some obscure corner of the building until it was unexpectedly discovered in the reign of good King Josiah. "Hilkiah, the priest," it is said, "found a Book of the Law of the Lord given by Moses;" in all probability the autograph of the Hebrew lawgiver himself. Soon after the Babylonish captivity ensued, when the original manuscripts of the Sacred Writings appear to have been lost, but not before authentic copies were in the hands of many Hebrews.

The rebuilding of the temple, on the return of the Jews from Babylon to their own land, formed an important era in the history of the Old Testament Scriptures. Up to this time no collection had been made of the separate books into one volume, but the generally received idea among the Jews is, that Ezra, the great reformer of the Jewish church, was the first, aided perhaps by Nehemiah, who collected, revised, and arranged the whole in the form in which they now exist. The Jews, accordingly, regard Ezra as another Moses, the second founder of the Law, and the saying is current among their writers, that "if the Law had not been given by Moses, Ezra was worthy by whom it should have been declared." This inspired arranger of the Old Testament is said to have made also some other improvements. The Hebrew language had fallen into comparative disuse among the Jews during their seventy years' residence in Babylon; and some have affirmed that Ezra first inserted the vowel points in the ordinary copies of the Scriptures, with the view of preventing the knowledge of the peculiar structure and pronunciation of the Hebrew language from being lost or corrupted. It is said that he introduced the use of the Chaldee letters instead of the ancient Samaritan, which had been in use before the captivity. The great benefit, however, which Ezra conferred upon his Jewish countrymen, was the classification and arrangement of the sacred books. He divided them, it is supposed, into three great sections, the Law, the Prophets, and the Hagiographa or Holy Writings. The Law contained only the Pentateuch or first five books of Moses, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The Prophets comprehended the principal historical books, Joshua, Judges, Samuel, and Kings, called the former prophets, and the strictly prophetic books called the latter prophets, besides being distin-

guished into the greater, namely, Isaiah, Jeremiah, and Ezekiel, reckoned as three, and the twelve minor prophets reckoned as one. The Hagiographa included all the remaining books, that is, Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah. This threefold division of the Sacred Books of the Old Testament is mentioned by our blessed Lord, and also by Josephus the Jewish historian. The Hebrew Scriptures were anciently divided into sections or lessons, of which there were fifty-four in the law of Moses. The division into chapters is comparatively of recent date; but the division into verses is of ancient origin, probably soon after, if not during the time of Ezra.

The Jews watched with the most intense and even scrupulous anxiety over the Old Testament Scriptures, lest they might be corrupted or changed even in the smallest degree. They noted at the end of each book the exact number of verses and sections which it contained. It was even calculated how often each letter of the alphabet occurs throughout the Hebrew Bible. The very position and size of all the letters in which any peculiarity was observable were carefully recorded. Any variations of readings, or even the inversion of a single letter, did not pass unnoticed. The middle verse and letter in the several books, the most trifling and seemingly unimportant peculiarity which could be found, was eagerly fixed upon as an additional means of securing the most minute accuracy in the Sacred Writings. The Jews, indeed, held their Sacred Books in the highest veneration, counting it a very heinous sin either to add to, or take away, even a single letter from them. Hence, although there are slight variations in the readings of different copies of the Old Testament, these are evidently unintentional errors of transcribers, and in no case do they affect a vital doctrine.

The books of the New Testament are usually arranged into three classes, the *Historical Books*, consisting of the four Gospels and the Acts of the Apostles; the *Doctrinal Books*, including the fourteen Epistles of Paul and the seven Catholic Epistles, so called because they were chiefly addressed to the converted Jews scattered throughout the Roman empire; and the *Prophetical Books*, of which there is only one, the Revelation of St. John. The order in which the books are now placed is the most ancient, being that adopted by Eusebius in the early part of the fourth century, and probably by Ignatius, who lived at the close of the first and during the former half of the second century. In proof of the authenticity of the evangelical records, Dr. Paley, in his 'Evidences of Christianity,' has appealed to no fewer than seven testimonies of credible witnesses, stretching from the cotemporaries and friends of the apostles, onward through the three first centuries after the Christian era. It is quite sufficient, however, to appeal to six of the most prominent,

the first three being the most remarkable of the apostolic Fathers, Clement, Polycarp, and Papias, while the other three lived in an age immediately subsequent to that of the apostles, Justin Martyr, Irenæus, and Origen.

Not only, however, have we the testimony of credible witnesses to the authenticity of the New Testament records, but there is good reason for believing, that the original manuscripts of the gospel history were in existence long after the time of the writers of them, and thus the correctness of every transcript might be effectually tried and ascertained. They were also translated into various languages, and numerous copies of both the originals and the translations were dispersed over the whole civilized world. A number of the early transcripts are still preserved, and it is pleasing to find an entire agreement between these and the copies of the gospel history which are in ordinary circulation. But, besides, no record on earth has been to such an extent the subject of discussion as that which is to be found in the New Testament, and none, therefore, has been so much the subject of minute, jealous, and watchful attention, both on the part of friends and foes. The incessant contentions between Christians and unbelievers, as well as between opposing sects of Christians themselves, each of them appealing to the language of Scripture in support of their opinions, rendered it next to impossible to effect any, even the slightest alteration, without its instant detection and exposure.

But even admitting the perfect authenticity and integrity of the New Testament records, on what grounds are we to establish the credibility of the statements which these authentic writings contain? On this point the strongest and most effective appeal must be made to the direct evidences of miracles and prophecy. "In what way," asks Paley, "can a revelation be made but by miracles?" "In none," he answers, "which we can possibly conceive." But it must ever be borne in mind, that the proof derived from miracles goes to establish, in the first instance, not the truth of any statements whatever, but simply the Divine authority of Him by whom the miracles are wrought; and from the Divine authority of Christ, we pass, by an almost immediate transition, to the truth of Christianity. Had no miracles been performed by our blessed Lord, we would have had no proper evidence that He came from God, nor could the Christian scheme have asserted any valid claim to a Divine origin. To the gospel, however, no such objection can be offered. Miracles are alleged to have been wrought; water was changed into wine; the blind received their sight; the dumb spoke; the deaf heard; the lame walked; and the dead were restored to life. And the principle on which Christ performed these miracles is obvious from his own declaration, "The works that I do in my Father's name they bear witness of me." The distinction is palpable to the

most uncultivated mind between those events which are truly miraculous, and that class which embraces even the most surprising of the ordinary phenomena of nature, or the most wonderful discoveries of science; and hence the peculiar value of miracles as evidences and proofs of a system which addresses itself to the illiterate as well as to the learned.

In regard to the argument in favour of the New Testament narratives drawn from the evidence of prophecy, it has been often remarked, as one of its peculiar advantages, that, being gradual and progressive in its fulfilment, the force of this argument is every day becoming stronger and more convincing. The evidence of prophecy, and that of miracles, are to some extent identical; the one being merely a miracle of knowledge, while the other is a miracle of power. Various predictions are to be found in the New as well as in the Old Testament. The clearest and the most important are those which refer to the character, condition, and work of the promised Messiah, and those which relate to the subsequent fortunes of the Christian Church and of the Jewish nation.

In addition to the evidence in behalf of the credibility of the records contained in the New Testament, drawn from miracles and from prophecy, we may advert to another argument deduced from the rapid propagation of the Christian religion in the early ages, in spite of the numerous obstacles which it was destined to encounter. That the extent of its diffusion even in the days of the apostles was remarkable, is plain from the statement of Paul, that from Jerusalem round about unto Illyricum, he himself had not failed to declare the unsearchable riches of Christ. At Jerusalem and Antioch, at Ephesus, Athens, Corinth, Thessalonica, and even in imperial Rome, the mistress of the world, churches had been planted, and the truths of Christianity were openly promulgated. The remarkable success, however, of the first promulgators of Christianity rests not solely on their own statements, but is fully attested by contemporary writers. Had it been possible to account for the fact by a reference to mere secondary causes, the acuteness and genius of Gibbon would surely have been able to accomplish the task. It is unnecessary to say, however, that even he has failed, and all that cold sneering infidelity could effect has utterly failed. The circumstances of the case are sufficient to show, that on any other supposition than that of its truth the success of the gospel is wholly unaccountable. In what was probably the most illustrious period of Roman literature, some individuals of high reputation for learning and character adopted the tenets of Christianity, and openly professed their belief in them—and that too without the slightest hope of deriving any worldly advantage—nay, even under the certain impression that they would thereby expose themselves to the ridicule, persecution, and reproach of their fellow countrymen.

And if such was the conduct of enlightened men in regard to what was strictly a question of facts, on which every individual around them was capable of deciding, and, therefore, might have disproved them if it had been possible to do so, to what other conclusion can we possibly come than that the gospel is true? By the pure force of truth alone it overcame the deadliest opposition, and trampling down every obstacle, it made its way to the gates of the palace, and even mounted the imperial throne of the mighty Cæsars.

Another series of proofs of the credibility of the New Testament may be drawn from a careful inspection of the book itself. This is what is called usually the internal evidence. Under this head might be noticed the beautiful adaptation of the truth, whether doctrinal or preceptive, to the nature and condition of man, and its accordance with our highest and most refined notions of moral excellence, as well as the holy and purifying influence of the gospel upon the minds and hearts of those who have embraced it. The influence of Christianity, however, is not merely discernible in the life and conversation of an individual, but it is also strikingly apparent in the beneficial effect which it has exercised over large communities of men. Imperfectly though the motives and principles of Christianity have as yet been brought to bear upon the world generally, it has nevertheless produced a decided improvement in the moral and political condition of those countries which have hitherto received it. Their laws, their institutions, their manners, have alike experienced the ameliorating effects of the gospel of Christ; and though the process of reformation in these points may have been tardy, it has still been sufficiently marked to render it an argument of considerable weight in favour of the truth and divine authority of the Christian system.

While the Bible is divided into two great portions, the Old and the New Testaments, these together form one beautifully connected and consistent system of Divine truth. The books of which the entire volume consists, have been written by many different authors, and at a great variety of different dates, stretching through an immense period in the world's history, and yet the theological system which they contain is complete as a whole, and congruous in all its parts. This of itself affords a strong proof that "all Scripture is given by inspiration of God." There are no doubt great diversities of language, conception, and style, discernible in the different books of the Bible; so that the individuality of the sacred writers is quite apparent throughout. Isaiah is in no danger of being confounded with Daniel, nor Paul with John. But this forms no ground of objection to the Divine inspiration of the Holy Bible. "It is God who speaks to us there," as Professor Gaussen eloquently remarks, "but it is also man;—it is man, but it is also God. Admirable Word of God! it has been made man in its own

way, as the eternal Word was! Yes, God has made it also come down to us full of grace and truth, like unto our words in all things, yet without error and sin! Admirable Word, divine Word, yet withal full of humanity, much-to-be-loved Word of my God! Yes, in order to our understanding it, it had of necessity to be put upon mortal lips, that it might relate human things; and, in order to attract our regard, behoved to invest itself with our modes of thinking, and with all the emotions of our voice; for God well knew whereof we are made. But we have recognised it as the Word of the Lord, mighty, efficacious, sharper than a two-edged sword; and the simplest among us, on hearing it, may say like Cleopas and his friend, 'Did not our hearts burn within us while it spoke to us?' With what a mighty charm do the Scriptures, by this abundance of humanity, and by all this personality with which their divinity is invested, remind us that the Lord of our souls, whose touching voice they are, does himself bear a human heart on the throne of God, although seated on the highest place, where the angels serve him and adore him for ever! It is thus, also, that they present to us not only that double character of variety and unity which already embellishes all the other works of God, as Creator of the heavens and the earth; but, further, that mingling of familiarity and authority, of sympathy and grandeur, of practical details and mysterious majesty, of humanity and divinity, which is recognisable in all the dispensations of the same God, as Redeemer and Shepherd of his Church. It is thus, then, that the Father of mercies, while speaking in his prophets, behoved not only to employ their manner as well as their voice, and their style as well as their pen; but, further, often to put in operation their whole faculties of thought and feeling. Sometimes, in order to show us his divine sympathy there, he has deemed it fitting to associate their own recollections, their human convictions, their personal experiences, and their pious emotions, with the words he dictated to them; sometimes, in order to remind us of his sovereign intervention, he has preferred dispensing with this unessential concurrence of their recollections, affections, and understanding. Such did the Word of God behove to be. Like Immanuel, full of grace and truth; at once in the bosom of God and in the heart of man; mighty and sympathizing; heavenly and of the earth; sublime and lowly; awful and familiar; God and man! Accordingly it bears no resemblance to the God of the Rationalists. They, after having, like the disciples of Epicurus, banished the Divinity far from man into a third heaven, would have had the Bible also to have kept itself there. 'Philosophy employs the language of the gods,' says the too famous Strauss of Ludwigsburg, 'while religion makes use of the language of men.' No doubt she does so; she has recourse to no other; she leaves to the philosophers and to the gods of this world their empyrean and their language."

The Jews divided the Pentateuch into fifty or fifty-four *paraschioth*, or larger sections, according as the lunar year of the Jews is simple or intercalary; one of these sections being read in the synagogue every Sabbath day. Some of the Jews attribute this division to Moses, and others to Ezra. The larger sections were divided into smaller or *Siderim*. Until the persecution of Antiochus Epiphanes the Jews read only the Law; but the reading of it being then prohibited, they substituted for it fifty-four *Hapthoroth* or sections from the Prophets. Under the Maccabees the reading of the Law was renewed, being used as the first, while the reading from the Prophets was adopted as the second lesson. These sections again were divided into *Pesukim* or verses, which have been also ascribed to Ezra. Such shorter divisions were found to be particularly useful after the Babylonish captivity, when the Law was expounded in the Chaldee dialect, which was then the vernacular tongue, although it still continued to be read in the original Hebrew.

In its original form the text of the Hebrew Bible was written continuously without breaks or divisions into chapters, verses, or even words. A number of ancient manuscripts written in this way, both in the Greek and Latin languages, are still extant. The Jews affirm that when God gave the Law to Moses on Mount Sinai, it was given in a twofold form, the true reading and the true interpretation, and that both these were handed down from generation to generation until they were committed to writing. The true reading is the subject of the *Masora*, and the true interpretation the subject of the *Mishna* and *Gemara*. The Masorites were the first who divided the books and sections of the Hebrew Scriptures into verses, noting carefully the number of verses in each book and section, and the middle verse in each, with other minute particulars of a similar kind.

It is not unlikely that the early Christians may have derived from these ancient Jewish divisions the idea of dividing the New Testament in a similar way. Who first carried out the plan is unknown. It is certain, however, that the New Testament was divided at an early period, probably before the fourth century, into two kinds of chapters, some longer and others shorter. These chapters not being sanctioned by the church, were by no means uniformly adhered to. The most important were the *Ammonian sections*, so called from their author, a learned Christian of Alexandria in the third century. In the fourth century an edition of Paul's Epistles, viewed as one book, was divided into chapters in one continued series—an arrangement which is still to be found in the Vatican manuscript, and in some others. The Codes Beza and other manuscripts were divided into lessons in addition to the chapters and sections. It was not until the thirteenth century, however, that the chapters now in use were first introduced throughout the Western or Latin church, for the New Tes-

tament as well as the Old. No Greek manuscripts are known to be extant in which chapters are found, prior to the fifteenth century. The invention of chapters has sometimes been ascribed to Lanfranc, archbishop of Canterbury, in the reigns of William the Conqueror and William II. Others again attribute it to Stephen Langton, who was also archbishop of Canterbury, but in the reigns of John and Henry III. The real author of this very useful division was Cardinal Hugo de Sancto Caro, who flourished about the middle of the thirteenth century. Having projected a concordance to the Latin Vulgate version, by which any passage might be found, he divided both the Old and New Testament for greater convenience into chapters, the same as we now have. These chapters he subdivided into smaller portions, which he distinguished by placing in the margin each of the letters of the alphabet at equal distances from each other, according to the length of the chapters. The same arrangement was adopted in the fifteenth century for the Hebrew Bible by Rabbi Mordecai Nathan, with this difference, that instead of adopting Hugo's marginal letters, he marked every fifth verse with a Hebrew numeral. The introduction of verses into the Hebrew Bible was made by Athias, a Jew of Amsterdam, in the seventeenth century.

The first collection of various readings in the MSS. of the Old Testament, with which we are acquainted, is the *Masora*, which was probably executed gradually, and not all at once; but the precise time at which it commenced it is difficult to ascertain. It was written sometimes in rolls separate from the text; at other times at the end of the copy of the Scriptures; but in later times, generally on the margin or bottom of the page. About the year 1030, Aaron Ben Asher, President of the Academy at Tiberias, and Jacob Ben Naphtali, President of that at Babylon, published each of them a separate edition of the Old Testament Scriptures; and from these two editions issuing from the two great classes of Jews, the Eastern and the Western, the succeeding copies of the Scriptures have been generally taken. The first attempt to print a Hebrew Bible with various readings, from a collation of a few manuscripts, was made in 1661. After this several further collations were made at different periods. But these are scarcely worthy of being mentioned in comparison of the laborious work of Dr. Kennicott, the first volume of which appeared in 1776, and the second in 1780. This was followed by the still greater efforts of De Rossi, who collected more MSS. and editions in his own private library, than Kennicott had collected in all the great libraries of Europe. In addition to those collected by Kennicott and De Rossi, there are other Hebrew MSS. of great importance. Thus a colony of Jews is said to have settled in China in the first century, probably about the year 73. They possess a number of manuscripts. In their synagogue they have thirteen rolls, each

containing the whole Law. They have no vowel points, and are divided into fifty-three sections; but without distinction of books, chapters, or verses. One of these rolls being very ancient, is held in high estimation.

The celebrated traveller, Dr. Edward Clarke, found in the Crimea a number of Karaite Jews, who possessed a number of ancient manuscript copies of the Hebrew Bible. The account which he gives is very interesting. "The room," he says, "where we were entertained, was filled with MSS.; many in the handwriting of our host; others by that of his children; and all in very beautiful Hebrew characters. The Karaites deem it an act of piety to copy the Bible once in their lives. All their manuscript copies begin at the book of Joshua. The Pentateuch is kept apart; not in manuscript, but in a printed version, for the use of schools. They reject the Talmud, every kind of tradition, all Rabbinical writings and opinions, and all marginal interpolations of the text of Scripture; and govern themselves by the pure letter of the law. They pretend to have the text of the Old Testament, in its most genuine state. Being desirous," Dr. Clarke adds, "to possess one of their Bibles, the Rabbi permitted us to purchase a beautiful manuscript copy, written on vellum, about 400 years old; but having left this volume in the Crimea, to be forwarded by way of Petersburg, it was never afterwards recovered." The Karaites are said to have separated from the main body of the Jews soon after the Babylonish captivity.

Dr. Buchanan, in his 'Christian Researches in Asia,' describes a visit which he made to a colony of Black Jews in Malabar, and who are supposed to be a portion of the first dispersion. From that people he obtained a very valuable manuscript copy of the Pentateuch, which is now in the library of Cambridge University. This manuscript is written on goats' skins dyed red. It is about forty-eight feet long, and about twenty-two inches broad. The variations from the common reading amount to about forty, none of them of the slightest importance, or affecting the meaning in the least degree. Four of the readings are peculiar to this copy.

The same veneration and respect which the Jews have in all ages shown to the Old Testament, has been manifested by Christians to the New Testament. Every trace, however, of the original manuscripts of the latter disappeared in a remote antiquity. This may be accounted for in various ways. In all probability they were formed of very perishable materials, being chiefly light papyrus rolls, on which the writing was inscribed with the pencil or *calamus*, with black ink, and in columns. The writing itself was in the character called uncial or large round letters. These uncial manuscripts went on continuously or without separation of the words; they had no interpunctuation; no initial capitals, no accents and breathings. Before the formal completion of the canon toward the end of the fourth

century, scarcely a single copy had been made which contained the whole New Testament. In subsequent times such copies still continued to be rare, and most of those that did exist also contained the Greek Old Testament. The four Gospels were most frequently transcribed. The Pauline were copied more frequently than the Catholic epistles; and these latter generally formed one volume with the Acts of the Apostles, though very often both they and the Pauline epistles were bound up along with the Acts. The Apocalypse was least frequently copied, and by Athanasius in the fourth century, it was first assigned its place among the canonical books.

In the first centuries of the Christian era, parchment superseded papyrus. From the fourth to the eleventh century, it remained almost exclusively in use; then cotton paper came to be more frequently employed than parchment, and soon after linen paper was used. With the use of the papyrus, the employment of the roll form also ceased; and instead of it the book form was introduced. The whole number of New Testament uncial manuscripts of the period, from the fourth to the tenth century, which have come down to us, amounts to forty-one, only three of these embracing the whole New Testament; and of these three there is none without considerable omissions. In regard to the printed text, the first collation of Greek manuscripts of the New Testament was made by Ximenes, archbishop of Toledo, in the year 1514, but it was not published until 1520, when it appeared as a portion of the Complutensian Polyglot. But a few years previous, in 1516, there issued from the press of Frobenius at Basle, the first edition of the New Testament in Greek and Latin by the celebrated Erasmus. This was followed by other editions by the same learned man, after consulting several Greek manuscripts. Then succeeded the edition of Colineus, and the valuable editions of the Parisian printer, Robert Stephens. A Greek-Latin edition superintended by Stephens in 1551, is the first in which the Greek text is divided into verses. This division, which he had already three years before introduced into the Vulgate, and which was soon universally received, seems to have been adopted after the example of the Hebrew editions of the Old Testament. Next in succession came the numerous large and small editions of Beza, and after a number of years the Elzevir edition, which is now in general use under the name of the *Textus receptus*, or the received Text. In 1657 appeared the London Polyglot, executed by the celebrated Walton, with the collation of sixteen additional manuscripts. Soon after was published an edition by Curcellæus with various readings; to which succeeded the valuable work of Dr. Fell, in the preparation of which he had collated forty other manuscripts. Another very important work of the same kind was the edition by Dr. Mill of Oxford, which, after the labour of thirty years, was published in 1707. This edition was succeeded by that of

John James Wetstein, which appeared at Amsterdam in 1751-2, in two folio volumes. The first edition of Griesbach was published in 1777, but his great work was his second edition of the New Testament, which was not finished till 1806. In this work Griesbach was not a little indebted to the previous labours and suggestions of Bengel and Semler. After the death of this distinguished critic, the first volume of a third edition was issued by Schulz in 1827. The work of Griesbach excited no little controversy among Biblical critics. His most severe opponent was Matthai, who having obtained possession of more than an hundred manuscripts from Moscow, published an edition of the New Testament in twelve volumes in 1782-1788. Griesbach was ably defended against Matthai by Hug and Eichhorn. The next labourer in the same field was Augustin Scholz, who published an edition of the New Testament, enriched with full prolegomena, the first volume in 1830, and the second and concluding volume in 1836. Besides, there appeared many small editions founded chiefly on Griesbach, the most widely circulated being those of Knapp and Schott, and at a still later period that of Theile. Carl Lachmann, besides a small stereotype edition containing the bare text, issued a large Greek and Latin edition, the first volume in 1842, and the second in 1850. The most recent authors who have revised the text of the New Testament are Tischendorf and Reiche in Germany, and Tregelles in our own country.

Next in importance to the manuscripts of the Bible, may be ranked the versions. The principal versions of the Old Testament are the Alexandrian or Septuagint translation, in the Greek language; the Targums, or translations in the Chaldee; the Syriac version; and the Vulgate, or Latin translation.

The Septuagint translation was executed about B. C. 277. Josephus and Philo state that it was made at Alexandria under the reign of the second Ptolemy, commonly called Ptolemy Philadelphus. Others allege that it was done in the reign of the first Ptolemy, called Soter. The most complete account of the origin and mode of execution of the work is given by Josephus, who adopts the account of Aristæus, one of the persons who was sent by Ptolemy to Jerusalem on this matter. (See SEPTUAGINT.) The most celebrated manuscripts of the Septuagint are the 'Codex Vaticanus,' and the 'Codex Alexandrinus,' and from these the late editions have been printed. Besides the translation of the Seventy, however, there were several other Greek translations of the Old Testament Scriptures, all of them made after the Christian era. The best known are those by Aquila, a Jew, and by Symmachus and by Theodotion, both said to have been Ebionite Christians.

The Chaldee versions of the Old Testament are termed Targums or interpretations. Of these, the

most celebrated are those of Onkelos, and of Jonathan Ben Uzziel. The work of Onkelos is a version of the five books of Moses; that of Jonathan is a version of Joshua, Judges, the two books of Samuel, the two books of Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor Prophets. Both of these are of considerable antiquity. There is also another Targum on the law called the Jerusalem Targum.

The Syriac version boasts of great antiquity, the inhabitants of Syria having been early converted to Christianity, and therefore requiring a version of the Old Testament Scriptures in the Syriac tongue. Various translations appear to have been made, some of them from the Septuagint. The version which is most highly esteemed is directly from the Hebrew, and bears evident marks of being very ancient. The author of it is supposed to have been a Jewish convert, and the date of it to be in the first century. The Syriac version, brought by Dr. Claudius Buchanan from India, and deposited in the university of Cambridge, is preferred by De Rossi to all others. "This most ancient version," he observes, "follows closely the order of the sacred text, and is more pure than any other."

There exists also a version of the books of the Law made in the Samaritan or Chaldaic Samaritan language, from a copy of the Hebrew Pentateuch in Samaritan characters. It has been conjectured also that there was a Greek version of the Samaritan Pentateuch.

One of the most important versions, and that which is held in great esteem in the Romish church, is the Latin version, sometimes called the Italian, but more generally the Vulgate. This seems to have existed from an early period for the use of the Latin church; at all events, there were various translations into Latin, that which was called the *Italian* being the most highly valued. Jerome undertook to revise it by desire of Damasus, bishop of Rome; but finding that the Old Testament had been translated, not from the Hebrew, but the Greek version, he resolved to execute an entirely new translation directly from the Hebrew original. That this new version might be as perfect as possible, Jerome passed several years in Judea, and received the assistance of several learned Jews who resided at the school of Tiberias. Since the seventh century, the translation of Jerome has been in general use in the Roman Catholic Church, excepting that of the book of Psalms, the old version of which is still employed; so that the present *Vulgate* consists of the new Latin translation of the Old Testament by Jerome, and the old Latin version of the New Testament, revised by him. The other Latin version is called the Old Vulgate, of which a few manuscripts remain and have been printed. It was from this version that the translation of Wickliffe was made, and Luther derived considerable assistance from it in preparing his translation into the German language.

The Latin is the oldest of the *Western*, and the Syriac the oldest of the *Eastern* versions. Augustine regarded the old Latin version as the most literal and perspicuous of all the translations of the New Testament; and Michaelis, an eminent modern critic, considered the old Syriac version to be the very best translation of the Greek Testament he had ever read. Besides the old Syriac version, which is called *Peshito* or literal, there is another called the new or Philoxenian version, from Philoxenus bishop of Hierapolis, A. D. 508. This, however, is said to be greatly inferior to the former.

Among the more eminent versions, though of less remote antiquity than the Latin and Syriac, may be ranked two Egyptian versions, the one called the Coptic, and the other the Saidic. The former has been used from time immemorial by the Egyptians, and though from the period of the Saracen conquest the Arabic has been generally spoken in Egypt, and the Coptic little understood, yet this version is used in the public service of the Coptic church in connection with an Arabic translation. The Saidic version is in the dialect of Upper Egypt, or Said, as it is called in Arabic. It once contained all the books of the New Testament, but none of them appears to be now entire. In proof of the antiquity of this version, it has been observed that there is a work in the British Museum, written in the Saidic dialect by Valentinus in the second century, and containing several passages of the New Testament which exactly agree with the same passages in the Saidic version. There are many Arabic translations, but they are supposed to have been made after the time of Mohammed. There is, however, a very ancient Ethiopic version, sometimes called the Abyssinian.

Another ancient version of the New Testament is the Armenian, which is supposed to have been executed by Miesrob in the end of the fourth century, divine service having been performed before that time among the Armenians in Greek or Syriac. The following account of this version is given by Dr. Claudius Buchanan in his 'Christian Researches in Asia':—"The Bible was translated into the Armenian language in the fifth century, under very auspicious circumstances, the history of which has come down to us. It has been allowed by competent judges of the language to be a most faithful translation. La Croze calls it 'The Queen of versions.' This Bible has ever remained in the possession of the Armenian people; and many illustrious instances of genuine and enlightened piety occur in their history. The manuscript copies not being sufficient for the demand, a council of Armenian bishops assembled in 1662, and resolved to call in aid the art of printing, of which they had heard in Europe. For this purpose they applied first to France, but the Catholic Church refused to print their Bible. At length, it was printed at Amsterdam in 1666, and afterwards two other editions, in 1668 and 1698. Since that time it has been printed at Venice. One of the editions,

which the author has seen, is not inferior, in beauty of typography, to the English Bible."

The last of the Eastern versions to which we shall advert, are the two Persian versions of the four Gospels, which are supposed to be of considerable antiquity, the oldest having been made from the Syriac, and the other probably from the Greek. That the Christian religion was early introduced into Persia is plain, from the circumstance that a bishop from that country sat in the council of Nice A. D. 325. Chrysostom states that the Persians had translated the doctrines of the gospel into their own tongue.

Among the versions of the West, one of the most ancient, after the Latin, is the Gothic. The translator of this version was the celebrated Ulphilas, a bishop of the Mæso-Goths, and a member of the council of Constantinople A. D. 349. He is said to have invented a Gothic alphabet similar to the Greek, and to have translated directly from the Greek. The four Gospels in Gothic have been preserved in a well-known manuscript, called the *Codex Argenteus*, from its being written on vellum in letters of silver. There have also been lately discovered in the Ambrosian library at Milan, the thirteen epistles of Paul in the Gothic language.

Very ancient manuscripts of Saxon translations, written between the times of Alfred and Harold, still exist. In his Latin preface Ælfric says he has translated the Scriptures from the Latin into the ordinary tongue "for the edification of the simple, who know only this speech." Alfred himself undertook a translation of the Psalms of David, but died before it was finished.

In addition to these might be mentioned the Slavonic, German, Italian, and other more modern versions, including those of almost every European country. But it is natural that the reader should expect a somewhat detailed account of the translations of the Bible into our own language. The Saxon version was used prior to the Norman conquest, but after that period, the language of England underwent so great a change that another translation was found to be necessary. There are several manuscript English versions still extant, which were written so early as the middle of the fourteenth century, one in particular, by John de Trevisa, who lived in the reign of Richard II., and finished his translation in the year 1357. Towards the end of that century appeared the English translation by Wycliffe, which was made from the Latin version. The first translation, however, of the New Testament from the original Greek was made by Tyndale, and published abroad by his friend Miles Coverdale, by whose name it is usually designated. Various editions followed, and it is somewhat remarkable that during the reign of Henry VIII., notwithstanding the obstacles thrown in the way of all such undertakings, no fewer than fourteen editions of the whole Bible, and eighteen editions of the New Testament, besides separate portions of Scripture, were printed.

The persecutions of Mary, the successor of Henry VIII., having driven from England several pious and learned men, they took refuge in Geneva. Here they prepared a revised translation, first of the New Testament, and afterwards of the whole Bible. Upwards of thirty editions of this version were printed betwixt the years 1560 and 1616, and used to a great extent throughout England. An edition, called the Bishop's Bible, was printed in 1568, under the superintendence of Archbishop Parker, assisted by a number of learned men. It was used in the English churches for forty years, when it was superseded by the admirable version which is still in use as the authorized version of the English Bible. The mode in which this valuable translation was accomplished is thus described by Mr. Richard Thomson, in his 'Illustrations of British History.' "In 1603, James I. commissioned fifty-four of the most learned men in the universities to undertake the work; and directed the bishops to inquire for such persons as were skilled in the sacred languages, or had made the Scriptures their peculiar study. But before this noble labour commenced, seven of the appointed number were deceased; and the remaining forty-seven were divided into six companies, each of which was to meet at a different place, and to prepare a different portion of the Scriptures, though the whole of that portion was to be translated by every person in that company, and the several versions compared together. When any one company had finished its part, it was to be communicated to all the rest, that nothing might pass without general consent; and if, upon review, any objection were made, the passage was to be returned for amendment, or, in case of any disagreement, it was to be referred at the end of the work to the general committee, consisting of one principal person from each company. The division of the Scriptures between these companies, was as follows.—The first met at Westminster; it consisted of ten persons, and translated from Genesis to the end of the second book of Kings. The second met at Cambridge, consisted of eight members, and translated from the first book of Chronicles to the close of Solomon's Song. The third met at Oxford, and consisted of eight individuals, who translated the remainder of the Old Testament. The fourth assembled at Cambridge, included seven persons, and translated the Apocryphal books. The fifth met at Oxford, consisted of eight members, and translated the four Gospels, the Acts, and the Revelation; and the sixth met at Westminster, and included seven persons, who were appointed to translate the Epistles.

"This translation was commenced in the spring of 1607, and occupied almost three years, when three copies of the whole Scriptures were perfected at Westminster, Oxford, and Cambridge. The foundation of this new version was directed to be the Bishops' Bible, though several others of the old English translations, as well as those in the conti-

mental languages, were also used as auxiliaries. When the work was finished, the general committee met at Stationers' Hall, and reviewed and polished it; a final revision being given to the whole by Dr. Miles Smith, Bishop of Gloucester, who wrote the excellent preface originally attached to this translation, and by Dr. Thomas Bilson, Bishop of Winchester. After long expectation and desire of the kingdom, the new version was published in folio, in 1611; and its excellency is, in every way, such as might have been expected from the care with which it was conducted, and the united labours of so many distinguished men. 'It is,' says Dr. Gray, 'a most wonderful and incomparable work, equally remarkable for the general fidelity of its construction, and magnificent simplicity of its language.'

It is difficult to ascertain the precise period at which the English Bible was introduced into Scotland. An act was passed by the Scottish parliament in 1543 declaring it to be lawful for the people to read the Bible in their native tongue. It is not improbable, however, that at that time foreign Bibles alone were in use. The first Bible printed in Scotland was that of Geneva. "Then," says Knox, "might have been seen the Bible lying on almost every gentleman's table. The New Testament was borne about in many men's hands. The knowledge of God did wonderfully increase; and he gave his Holy Spirit to simple men in great abundance."

A version of the New Testament, translated from the Latin Vulgate, and intended for the special use of Roman Catholics, was published at Rheims in 1582; and, in 1609, the Old Testament version at Douay. The two versions together go by the name of the Douay Bible, which is almost always accompanied by notes explaining passages in accordance with the peculiar dogmas of Romanism.

There being a considerable part of the population, in several quarters of Great Britain and Ireland, who speak in languages peculiar to themselves, and are but imperfectly acquainted with the English tongue, it was necessary that versions of the Bible should be prepared suited to these different localities. It was however, not till 1567 that a Welsh New Testament was printed; and even then it was printed in a form so inaccessible to the great body of the people, that it was found to be comparatively useless. About seventy years after another and more convenient edition was issued, and in the course of the last century various and large editions were printed and circulated in Wales at the expense of the Society for promoting Christian Knowledge, and also of the British and Foreign Bible Society.

A translation of the New Testament into the Manx language, which is spoken in the Isle of Man, was commenced by Bishop Wilson in the last century, and completed by his successor, Bishop Hildesley, being printed about the year 1760. An edition of the whole Bible was printed in 1775, by the Society for Promoting Christian Knowledge.

An 8vo edition was issued in 1819 by the British and Foreign Bible Society.

No New Testament in the Gaelic language, for the use of the large population of the Scottish Highlands, appeared till 1767. This version was executed from the original Greek, by the Rev. James Stuart, minister of Killin, and revised by Mr. Frazer, minister of Alness. Two improved editions of it were published in the years 1796 and 1813, under the superintendence of the author's son, the Rev. Dr. Stuart, minister of Luss. The translation of the Old Testament was undertaken by Dr. Stuart and Dr. Smith, minister of Campbeltown; and was printed in 1802 at the expense of the Society for Promoting Christian Knowledge. A new edition in 12mo was published in 1807, under the care of the Rev. Alexander Stuart, minister of Dingwall, and besides this, another edition without alterations was published by the British and Foreign Bible Society. The General Assembly of the Church of Scotland, having appointed competent persons to revise the whole, passed an act in 1816, declaring it to be the only authorized version of the Gaelic Bible.

The New Testament was translated into the Irish language by Dr. William Daniel, Archbishop of Tuam, in the end of the sixteenth century, and published in 1602 by Sir William Usher. A translation of the Old Testament was begun and finished by the benevolent and pious Bishop Bedell, whose exertions in behalf of the Irish-speaking population of the sister island can never be forgotten. This worthy prelate had resolved to publish his translation at his own expense, but as he was cut off before accomplishing his purpose, the work appeared at the sole cost of the distinguished Christian philosopher Boyle. Various editions of the Irish Bible have been issued by the British and Foreign Bible Society.

BIBLE CHRISTIANS, a Christian sect in England, sometimes called Bryanites, the original founder of the body having been Mr. William O'Bryan, a Wesleyan local preacher in Cornwall, who separated from the Wesleyan Methodists in 1815, and began himself to form societies upon the Methodist plan. His labours were abundantly successful, and in the course of a very few years, so rapid was the progress of the sect, more especially throughout the counties of Devonshire and Cornwall, that, in 1819, there were bordering on thirty itinerant preachers. In that year the first Conference was held, and the connexion was divided into twelve circuits. The cause advanced, and became more flourishing every year, but in 1829 the sect was deprived of its originator, Mr. Bryant having left the body.

In their general arrangements the Bible Christians differ very little from the Wesleyan Methodists. They have the same peculiar system of societies, classes, circuits, local and itinerant preachers. Their affairs also are regulated by an annual conference,

and they have adopted rules almost identical with those of the Wesleyans for the guidance of their officers and meetings. The composition of the conference, however, is of a more popular nature than among the followers of Wesley, consisting as it does of equal numbers of ministers and laymen, the former being the whole of the itinerant ministers, and the latter representatives sent from the various societies. The same popular character is communicated also to the inferior meetings. The rules of the body sanction and recommend open-air preaching. They disapprove of the title "Reverend" being applied to their ministers, as being inconsistent with the plainness and simplicity recommended by Christ to all his followers. Females are allowed to act as itinerant preachers, but they are prohibited from taking any share in the government and discipline of the Church.

In doctrine the Bible Christians are at one with the Arminian Methodists, and their forms of public worship are much the same, except in the case of the Lord's Supper, which it is usual for them to partake of in a sitting posture, as more conformable to the mode in which it was at first received by the apostles. Kneeling, however, is not positively forbidden should it be more agreeable to the views and feelings of any persons to engage in the ordinance in that attitude. By the returns of the last census in 1851, the number of chapels in England and Wales amounted to 452. Their congregations are chiefly found in the south-western counties. The minutes of conference for 1852 represent the number of members as 13,862, including both the circuits and Home Missionary stations.

BIBLE SOCIETIES, associations formed for the diffusion of the Word of God. A duty so plainly incumbent on all who believe the Bible to be given by inspiration of God, and to be able to make men wise unto salvation, to spread it far and wide throughout the world, would have led, we might have thought, to the formation of Bible Societies at a much earlier period than any to which they can be traced. The oldest institution of the kind is "The Society for Promoting Christian Knowledge," which was formed in 1699, and which printed the New Testament in Arabic, the whole Bible in the Manx language, and four editions in the Welsh, besides many editions in English. This efficient Society is still in active operation. An association was formed in London towards the end of last century for supplying soldiers and sailors with copies of the Scriptures. This Society was afterwards remodelled, taking the name of the "Naval and Military Bible Society," which fully described its highly important though limited sphere of action. A society, under the name of the "French Bible Society," was established in Paris in 1792, but after a feeble existence, maintained with much difficulty for a few years, it was dissolved in 1803. In the following year, on the 7th of March 1804, a national institution on a

large scale was organized in London, bearing the name of the "British and Foreign Bible Society." Active measures were instantly adopted to enlist the friends of the Bible, not only in Britain, but throughout Europe, in a holy confederacy for the advancement of the interests of this noble association. The example set by London was speedily followed by other cities. At Nuremberg in Germany a similar society was set on foot, which in two years transferred the seat of its operations to Basle, and speedily expanded into the "German Bible Society."

Meanwhile the parent Society was growing in vigour and importance. In ten years from the formation of the "British and Foreign Bible Society," no fewer than eighty-two independent Bible Societies had been formed in Europe, several of them having auxiliary associations in connection with them. Five important branches had been established in Asia, four of them auxiliary to the British Society, viz. at Calcutta, Colombo, Bombay, and Java; and one at Astrachan, auxiliary to the Russian Bible Society. Two auxiliary societies had been formed in Africa, one in the island of Mauritius and Bourbon conjointly, and one at St. Helena. One hundred and twenty-nine Bible Societies had been formed on the American continent, exclusive of one at Quebec and one at Pictou, with the "Nova Scotia Bible Society," and its auxiliaries throughout the province. Two auxiliaries to the British Society had been established in the West Indies, one at Jamaica, and one at Antigua. During the same period of ten years from its commencement, the British and Foreign Bible Society had secured the formation of five hundred and fifty-nine auxiliaries within the British dominions at home.

The progress which this great national institution has made, and the extent of usefulness to which it has attained, may be learned from the encouraging fact, that, at the jubilee which was celebrated on the 8th March 1853, when the Society had reached the fiftieth year of its existence, it was reported by the secretaries that the association had issued, since its commencement, no fewer than 25,402,309 Bibles and Testaments at the expense of £4,000,000 sterling. The number of languages and dialects in which it had printed and circulated the Scriptures was 148. The number of auxiliary societies directly connected with the parent Society was 4,257.

In the United States of America, the first Bible Society which was formed was established at Philadelphia in 1808. In the course of a very few years similar institutions rapidly spread, so that in 1816, when the American Bible Society was set on foot, there existed upwards of fifty Bible Societies in active operation, of which no fewer than forty-three became auxiliaries to the National Society. The formation of the great Transatlantic Bible Society formed a highly important era in the history of Bible circulation throughout the world. This event took place on Thursday, 11th May 1816, at a meeting

held in New York, at which sixty-one delegates appeared from ten different States of the Union, representing from thirty to forty local societies. From the date of its institution to 1st May 1853, this noble institution circulated 9,088,352 copies of the Word of God in many different languages.

Besides the two great societies on both sides of the Atlantic, and their numerous auxiliaries, the Bible Societies in Continental Europe, in Asia and Africa, have circulated five or six millions of copies of the Holy Scriptures in different languages; while the American and Foreign Bible Society, during the sixteen years of its existence, has put into circulation more than half a million of copies of the Scriptures in thirty-five different languages, and as many more in the English language. The aggregate of all the operations of the different Bible Societies is the publication and circulation of nearly 50,000,000 copies of the Bible, in almost all the languages spoken upon earth. Such a result obtained in the course of half a century is a cause of lively gratitude to God, and an earnest of what, by God's grace, may be accomplished in diffusing the Holy Bible throughout every part of the habitable world, until at length the whole earth shall be filled with the knowledge of the Lord.

BIANCHI (Ital. *White men*), a name given to a section of the FLAGELLANTS (which see) in the fourteenth century, which came down from the Alps into Italy, scourging themselves as they went. They were received almost everywhere with enthusiasm, both by clergy and people. Their leader was put to death in the Papal territory, and the body was dispersed. The prime mover of the penitential pilgrimage of the Bianchi was probably Vincentius Ferrerius, a Spanish Dominican, but their movements being strongly disapproved by the council of Constance, he was induced to discontinue them.

BIBLICISTS, the Biblical or ancient theologians, as they were sometimes called, of the twelfth century, who supported their religious tenets simply by appealing to the declarations of Holy Scripture, along with the opinions of the fathers and the decisions of councils, but without being guided by mere human reasoning. This class of theologians was called Biblicists in opposition to the philosophical or scholastic theologians, who were also called the Sententiarii. The most distinguished of the Biblicists were St. Bernard, Peter the Chanter, and Walter of St. Victor; but the philosophical theologians were thought to be more acute and able in their expositions; and, accordingly, students attended their lectures in great numbers, while few or no pupils were found in the schools of the Biblicists. Roger Bacon, in the thirteenth century, tells us that "the Batchelor, who lectures on the text of Scripture, gives place to the lecturer on the sentences, who is everywhere preferred and honoured by all." This state of matters continued generally to prevail in the theological schools of Europe down to the time of Luther. See SENTENTIARIUM.

BIBLIOMANCY (Gr. *Biblos*, the Bible, and *Manteia*, Divination), a mode of divination sometimes practised among the early Christians, by opening the Bible at random, and applying the first passage that met the eye to the peculiar circumstances of the individual. It was customary among the heathens to consult the poets in this way. Homer was chiefly used for this purpose by the ancient Greeks, and Virgil by the Romans. At what precise period this highly improper use of the Sacred Volume was introduced among the Christians does not appear. Augustine refers to it in the fourth century; and some have alleged, that even he himself was at one time addicted to the practice, and that his conversion took place while engaged in this kind of divination. His own explanation, however, is sufficient to dispel such a foolish idea. He says that he heard a voice from some unknown quarter exhorting him to take up the Bible and read; that he proceeded, accordingly, to open the Word of God, and that the first passage which presented itself to his eye was Rom. xiii. 13, 14, "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." These words he regarded as addressed to him by God, and in all respects applicable to his case. Thus by God's good providence he was led to enter upon a new life of purity and devotedness to the Divine service. Far from favouring Bibliomancy at any period of his life, Augustine strongly disapproved of the practice. "As for those," says he, "who divine by lots out of the gospel, though it be more desirable they should do this than run to ask counsel of devils; yet I am displeased at this custom, which turns the Divine oracles, which speak of things belonging to another life, to the business of this world, and the vanities of the present life."

There were two modes in which the early Christians practised Bibliomancy. One was done by observing, in the first instance, a course of prayer and fasting, longer or shorter, as the case seemed to require, at the close of which the individual opened the Psalms, or perhaps the Gospels and Epistles, noting the first passage that occurred, which was regarded as the answer sent expressly from heaven. Another way in which this kind of divination was followed was by repairing to the church on a particular day, and noting the first words of the Psalms which the congregation were engaged in singing at his entrance, these being viewed as the solution of his difficulty or answer to his prayer. Such a superstitious custom was altogether unworthy of men who owned the Christian name, and yet we learn from ecclesiastical writers, that for many centuries this absurd and impious practice was found to prevail.

The nature and influence of Bibliomancy in the

church, during the middle ages, is thus described by Dr. Jamieson: "There was not a single event, of any importance in the ordinary course of human life, in reference to which the Scriptures, contrary to their manifest design, were not appealed to, as a sure and infallible oracle, in all matters of secular interest. Gregory of Tours is the earliest historian who describes this divination as a prevailing practice in his time; and a circumstance which he mentions, as a critical occasion in his own life, affords him an opportunity of detailing the religious observances with which, in the earlier ages, it was gone about. He had long been the favourite minister of Queen Fredegonda; and information had reached him that a dangerous conspiracy had been formed, at the head of which was the Earl of Tours, to hurl him from power, by lowering him in the eyes of his royal mistress, and, if necessary, taking his life. Overwhelmed with apprehension of his danger, he retired in the greatest despondency to a closet, and took with him the Psalms of David, in the hope of deriving from it some direction, or some gleams of hope, in his distressed circumstances; 'and great,' he adds, 'was the comfort he found;' for, having spent some time in prayer, he opened the volume, and the first verse that met his eye, being the 53d of the 78th Psalm, — 'He led them on safely, so that they feared not; but the sea overwhelmed their enemies;' he received it as a happy omen of his safety, and left his chamber with the light heart and elastic step of one who had obtained a sure and certain hope of triumph.

"Gregory Nicephoras relates, that the Emperor Andronicus, having thrown into prison his nephew Constantine, who was convicted of having conspired against the life of his imperial uncle, deliberated long whether he ought to pardon the offender, or to punish him as his crimes deserved, and that he was at length determined towards the exercise of mercy by an appeal which he made to the Scriptures. On turning up the book of Psalms, the first passage he met with was the 14th verse of the 68th Psalm, 'When the Almighty scattered kings in it.' 'Persuaded,' says the historian, 'by this passage, that although men are ignorant of the secret springs of Providence, and act independently of them; the quarrels and commotions that break out in the kingdoms of the world form a part of the Divine decrees, he resolved thenceforth on reconciliation with the rebellious prince.'

"Another historian informs us, that the Emperor Heraclius, after having obtained a series of signal victories over Cosroes, King of Persia, was at a great loss to know where he ought to fix his winter quarters, and that having caused a day of extraordinary fasting and prayer to be observed by his whole army, previous to his intended consultation, he solemnly took up the book of Psalms, in presence of his principal officers, and found a passage which determined him to winter in Albania.

"A fourth writer mentions the case of a young lady, whom, contrary to her own inclinations, her family had determined to bestow in marriage on a rich and noble suitor. Having delayed her consent as long as she could, and finding it impossible to escape by ordinary means from a connection so odious to her, she at length informed her lover and her relations that she left the matter in the hands of God, and would cheerfully abide by the result of an appeal to the Sacred Volume. All parties having agreed to this, as a pious and commendable proposition, the Bible was opened, and the verse found being that passage in the Gospel where our Lord said, 'Whosoever loveth his father or mother more than me, is not worthy of me,' the lady exclaimed that the banns were thus forbid by Heaven, and forthwith devoted herself to a single life,—which, at the period referred to, was beginning to be held in great estimation.

"A fifth historian relates, that the famous hermit, who, having stationed himself on a high pillar, obtained the surname of Stylites, was called in his childhood by the name of Daniel, for the following reason. His parents having brought him to the parish minister to be baptized, wished the priest to give him a name, which that individual declining to do, it was proposed to ascertain what was the will of God, and the Scriptures being consequently turned up, the Volume opened at the beginning of the book of Daniel, which from that circumstance became the name of the child.

"Nor was it only in the ordinary events of life that this practice of divining by the Scriptures was observed,—the same appeal was made to the Word of God, for guidance, on occasion of appointing to the highest offices of the Church. Thus, at a contested election in Orleans, when party spirit ran high, and the inhabitants were greatly divided in their choice of a successor to the vacant see, it was suggested that, in the difficult circumstances of the case, and as the likeliest way of restoring harmony and procuring universal concurrence in the appointment, the matter should be left to the decision of the scriptural lot. The proposition was immediately agreed to; and each candidate being, in turn, requested to try his fortune by opening the book of Psalms, none of them met with any passage that seemed to bear the most distant reference to the occasion, except one, who, reading this verse in the 65th Psalm,—'Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts,'—was nominated in preference to all the rest, as being manifestly pointed out by this apposite passage to be the choice of Providence. On another occasion of a similar kind, it is mentioned in the Life of Lanfranc, Archbishop of Canterbury, when that prelate was presiding at an election for the see of Rochester, that the successful candidate obtained the appointment in consequence of his turning up this passage: 'Bring the best robe, and put it on him.'

"Several other instances occur of individuals who, although their appointment was not objected to, yet, being so unfortunate as to have an unfavourable omen, were haunted with suspicion of disaster or of crime during the rest of their lives. A few cases may be mentioned,—one was that of a bishop, who, at his ordination, unexpectedly turned up that verse, in the Gospel of Mark, relating to John the Baptist, where it is said, 'The king sent an executioner to prison, and beheaded him,'—an omen which overwhelmed the officiating minister, and led him to address the newly-elected bishop as one that was destined to die a premature and violent death. A second was that of a deacon, who, on opening the Bible, found the leaf wanting,—a circumstance which, among his superstitious countrymen, excited a general suspicion of there being some secret cause, some important qualification wanting, that unfitted him for the sacred office. And a third was that of a bishop who, having led a scandalously immoral life, was accused by his people, before a council, of a variety of crimes; which, said his accusers, we are constrained to *expose and lay bare* before the world, in accordance with the augury that was given at his ordination, and which was taken from this passage of the Gospel, 'He left the linen cloth, and fled from them naked.'" Mark xiv. 52.

So prevalent was the practice of Bibliomancy that various councils of the church found it necessary to prohibit it in the strongest terms. Thus the council of Vannes, A. D. 465, decreed that "whoever of the clergy or laity should be detected in the practice of this art, either as consulting or teaching it, should be cast out of the communion of the church." The council of Agde, about sixty years after, repeated this canon, which was also passed by the first council of Orleans about five years thereafter with little variation. The practice obtained mostly in the West, especially in France, where, for several ages, it was customary on the consecration of a new bishop, to consult the Bible concerning him by this mode of divination. At the Norman Conquest Bibliomancy was introduced into England. At the consecration of William, the second Norman bishop of the diocese of Norwich, the Bible opened at these words, "Not this man, but Barabbas," from which it was concluded, that this bishop should not long continue, and that a robber should come in his place. William died soon after his consecration, and was succeeded by Herbert de Lozinga, another Norman, who was the chief tool in the hands of King William Rufus, in openly selling all ecclesiastical benefices. This simoniacal trader in church preferments had purchased the abbey of Winchester and the abbey of Ramsay for himself. He had also obtained, by the same unlawful means, the bishopric of Norwich, and at his consecration the Bible opened at the words which Christ spake to Judas the betrayer, "Friend, wherefore art thou come?" These words, taken in connection with those which had occurred at the

consecration of his predecessor, struck him forcibly, leading him to think of his past conduct. In token of his repentance, he built the cathedral church of Norwich, of which he laid the first stone in A. D. 1096. His episcopal residence had been at Thetford, but he transferred it to Norwich, where it has continued down to the present time. See DIVINATION.

BIBRACTE, a goddess anciently worshipped at Autun, in the province of Burgundy in France. The ancient name of the city was Bibracte, capital of the *Ædui*, and a place of great importance among the ancient Romans. An inscription to the goddess *Bibracte* is mentioned by Montfaucon; but whether she was a deity separate from the city, or simply the city deified, it is impossible to say.

BIDDELIANS, the followers of John Biddle, the father of English Socinianism. This individual was born in 1616, at Wotton-under-Edge, and educated at Oxford, where he took his degree of A. M. in 1641. A few years after, he published a pamphlet in which he broached, for the first time, principles subversive of the doctrine of the Holy Trinity. For this offence he was seized and committed to prison. An act was even passed in 1648, declaring it to be a capital offence to publish anything in opposition to the being and perfections of God, the deity of the Son and of the Spirit. This act, however, never came into operation. Biddle was subjected to severe persecution for his opinions. He was tried for his life in 1655, but he was rescued by Cromwell from his perilous position, and sent into banishment to the Scilly Islands. He soon after recovered his freedom for a time, but was again exiled to the same place on the Restoration, and died a prisoner there in 1662. The 'Twofold Catechism' by this noted Socinian caused great excitement both in England and on the Continent. It was ably answered by various divines of the period, but by none more ably than by the celebrated Dr. John Owen, in his '*Vindiciæ Evangelicæ*.' The views of Biddle, on the person of Christ, are thus given by himself, in a 'Confession of Faith concerning the Holy Trinity,' which he published in 1648: "I believe that there is one chief Son of the Most High God; or spiritual, heavenly, and perpetual Lord and King; set over the Church by God, and second cause of all things pertaining to our salvation; and, consequently, the intermediate object of our faith and worship; and that this Son of the Most High God is none but Jesus Christ, the second person of the Holy Trinity." Biddle thus, like the other Socinians, calls Christ the Son of God, not on account of his nature, but on account of the Divine sovereignty with which he is invested as King and Head of the Church. See SOCINIANS.

BIDDING PRAYERS. It was one part of the office of the deacon in the primitive Christian church to direct the people in the different parts of public worship. For this purpose, certain forms of words

were used when each part of the service was to commence. In the Apostolical Constitutions a form of this sort occurs immediately after the dismissal of catechumens and penitents. It commences with these words, "Let no one of those that are not allowed come near. As many as are believers let us fall upon our knees. Let us pray to God through his Christ. Let us all intensely beseech God through his Christ." Then follow several petitions in regular order. Chrysostom refers to the practice of bidding prayers. It would appear that the deacon, when believers were alone, all the catechumens having left the church, commanded all to fall down upon the ground or on their knees, and to make particular petitions, for the church and the world generally, for the church in the district, and the bishop or pastor, as well as other special petitions, at the close of which the deacon pronounced the words, "Let us rise," when all rose up together. In bidding prayers, then, the deacon invited the people to engage in prayer specially for all orders of men in the church, and for the whole state of the world. There was a bidding prayer after the consecration of the elements in the Lord's Supper, which is mentioned in the Apostolical Constitutions. It was to the effect that God would receive the gift that was then offered to him, to his altar in heaven, as a sweet-smelling savour, by the mediation of his Christ. The deacon also after the communion called upon the people to return thanks for the benefits which they had received. After an exhortation to this effect, he bid them rise up and commend themselves to God by Christ. At the close of the whole service he bid the people bow their heads to God in Christ, and receive the benediction. The whole of the devotions, in short, of the public assemblies of the early Christians were regulated and guided by the deacons of the church. See **WORSHIP (PUBLIC)**.

BIER. See **BURIAL**.

BIFROST, the tremulous and oscillating bridge, which, according to the Scandinavian mythology, connected the terrestrial and supernal worlds. This most ingenious structure, by man called the rainbow, formed the thoroughfare of the gods, while its red stripe emitting flames of fire, effectually prevented the frost and mountain-giants from ascending to heaven. Not only did the gods descend to the earth by means of the bifrost, but the disembodied souls of men returned along the same road to their celestial home. In the Scandinavian creed, as in the Jewish and Christian, the rainbow was symbolical of the world's safety. When the black giants, the thunder clouds, threatened to take heaven by storm, and the flashing, pealing electric bolts had scattered and hurled them to the earth, it was displayed in all its dazzling prismatic splendour, to the anxious gaze of mortals, as the signal of victory on the part of the Æsir over the Ymir offspring; as the pledge of the supremacy of the good over the evil; and as the sure promise of the perpetuity of the universe.

BIKUNIS, a class of nuns in Japan, who wander about with their heads shaved, begging alms. They are in general very profligate in their manners.

BILAL, one of the four officiating priests attached to each mosque among the Malays in Malacca. This was the name of the first Muezzin in the time of Mohammed, and is used by the Malays instead of **MUEZZIN** (which see). The duties of the Bilal are various. He calls to public prayers; he recites also the Talkin, the service for the dead after the corpse has been lowered into the grave. When a goat or bullock is sacrificed, he receives two fingers' breadth of flesh from the victim's neck.

BILOCATION, the miraculous property which some of the canonized saints of the Church of Rome are said to possess, of appearing in two places at once, or of passing with the velocity of spirits from one place to another. Thus it is said of Liguori, that "God rewarded his zeal by several prodigies; for one day, a person going to confession at the house where Alphonsus lived, found him there at the very time for beginning the sermon in the church. After he had finished his confession, he went straight to the church, and found Alphonsus a good way advanced in his sermon. He was astonished at this circumstance, for at his departure he had left Alphonsus hearing the confessions of other persons. It was therefore reported that Alphonsus heard confessions at home at the same time that he was preaching in the church." This instance of bilocation is extracted from a Life of Liguori, translated by Dr. now Cardinal Wiseman. See **SAINTS**.

BINDACHUL, a town near Mirzapur, to the north of Bengal in Hindustan, where there is a temple dedicated to the sanguinary goddess **KALI** (which see). At this place religious ceremonies are constantly performed; and thousands of animals are offered in sacrifice. It is chiefly frequented for religious purposes by the **THUGS** (which see), or leagued murderers, who before setting out on their cruel expeditions, betake themselves to the temple of the goddess, whom they regard as the patroness of murder. They present their prayers and supplications at her shrine, and vow, in the event of success in her service, a large proportion of the booty.

BIRDS (WORSHIP OF). This species of idolatry may have had its origin in a perversion of the statement in Gen. i. 2, that the Spirit of God brooded or fluttered over the face of the waters. Accordingly, a bird is often found to play a conspicuous part in almost all systems of cosmogony. In ancient Greece, Zeus the supreme God was changed into a swan, to make Leda or dark chaos productive. The Zeus of India, Brahma, is surnamed Narayana, or he who moves upon the waters. Among the Aztecs, the eagle is synonymous with their supreme god. The condor was in Peru the symbol of the Deity. The Scandinavians figured the world by the ash Yggdrasil, at the top of which was Odin, under the form of an eagle. Among the an-

cient Romans, the eagle was the bird of Jove; Juno, the queen of the gods, is represented as having been drawn in a chariot by peacocks; to Apollo were consecrated the hawk and the raven. In the ancient mythology of Egypt we find reference to various sacred birds. The inhabitants of Thebes or Heliopolis worshipped the eagle, which was probably regarded as sacred to the sun. The hawk was also regarded by the Egyptians as sacred, and the ibis, a species of stork, which was regarded as particularly useful in destroying all kinds of serpents. Cuvier has clearly ascertained the species to which the sacred ibis belongs. Its colour, he says, is white, with long disconnected plumes on the wings, of a glossy blackness. In various parts of modern heathendom particular birds are viewed as sacred, for one reason or another, but most generally because they are supposed to be the receptacles of the spirits of deceased relatives. At the Gaboon on the West Coast of Africa, the natives will not eat the parrot because it talks, and too nearly resembles man. Other tribes venerate the owl, and others the vulture. But the variety of birds which have become objects of worship is small compared with the animals which have been regarded as sacred.

BIRTH. In Eastern countries from the earliest times, the birth of a child was eagerly looked for by the parents, and among the ancient Hebrews to be childless was regarded as one of the heaviest calamities with which a married female could be visited. Hence Rachel's hasty exclamation, "Give me children, or I die," and Hannah's vow recorded in 1 Sam. i. 11, "O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head." From Ezek. xvi. 4. it seems to have been the custom to wash the child as soon as it was born, to rub it with salt, and to wrap it in swaddling clothes. The period which the cruel Egyptian monarch chose for the murder of the Hebrew male children, as referred to in Exod. i., appears to have been when the infants were put into the stone troughs for the purpose of being washed. The birth of a son was regarded in the East as an event of peculiar interest, and servants accordingly were dispatched to convey the glad tidings, but no similar joy was manifested on the birth of a daughter. The only ceremony attendant upon the latter event among the modern Jews is, that about six weeks after the birth of a female child, the parents collect a number of young children around the cradle, when they lift up the child and announce her name, giving way for a time to mirth and gladness. On the birth of a child, the modern Jews put up a prayer to God, that if it be a daughter she may resemble Eve, and obtain a husband similar to Adam; and if it be a son, that he may marry a wife like Eve, gentle and obedient. In his 'Modern Judaism,'

Mr. Allen gives the following detailed account of the ceremonies attendant on the delivery of a Jewish female. "When a Jewish woman is pregnant, and the period of her delivery is at hand, her chamber is to be decently prepared and furnished with all things necessary for the occasion. The husband, or some other Jew of approved character, takes a piece of chalk, and describes a circle upon each of the walls or partitions around the bed, and upon the door both inside and outside: upon each wall or partition, and about the bed, he also inscribes, in Hebrew characters, the words *Adam, Chava, Chuts, Lilith*; that is, *Adam, Eve; Begone, Lilith*: by which they signify, that if the woman be pregnant with a boy, they wish God to give him a wife like Eve, and not like Lilith; but if of a girl, that she may hereafter be a helpmate to her husband, as Eve was to Adam, and not refractory and disobedient, like Lilith. On the inside of the door are likewise written the names, as is alleged, of three angels, which are supposed to defend the child from the injuries of Lilith; who is said to have been transformed into a female demon, and to take delight in debilitating and destroying young infants. By these methods the room is believed to be sufficiently protected against the intrusion of all evil spirits. Leo Modena, who wrote at the commencement of the seventeenth century, represents the use of anti-demoniacal charms on these occasions, as a vain superstition, not very general at that time among his brethren in Italy: but Buxtorf, who wrote about the middle of that century, states it to be commonly practised by the Jews in Germany, and Addison, towards the end of the same century, mentions it as a general custom of the Jews in Barbary. Among the German Jews it still continues."

The Hebrew women were in the habit of nursing their own children unless prevented by some unavoidable necessity; and they made a public feast at the weaning of their children. It is a received doctrine in the Jewish schools, that if children were born lame, or blind, or defective, it was a punishment inflicted for the sin of their parents, who had neglected to discharge some of the legal ordinances, especially some peculiar rites of cleansing and purification.

BIRTH-DAY. Among the ancient Jews the birth-day of a son was celebrated as a festival, which was solemnised every succeeding year with renewed demonstrations of festivity and joy, especially those of sovereign princes, as in the case of Herod, Mat. xiv. 6. Every classical scholar will naturally call to remembrance the birth-day games which were wont to be celebrated in honour of the Roman Emperors. To the student of the Sacred Volume the birth-day feast prepared by Pharaoh for all his servants, as mentioned in Gen. xl. 20, will readily occur. Such feasts have been common from the earliest times.

In the early ages of the Christian church, it was the frequent custom of believers to speak of death as a birth, and of their Christian relatives when they

died as then for the first time born. Accordingly the anniversary of their death was held by the relatives as a festival sacred to the memory of their Christian worth, and the occasion was still further hallowed by the observance of the Lord's Supper. It was usual also in these primitive times to celebrate festivals in honour of the martyrs who had fallen in the cause of Christ, and the time selected for such festivals was their birth-day, as it was termed in the language of the period, that is the day on which their earthly troubles had come to a close, and they had entered into eternal rest. This was familiarly spoken of as their birth, or the commencement of a new and better life. The place of meeting on those solemn occasions was the tombs of the martyrs, which were generally situated in secluded and sequestered spots, removed from the busy haunts of men. Such hallowed places were to the early Christians favourite places of resort. The return of the sacred festival, therefore, which summoned them thither, was eagerly hailed as a joyful occasion; and crowds of Christian pilgrims might be seen at these periods wending their way to some martyr's sepulchre. There the birth-day ANNIVERSARIES (which see), were observed with the usual formalities of religious worship, and the celebration of the Lord's supper. An AGAPE (which see), or love-feast was also partaken of in many cases at the martyrs' tombs. See CATACOMBS.

BIRTHRIGHT, the peculiar privileges of the first-born son. These among the Jews were three; a double portion of the paternal inheritance, the right to exercise the priestly office, and authority or rule over his brethren. The Chaldee Paraphrast says the first of these was given to Joseph, the second to Levi, and the third to Judah, in consequence of Reuben having forfeited all the privileges of his birthright. It is plain from the case of Esau, who sold his birthright, that the first-born was entitled to a peculiar blessing at the hand of the parent, and also that he wore a special robe or dress of some kind or another, which marked him out from the rest of the family. He sat at table next to his father, and enjoyed other advantages which gave him a kind of authority in the family. But the greatest and most important of all his privileges was that he was consecrated to God. Hence the charge of profaneness brought against Esau by the apostle Paul, inasmuch as he was impiously divesting himself of one of the most sacred blessings which attached to his position as the first-born. The young men of the children of Israel whom Moses sent, as we are told in Exod. xxiv. 5, to offer burnt-offerings, and to sacrifice peace-offerings unto the Lord, are supposed to be the first-born or chiefs of families or tribes, to whom was yielded this solemn office of the primogeniture. This is the last act recorded of the patriarchal economy among the sons of Israel; for soon after, the first-born were redeemed from that duty by the substitution of the Levites in their stead, who from that time became

in a peculiar manner the Lord's, dedicated to his service. That the price of redemption was peculiarly paid for the first-born appears clearly, both from the law as laid down in Numb. iii. 45, and also from this circumstance, that if the first-born died within the month or thirty days, from which time, as the Jewish doctors tell us, the redemption money was held to be due, or died even on the thirtieth day, the sum enjoined by the law was not to be paid, or, if it had been previously advanced, was to be returned. These first-born, or the substitutes which redeemed them, and the first-born of the clean cattle, or the redemption of the first-born of the unclean cattle and the first-fruits of their land, were so peculiarly the Lord's, as to be incapable of any other application.

The modern Jews hold that if the first-born of an Israelite be a son, the father is bound to redeem him from the thirtieth day forward. If he redeem him before that time, it is not accounted a redemption; if he omit it after that, he is regarded as guilty of neglecting an affirmative precept. The priests and Levites having been in ancient times exempted from this law of redemption, it is in the same way considered not obligatory on those who are believed to be descendants of Aaron. An account of the ceremony of redeeming the first-born among the modern Jews may interest the reader. "On the thirty-first day after the birth, the father sends for a priest and some friends. The person who acts the part of a priest is one who is supposed to be a descendant of Aaron. The father places his little son on a table, and says to the priest, 'My wife who is an Israelitess, has brought me a first-born, but the law assigns him to thee.' The priest asks, 'Dost thou therefore surrender him to me?' The father answers in the affirmative. The priest then inquires which he would rather have, his first-born, or the five shekels required for his redemption. The father replies that he prefers his son, and, charging the priest to accept the money, subjoins these benedictions: 'Blessed art thou, O Lord our God, King of the Universe, who hast sanctified us with thy precepts, and commanded us to perform the redemption of the son. Blessed art thou, O Lord our God, King of the Universe, who hast preserved us alive, sustained us, and brought us to enjoy this season.'

"The father then produces the value of five shekels—which, among the German Jews, is regarded as a ducat, valued at about nine shillings and fourpence—and the priest asks the mother if she had been delivered of any other child or miscarried. If she answers in the negative, the priest takes the money, lays it on the head of the child and says, 'This son being a first-born, the blessed God hath commanded us to redeem him, as it is said, "And those that are to be redeemed, from a month old thou shalt redeem them, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs." Numb. xviii. 16. While thou wast in thy mother's womb, thou wast in the power

of thy Father who is in heaven, and in the power of thy parents; but now thou art in my power, for I am a priest. But thy father and mother are desirous to redeem thee, for thou art a sanctified first-born; as it is written, "And the Lord spake unto Moses, saying, Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and beast, it is mine." Exod. xiii. 2. He then turns to the father, and says, 'I have received these five shekels from thee for the redemption of this thy son; and behold he is therewith redeemed according to the law of Moses and Israel.'

"This ceremony is followed by feasting and jollity, in which they are permitted to indulge, even when the day of redemption happens to fall on one of their fasts.

"It is not permitted to drive a bargain with the priest, or to agree with him for a lower price than the value of five shekels. This would annul the redemption, and it would require to be done a second time. The priest is at liberty afterwards to return the money to the father; but it must be as an absolute gift, neither preceded nor accompanied by any condition.

"When the father dies before the thirty-first day, the mother is not bound to redeem her son; but a piece of parchment, or a small plate of silver, is suspended on the child's neck, with a Hebrew inscription, signifying—*A first-born son not redeemed, or A son of a priest*; to teach him, when he grows up, that he belongs to the priest, and must redeem himself."

BISHOP (Gr. *Episcopos*, an overseer), one who in Episcopal churches has the oversight of the clergy of a diocese or district. The origin and true nature of this office has given rise to the important controversy which has long been carried on between Episcopalians and Presbyterians in reference to the government of the Christian church. The fundamental article of the Episcopal churches on the matter of church government is, that a bishop is superior to a presbyter. The Presbyterian churches, on the other hand, maintain, that all the ministers of the word, all whose office it is to preach and administer the sacraments, are on a level in respect of office and authority.

I. In support of their views, the Episcopalians are accustomed to make their appeal to Scripture, and the doctrine and practice of the ancient Christian church.

1. They draw an argument from the constitution of the Jewish church, in which there were different orders or degrees. The Levites were appointed to discharge various subordinate offices connected with the tabernacle and the temple; the priests were set apart to offer sacrifices; and the high priest, while special duties and privileges were assigned to him, was superior in rank to the whole ecclesiastical officers, and exercised authority over them.

2. They argue that our blessed Lord himself,

in the exercise of his ministry while on earth, established a distinction of ranks among the office-bearers of the church, the apostles being placed at the head, corresponding to the bishops, while the seventy disciples answered to the presbyters.

3. They adduce the instances of Timothy and Titus, whom they allege to have been bishops, the one of Ephesus, and the other of Crete.

4. They maintain that by the expression "angels of the churches," in the book of Revelation, can be meant no other than bishops.

Such are the chief arguments drawn from the Word of God by Episcopalians, in support of the doctrine that bishops are an order distinct from and superior to the order of presbyters. But an additional and corroborative class of arguments, they assert, is to be found in the teaching and practice of the ancient Christian church. The office of apostle, it is admitted, stands by itself, and belonged exclusively to the twelve chosen and set apart by our Lord himself. But in virtue of the authority with which they were invested by their divine Master, the apostles nominated their successors, to whom was given the name of bishops. Thus, according to Episcopal writers, the most ancient distinction which occurs is that of the superior clergy into the three separate orders of bishops, presbyters, and deacons, such a distinction being supported, as they allege, by some of the earliest and most trust-worthy writers of the Christian church. Ignatius, for example, in his epistle to the Magnesians, exhorts them to "do all things in unity, under the bishop presiding in the place of God, and the presbyters in the place of the apostolical senate, and the deacons to whom is committed the service and ministry of Jesus Christ." Clemens Alexandrinus says that "there are in the church the different degrees or progressions of bishops, presbyters, and deacons, in imitation of the angelical glory." Origen refers to such a distinction ten times in his works. "One that is twice married," he says, "can neither be made bishop, presbyter, nor deacon." According to Tertullian, in his work on baptism, "The right of baptizing belongs to the chief priest, who is the bishop; and, after him, to presbyters and deacons, yet not without the authority of the bishop, for the honour of the church, in the preservation of which consists the church's peace."

The first institution of the order of bishops is alleged by Clemens Alexandrinus, followed by Tertullian, to have originated with the apostle John, who, when he was settled at Ephesus, went about the neighbouring regions ordaining bishops, and setting apart such men for the clergy as were signified to him by the Holy Ghost. Irenæus declares that there were bishops as well as presbyters in the apostles' days; and both he and Tertullian allege that the apostles ordained a bishop at Rome. According to the testimony of many ancient writers, James, the brother of our Lord, was the first bishop of Jerusalem. Jerome says he was ordained by the apostles

immediately after our Lord's crucifixion. Epiphanius calls him the first bishop; Chrysostom says he was made bishop by Christ himself; the author of the Apostolical Constitutions affirms that he was appointed both by Christ and his apostles. On the statement also of the ancient writers, Euodius is said to have been ordained by the apostles bishop of Antioch, and after him Ignatius; Polycarp, the disciple of John, to have been made bishop of Smyrna; and Papias, bishop of Hierapolis. The ancient writers generally assert that Timothy was ordained bishop of Ephesus by the apostle Paul, who is also said to have ordained Titus bishop of Crete, and Epaphroditus bishop of Philippi.

In confirmation of the assertion that bishops have existed from the earliest times as an order distinct from and superior to the order of presbyters, Episcopalian writers are accustomed to refer to the titles of honour which were wont to be given to bishops in the primitive church. The most ancient of these is the title of apostles. Thus Theodore says expressly, "The same persons were anciently called promiscuously both bishops and presbyters, whilst those who are now called bishops were called apostles." At an after period they contented themselves with the appellation of successors of the apostles. Another title which they received in token of respect and the high honour in which they were held, was the appellation of princes of the people, or, as Optatus and Jerome, to distinguish them from secular princes styles them, princes of the church. Sometimes they were called presidents or provosts of the church, chief priests, and princes of the clergy. Jerome, indeed, and other writers, frequently use the title as applied to a bishop, of *pontifex maximus* or chief priest; a title which, though now assumed as the sole prerogative of the Bishop of Rome, denoted in early times any bishop whatever. In the same way, also, we find the title Papa or Pope, Father of the Church, and Father of the Clergy, used as a common title in some ancient writers, of all bishops, and not of the Bishop of Rome exclusively. Nay, they are sometimes spoken of under a higher appellation still, as fathers of fathers, and bishops of bishops; and Gregory Nazianzen styles them patriarchs, while Cyprian says that every bishop is vicar or vicegerent of Christ.

Not only were the bishops in the ancient Christian church superior in title, but also, as Episcopalian writers argue, superior in office to the presbyters. The bishop, in their view, was the absolute independent minister of the church, while the presbyters were merely his assistants, receiving all their authority and power from his hands. In proof of this, Ignatius is quoted, who says in his Epistle to the church of Smyrna, "Let no one perform any ecclesiastical office without the bishop;" and the council of Laodicea to the same effect, "The presbyters shall do nothing without the consent of the bishop." This restriction would seem to have applied not only

to baptism and the Lord's supper, but also to the office of preaching. On the testimony of Jerome, Chrysostom, and Epiphanius, it is held that the power of ordaining the superior clergy, bishops, presbyters, and deacons, was never intrusted into the hands of presbyters, but performed exclusively by bishops. Chrysostom indeed makes this the only point of difference between the two offices. It is also alleged by Episcopalians, that in early times bishops always retained to themselves the power of calling presbyters to account, and censuring them if necessary, a power which plainly indicated superiority in rank and authority.

II. In replying to these arguments of the Episcopalians, Presbyterians allege in the outset that they must not be understood as denying, but on the contrary fully admitting the existence of bishops, even in apostolic times, not however, in the sense in which the term bishop is used in Episcopalian churches, that is, a dignitary who rules over the clergy of his own diocese, but simply as an overseer or pastor of a flock, a teaching presbyter on a level in point of rank and authority in the church with other presbyters. It is not the existence of presbyter bishops in the primitive churches that Presbyterians deny, but only that of diocesan bishops, men whose only duties are government or discipline, ordination, and confirmation.

The arguments of Episcopalians in reference to the alleged existence in the early Christian church of diocesan bishops, distinct from, and exercising rule over presbyters, are met by Presbyterians in somewhat the following manner.

1. The argument from the Jewish church as being of the nature of a hierarchy, is answered by alleging that at best the argument amounts to nothing more than a presumption in favour of the Episcopal view. It may be stated in the following form. In the ancient Jewish church a gradation of ranks in the ministry existed. It may be inferred, therefore, that Jesus Christ, in framing the constitution of the Christian church, would adopt a similar plan. The argument thus sought to be established on a mere unsupported inference, Presbyterians consider as both presumptive and presumptuous: presumptive, inasmuch as it proceeds on a mere supposition; and presumptuous, inasmuch as it dares to dictate to the All-Wise himself what course of conduct it behoved him to follow. And, besides, there is so wide and marked a difference between the Jewish and the Christian dispensations, that any analogical argument drawn from the one to the other is neither legitimate nor safe. This argument accordingly is regarded by some Episcopal writers themselves as quite invalid.

2. In answer to the argument that our Lord himself while on earth established a distinction among the office-bearers of the church, by appointing apostles corresponding to the bishops, and the seventy disciples corresponding to the presbyters, it is argued

by Presbyterians that the analogy has no force, the seventy having derived their commission directly from Christ, as well as the apostles did, and that, as far as appeared, both their mission and their authority were the same as those of the apostles. But besides, the argument is destroyed by the fact, that the Christian church in its fixed constitution did not, and could not, possibly exist till after the resurrection of Christ from the dead, that great event being the fundamental article on which its whole doctrine rested.

3. The argument deduced from the cases of Timothy and Titus, who are alleged to have been both of them bishops, the one of Ephesus, and the other of Crete, is met on the part of Presbyterians by a decided denial of the allegation. The only evidence to be found in Scripture occurs in the postscripts to the Epistles, addressed to them by Paul, which postscripts are admitted on all hands to be of no authority, having been appended long after the Epistles themselves were written. But not only is evidence wanting in favour of Timothy and Titus having been invested with the office of diocesan bishops, but all the evidence which can be adduced from Scripture on the subject goes to refute the idea that they ever held any such office. Timothy is called not a bishop, but an evangelist, in the Epistles addressed to him, and thus he stood obviously next in rank to an apostle, and had like them a general care of the churches. He was appointed to ordain elders, who are also called bishops, in every city. He was therefore not a bishop, but an archbishop, an office which on all hands is admitted to have had no existence in the apostolical church. Besides, the language of Paul addressed both to Timothy and Titus is completely opposed to the supposition of either the one or the other having been the bishop of a fixed diocese. On this subject Dr. King well remarks, in his able work in exposition and defence of Presbyterian church government: "It has been often asserted and resolutely argued that Timothy was Bishop of Ephesus, and Titus of Crete. But these assertions and arguments have little plausibility; the simplest reading of the New Testament shows them to be forced in the extreme. 'I besought thee to abide still at Ephesus.' Was it needful or decent to beseech a bishop to abide in his diocese? If so, the vice of clerical absenteeism, as has been often observed, had a very early and respectable origin. 'For this cause left I thee in Crete.' Is a bishop in his diocese from being left there? and is he left there for a particular object, and not to fulfil all the duties of his episcopate? The epistles bear that the parties addressed had been fellow-travellers with Paul, and they are required to make all despatch to rejoin him in his journeys. In other portions of the New Testament we find them at various places with the apostle, and sharing in all the changefulness of his eventful pilgrimage. In the last notice we have of Timothy, Paul enjoins him to repair to Rome, 'in words which

prove,' says Mr. Newman, 'that Timothy was not, at least as yet, Bishop of Ephesus, or of any other church.' This view of the subject is well put by Dodwell, one of the stoutest champions of Episcopacy. 'Many arguments prove that the office of Timothy was not fixed, but itinerary. That he had been requested to abide still at Ephesus, is testified by the apostle, (1 Tim. i. 3.) He was therefore, when requested, an itinerary. His work of an evangelist is proof to the same effect, (2 Tim. iv. 5.) His journeys so numerous with Saint Paul, and the junction of his name, in common with the apostle, in the inscriptions of the epistles to the Thessalonians, furnish similar proofs. In like manner, the same apostle commands Titus, and him only, to ordain, in Crete, elders in every city, (Tit. i. 5.) He says that he had been left to set in order things that were wanting. He must have been a companion of Paul when he was left. And truly other places also teach us that he was a companion of Saint Paul, and no more restricted to any certain locality than the apostle himself. It is true that Timothy was at Ephesus, and did important work there. But the same can be asserted with at least equal truth of his apostolic superior: 'Watch, and remember, that, by the space of three years, I ceased not to warn every one night and day with tears.' When Paul could so speak to the Ephesian elders, why is he not forthwith proclaimed Bishop of Ephesus? In these early times, Paul, Timothy, and other fellow-travellers, were occasionally together in the same place, so that a single congregation were favoured temporarily with a whole college of diocesans. But to counterbalance this extraordinary privilege, these clergymen of the first order were liable to quit as they had come, in company, and leave a church in the sad situation which Onderdonk ascribes to Ephesus, of having 'no bishop.'

4. The argument that the "angels of the churches" in the Book of Revelation, can mean nothing else but bishops, is answered by declaring it to be an altogether unwarranted assumption, and even admitting that the expression denotes bishops, it still remains to be proved that they were diocesan bishops, as Episcopalians would allege. On the contrary, each of the churches is declared to have had an "angel" or bishop, and this would seem to favour the Presbyterian rather than the Episcopalian view.

Presbyterians, however, not contented with repelling the arguments of Episcopalians, build an argument based on Scripture in favour of their own opinions. They allege that it is quite capable of proof from an examination of various passages in the New Testament, that bishop and presbyter are convertible terms. On this subject we may quote the following remarks by Dr. Dick in his 'Lectures on Theology': "When Paul was on his way to Jerusalem, he stopped at Miletus, from which he sent to Ephesus, and called the elders or presbyters of the church. No mention, you will observe, is made of

the bishop; but we are at no loss to find the reason. It had several bishops, and these were the very presbyters whom the Apostle had summoned to meet him, for he says to them, 'Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers.' Perhaps prejudice or party-zeal had some influence in rendering the word *overseers*, in this instance, because the term, in the original, if rendered in the usual way, would not accord with the Episcopalian scheme. The Greek word *episcopous*, which, indeed, literally signifies *overseers*, should have been translated *bishops* here, as it is in other places; but, then, it would have been evident to all, that Paul knew of no distinction between a bishop and a presbyter, because those who were first called presbyters, are now called bishops. In his Epistle to Titus, he says to him, 'For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God.' It would be a waste of time to show, that here the bishop and the presbyter are the same person, and no man can resist the evidence, however much he may be disposed. The presbyter must be blameless, for the bishop must be blameless. There would be no force in this conclusion if a bishop and a presbyter were different persons. And hence you perceive the reason why, in his First Epistle to Timothy, he makes no mention at all of presbyters, but speaks only of bishops and deacons. It is, that he did not consider the two former as different; and consequently, in describing the qualifications of the one class, he describes those of the other. For the same reason he takes no notice of presbyters, in his Epistle to the Philippians, but addresses himself to the bishops and deacons. He thus furnishes us with a new argument against Episcopacy. There were several bishops in the Church of Philippi; but how could this be, according to the scheme of our antagonists? More bishops than one in a church seem to them as monstrous as more heads than one upon a human body. It follows that the bishops of Philippi were plain presbyters, and that such were the only bishops in the apostolic age."

In regard to the arguments drawn by Episcopalians from the teaching and practice of the ancient Christian church, Presbyterians readily concede that the Fathers speak of bishops as office-bearers in the church, and lists of the successive bishops of various important places are also to be found. Considerable uncertainty, however, hangs over these lists in consequence of the discrepancies which the statements of different writers exhibit. But even granting that these lists are correct, it still remains to be proved that these were diocesan and not presbyter bishops. Bishops and presbyters have been shown to be convertible terms in Scripture, applied both of them to

the same individuals in many passages. If this be the case, then the demand of Episcopalians is reasonable, that Presbyterians should show how it was that the bishop came in process of time to be separate from, and superior to, the other presbyters. On this subject the views of Neander are very plausible. "Since the presbyters constituted a deliberative assembly, it would of course soon become the practice for one of their number to preside over the rest. This might be so arranged as to take place by some law of rotation, so that the presidency would thus pass in turn from one to the other. Possibly, in many places such was the original arrangement. Yet we find no trace, at least in history, of anything of this kind. But neither, as we have already observed, do we, on the other hand, meet with any vestige of a fact which would lead us to infer that the presidency over the presbyterial college was originally distinguished by a special name. However the case may have been then, as to this point, what we find existing in the second century enables us to infer, respecting the preceding times, that soon after the apostolic age the standing office of president of the presbytery must have been formed; which president, as having pre-eminently the oversight over all, was designated by the special name of *episcopos*, and thus distinguished from the other presbyters. Thus the name came at length to be applied exclusively to this presbyter, while the name presbyter continued at first to be common to all; for the bishops, as presiding presbyters, had no official character other than that of the presbyters generally.

"The aristocratic constitution will ever find it easy, by various gradual changes, to pass over to the monarchical; and circumstances where the need becomes felt of guidance by the energy and authority of an individual, will have an influence beyond all things else to bring about such a change. It may have been circumstances of this kind which, near the times dividing the first and second centuries, tended to give preponderance to a president of the council of elders, and to assign him his distinctive title, as the general overseer. Already, in the latter part of the age of St. Paul, we shall see many things different from what they had been originally; and so it cannot appear strange if other changes came to be introduced into the constitution of the communities, by the altered circumstances of the times immediately succeeding those of St. Paul or St. John. Then ensued those strongly marked oppositions and schisms, those dangers with which the corruptions engendered by manifold foreign elements threatened primitive Christianity. It was these dangers that had called the apostle John to Asia Minor, and induced him to make this country the seat of his labours. Amidst circumstances so embarrassing, amidst conflicts so severe from within and from without—for then came forth the first edict of Trajan against the Christians—the authority of individual men, distinguished for piety, firmness, and activity,

would make itself particularly availing, and would be augmented by a necessity become generally apparent. Thus the predominant influence of individuals who, as moderators over the college of presbyters, were denominated bishops, might spring of itself out of the circumstances of the times in which the Christian communities were multiplied, without any necessity of supposing an *intentional* remodelling of the earlier constitution of the church. In favour of this view is also the manner in which we find the names 'presbyter' and 'bishop' interchanged for each other until far into the second century."

The valuable writings of Hippolytus, lately published by Chevalier Bunsen, show that in his time, that is, the earlier part of the third century, a town was synonymous with a diocese, and that a bishop was set over every city, and even every small town in which were resident any considerable number of Christians. The towns adjacent to Rome, instead of being included in the Roman See, had each its own bishop. Nay, even Hippolytus himself, the author of the works to which we refer, was bishop of Portus, which was merely the harbour of Rome, and a suburb of Ostia. Diocesan bishops, then, or the bishops of provinces, must have been introduced at a later period, at all events, than the early part of the third century. Its first appearance is generally considered to have been due to the rise of one class of the clergy in authority and influence over the rest. In the early ages, Christianity, as is well known, made progress chiefly in cities. As the Christians in the cities increased in numbers and wealth, the city bishops were placed in a new position. Each of them became the constant moderator of a presbytery, consisting partly of ordained ministers; while the country bishop was simply the pastor of a poor, and perhaps scattered congregation. The city bishops for at least a century before the time of Constantine had been gradually acquiring an undue influence. The establishment of Christianity, as the religion of the Roman Empire, gave great accession to their wealth and power. The great city bishops were admitted to the confidence of the emperor. The country gradually sunk in importance and weight. The chorepiscopi or itinerant ministers were the first to have their privileges infringed upon. Mosheim tells us, in speaking of the fourth century, that "this order was in most places suppressed by the bishops, with a design to extend their own authority, and enlarge the sphere of their power and jurisdiction." The first attack made upon them was in the council of Ancyra, A. D. 314, which decreed that they should not be permitted to ordain presbyters or deacons. The council of Antioch, A. D. 342, goes a step further, and ordains that those in villages or rural districts, or those called chorepiscopi, even though they have been ordained by bishops, "must not have the assurance to ordain an elder or deacon without the bishop in the city to which they and their district are subject." In the

council of Laodicea, A. D. 360, it is still further decreed, that "bishops ought not to be appointed in villages and rural districts, but *periodeutai* or visiting presbyters, and that these (bishops) already appointed, do nothing without the sanction of the city bishop." It was in the fourth century, according to the historian Du Pin, that "the distinction, distribution and subordination of churches were settled for the most part according to the form of the civil government. The civil provinces formed the body of an ecclesiastical province. The bishop of the civil metropolis was looked upon as the first bishop of the province. Some rights and prerogatives were assigned, and the care of overseeing the whole province was committed to him." Thus gradually and to some extent, at the time imperceptibly, was diocesan episcopacy introduced into the Church, and the bishop of a city congregation was converted into the ruler of an entire province, including all its congregations and all its clergy.

In regard to the appeal which Episcopalians confidently make to antiquity, it may be remarked, that Sir Peter King, in his 'Inquiry into the constitution of the Christian Church,' enters into an elaborate argument with the view of proving from the writings of the Fathers, that presbyters had a right to preach; that they baptized; that they administered the eucharist; that they presided in the consistories together with the bishops; that they had power to excommunicate, to restore penitents, and to confirm; and, finally, that they had the power of ordination. A few of the quotations from the early writers which Presbyterians are wont to adduce, may be briefly referred to. Chrysostom, they consider, is explicit in his testimony. Thus, he plainly observes, "between the bishop and presbyter there is little or no difference; and what the apostle had ascribed to the bishop, the same is also proper to the presbyter, since to the presbyter also the care of the Church is committed." Theodoret, again, remarks, with equal decision, "The apostles call a presbyter a bishop, as we showed when we expounded the Epistle to the Philippians, which may be also learned from this place; for, after the precepts proper to bishops, he describes the things that are proper to deacons. But as I said, of old they called the same men both bishops and presbyters." From the works of Augustine various passages might be quoted to the same effect. Let one quotation suffice. "The Apostle Paul proves, that he understood a presbyter to be a bishop. When he ordained Timothy a presbyter, he instructs him what kind of a person he ought to create a bishop, for what is a bishop unless the first presbyter, that is the chief priest; in fine, he calls his co-priests not otherwise than his copresbyters." Jerome, also, whom Erasmus terms "the prince of divines," says in words which cannot be mistaken, "A presbyter is the same as a bishop, and before there were, by the instigation of the devil, parties in religion, and it was said among different

people, I am of Paul, and I of Apollos, and I of Cephas, the churches were governed by the common council of presbyters." And again, in another passage, "Our intention, in this remark, is to show that among the ancients presbyters and bishops were the very same. But that by little and little the plants of dissensions might be plucked up, the whole concern was devolved upon an individual. As the presbyters, therefore, know that they are subjected, by the custom of the Church, to him who is their president, so let the bishops know that they are greater than presbyters more by custom than by any appointment of the Lord."

Such are the arguments adduced by the Episcopalians on the one side, and the Presbyterians on the other, as to the keenly contested point, whether or not a bishop was, from apostolic times, an office-bearer in the Church of Christ, separate and distinct from a presbyter, being an ecclesiastical dignitary of higher rank and authority in the Church.

The power exercised by a bishop, in the early ages of the Church, was strictly spiritual, no claim being arrogated over the persons and the property of men. The ancient bishops of Rome themselves submitted, in all temporal matters, to the authority of the emperors, and it was not until the time of Gregory VII. that the power was assumed to depose Christian princes. As long, however, as the bishops limited themselves solely to spiritual matters, the influence which they exercised, and the respect in which they were held, was such that no Christian traveller ventured to go to a distance from home without letters of credence from his own bishop, which formed a ready warrant for his admission into any Christian community with which he might wish to become connected.

The ancient bishops had the power of framing their own liturgies, provided they kept to the analogy of faith and sound doctrine; and it was within their province to appoint days of fasting to be observed in their particular churches. They were often appealed to as arbiters in secular causes, and Constantine passed a law to confirm the decisions of bishops in such matters, if given in their consistories (See ARBITRATORS). The outward tokens of respect shown to Christian bishops, in early times, were by bowing the head before them to receive their blessing, and kissing their hands. Jerome mentions a most objectionable practice which existed in his time, that the people sung hosannahs to their bishops, as was done to the Saviour on his triumphal entry into Jerusalem. It was required by the ancient canons, that no clergyman should become a bishop until he was at least thirty years of age, that being the age at which our blessed Lord entered on his public ministry. This arrangement, however, in course of time, came to be departed from, and has often been greatly abused in the Romish Church, the office being sometimes conferred on minors, and even young children. Such a state of matters

was utterly unknown in the primitive ages of the Church.

In the Church of Rome, the pope reserves to himself the right of electing bishops, and even in those cases in which sovereign princes claim the power of nominating to bishoprics, the choice must be approved and ratified by the pope. There are two kinds of Romish bishops, territorial bishops, and bishops *in partibus infidelium*. To understand this distinction, it must be borne in mind that Rome claims jurisdiction over the whole earth; and that, in the eye of Rome, the whole human family are divided into the faithful (*fideles*), and the infidels (*infideles*). Wherever a country is nationally Roman Catholic, the ordinary government of the Church is established, consisting of archbishops, bishops, and priests. But where the adherents of Rome do not form the majority of a country, or where the government does not recognize popery as the religion of the state, that country is ranked among the infidels, and provisional or temporary ecclesiastical arrangement is made in reference to it. For its spiritual government, vicars apostolic are appointed, who not being territorial bishops, or bishops in ordinary, are merely bishops *in partibus infidelium*, exercising spiritual authority over the faithful in those parts, but incapable of meeting in lawful synod, or of exercising any temporal authority whatever.

The consecration of a Romish bishop is conducted with great pomp and ceremony. In the course of it he takes an oath of fidelity to the pope and the Catholic Church, and engages to persecute and impugn to the utmost of his power all heretics, schismatics, and rebels against the pope and his successors. There are some bishops in the Church of Rome who are mere titular bishops without any dioceses whatever. The pope is regarded in the hierarchy of the Romish Church as universal bishop, and all bishops are suffragans of the ARCHBISHOPS (which see). Bishop coadjutors are those who are appointed to assist other bishops who may happen to be unable, from age or any other infirmity, to discharge the duties of their office. These have sometimes the right of succeeding to their principal and sometimes not.

In the Greek Church the bishops are chosen from the regular clergy or Caloyers alone, having usually been archimandrites or abbots of some monastery. They are ordained through other bishops. In the Russo-Greek Church every bishop is independent in his own diocese, or dependent only upon the synod. Among the bishops two are called vicar-bishops, the one of Novgorod, the other of Moscow. These have a jurisdiction in some respects inferior to the rest, as any one may appeal from them to the bishop of the diocese, who is called their metropolitan. The office of these vicar-bishops is supposed to have been the same with that of the ancient chorepiscopi among the Greeks, but they

are now consecrated prelates with full episcopal functions.

In the Lutheran churches on the continent, it is a point of their ecclesiastical law that the Lutheran, or even Calvinistic sovereigns, possess the *jura episcopalia*, or rights of a bishop over their Lutheran subjects. But the Lutheran church does not hold the divine right of Episcopacy; and although Prussia, for instance, is divided into different dioceses, the ministers of each diocese are not under a bishop, but as a mere human arrangement, under the inspection of a clergyman who is called superintendent or inspector, and several of these inspectors are under a general superintendent, who, again, can do nothing without consulting his consistory. Although the Lutheran churches allow the power of ordination to any clergyman, yet, as a practice, that rite is generally performed by a superintendent.

In the Church of Sweden, which is Episcopal, the consecration of a bishop is usually performed by the archbishop; but it may be performed by any one of the bishops. The badge of the bishop's office is a golden cross. In ordinations the bishop is assisted by some of the presbyters, and the people add their confirmation. Every bishop in Sweden is also a pastor of a congregation; but, to enable him the better to superintend his diocese, he is provided with a consistory, composed of both clerical and lay members, in the meetings of which he himself presides. Every bishop has it in his power to assemble his clergy in annual synod if he pleases. He is bound, however, to hold visitations throughout his diocese for purposes of discipline; to inquire into the state of the poor, to promote vaccination, and likewise state objects. The acts of these visitations are read in the presence of the people, and then lodged in the archives of the parish for reference in all time coming. The annual revenue of the several Swedish bishops arising from grain, annexed benefices, and other sources, varies from £300 to £1,000 sterling.

Denmark, including Iceland and its other dependencies, has nine bishops, and one superintendent-general, who are all appointed by the king. The bishop of Zealand, whose residence is in Copenhagen, is the proper metropolitan, who alone consecrates the others, and is himself consecrated by the bishop of Fyhn and Langland, whose residence is nearest to Copenhagen. The king is anointed by the bishop of Zealand, who is permitted to wear the insignia of the highest order of knighthood, and being regarded as the chief dignitary of the church, he is consulted on all ecclesiastical matters. Each bishop is required to draw up and transmit to the king an annual report in reference to the state of the churches and schools of his diocese. Their salaries range from £400 to £1,200 sterling.

The earliest account on record of bishops belonging to the British church, is that, at the council of Arles in Gaul, A. D. 314, convened by the emperor Constantine in the fourth century, there were present

the bishops of London, York, and Caerleon. In the Anglo-Saxon church, the bishops as well as other ecclesiastical dignitaries sat in the Witenagemote or supreme council of the nation, by whom, in the earlier period, they seem to have been appointed, receiving the confirmation of their dignity from the pope; but towards the Norman invasion, both bishops and abbots derived their promotion from the king. This was objected to by Gregory VII. about the close of the eleventh century, and the sovereign then invested them only with their temporalities; but in 1215, the great charter of King John confirmed to all the English monasteries and cathedral churches the right of electing their prelates. In the reign of Henry VIII. the election of bishops was thus arranged: "The king, upon the vacancy of the see, was to send his *congé d'élire* to the dean and chapter, or prior and convent, and, in case they delayed the election above twelve days, the crown was empowered to nominate the person by letters patent. And, after the bishop thus elected had taken an oath of fealty to the king, his Majesty, by his letters patent under the broad seal, signified the election to the archbishop, with orders to confirm it, and consecrate the elect. And lastly, if the persons assigned to elect and consecrate deferred the performing of their respective offices twenty days, they were to incur a *præmunire*." By a statute of Edward VI., a change was made in the manner of electing bishops, the choice being transferred from the dean and chapters to the crown. The alteration made by the statute of King Edward is no longer in force. The mode of election is now as follows: On the death of a bishop, the dean and chapter of the cathedral in the vacant diocese apply for the royal licence to elect a successor; the licence is sent to the cathedral; but at the same time the dean and chapter receive letters missive from the crown, mentioning the name of the person to be elected, and requiring them to proceed forthwith to the election. The consent of the person to be elected is then formally obtained, after which letters certifying the election are sent to the crown; the royal assent is asked, and the crown issues letters patent to the archbishop of the province requiring him to proceed with the confirmation and consecration. The individual thus elected must be fully thirty years of age. The confirmation having been gone through, the consecration must take place on a Sunday or holiday, three bishops at least being present at the ceremony, who lay their hands upon the head of the new bishop.

England and Wales are divided into twenty-eight bishoprics or dioceses. The bishops of London, Durham, and Winchester, rank immediately after the archbishops, taking precedence of the other bishops, and having always a seat in the House of Lords. The bishop of Sodor and Man is not a lord of parliament, nor is he appointed by the king; the patronage of this see is vested in his grace the Duke of Athol. All the other English prelates, except the

one who was last consecrated, are spiritual peers, and take precedence of all temporal barons. The bishops are addressed by the title of "Your Lordships" and "Right Reverend Fathers in God."

The first bishop introduced into Scotland appears to have been Palladius, who was consecrated a bishop by Celestine, bishop of Rome, and was sent into Scotland about A. D. 431. We learn from the *Scotichronicon*, that before the time of Palladius "the Scots had as teachers of the faith and administrators of the sacraments only presbyters and monks following the custom of the primitive church." Episcopalian writers allege that Ninian was the first Scottish bishop. His labours were chiefly confined to Galloway. Attempts were made from an early period to induce the Scots to adopt the ceremonies and observances of the Church of Rome, and to yield implicit subjection to the Pope. All however was unavailing. The Venerable Bede declares of the clergy in the time of Columba in the sixth century, that "in the remote part of the world in which they lived, they were unacquainted with the Roman decrees, and only taught their disciples out of the writings of the evangelists and apostles." Bishops existed for a long period in Scotland, but they were presbyter-bishops, not diocesan bishops. No trace can be found of the latter, indeed, before the time of Malcolm III. and Alexander I., or rather of David I. That about this period—the beginning of the twelfth century—Episcopacy must have been of recent introduction into Scotland, is evident; for on Turgot being elected bishop of St. Andrews in 1109, no one could be found in the kingdom duly qualified to consecrate him; and, accordingly, application was made to Thomas, Archbishop of York, who gladly consented to perform the solemn act, and, in consequence of his having done so, he claimed the Scottish bishops as the suffragans of his see. This claim, however, was denied by both the king and the clergy. David I., however, subjected the Scottish church to the Roman See, and her conformity to the Romish church continued without almost any interruption till the Reformation, though at various periods resistance was made to the encroachments of the Bishop of Rome.

At the Reformation in Scotland, when the hierarchy was shorn of its wealth, which was seized by the nobility, the new order of bishops, who got possession of the sees without the revenue received the name of *tulchan bishops*, in allusion to a custom at that time prevalent in the Highlands, of placing a calf's skin stuffed with straw, called a *tulchan*, before cows, to induce them to give their milk. These pretended bishops, who were mere tools of the nobility, were compelled to demit their offices by an act of the General Assembly of the Scottish Church, held at Dundee in July 1580. In 1597 bishops were again introduced into the Scottish Church by James VI., who, on his succeeding to the throne of England, directed all his efforts towards the establishment of Prelacy in the northern part of his

dominions; but in 1638 an Act of Assembly was passed putting an end to diocesan Episcopacy, and restoring the former constitution of the church by Kirk-sessions, Presbyteries, Synods, and General Assemblies. Charles II. restored the order of bishops in Scotland in 1661, which, however, continued only for a short time, as in 1689, at the Revolution Settlement, an act was passed "abolishing Prelacy, and all superiority of any office in the church in this kingdom above presbyters." Thus was the order of diocesan bishops finally abolished in Scotland. From that period the Scottish Episcopal church, though it has continued to exist, has had bishops which exercise no more than spiritual authority over their own flocks.

In Ireland bishops seem for a long period to have been simply pastors of single parishes. They were located not only in cities but in villages, and many parts of the country. Speaking of their numbers, Archbishop Usher remarks, "We read in Nennius that at the beginning St. Patrick founded 365 churches, and ordained 365 bishops, besides 3,000 presbyters or elders. In process of time, the number of bishops was daily multiplied according to the pleasure of the metropolitan, and that not only so far that every church almost had a separate bishop; but that also, in some towns or cities, there were ordained more than one." The same author states, that "in 1151, Pope Eugenius, by his legate, John Papiron, transmitted four palls into Ireland, whither a pall had never been brought." Previously to that time, archbishops being unknown in that country, the bishops had ordained one another. But a change now took place in the constitution of the church in Ireland. The village bishoprics were converted into rural deaneries. Gradually the power of the Roman see over the Irish Church increased. The Reformation was mainly carried forward in Ireland by Archbishop Brown, a native of England, who was raised to the see of Dublin in 1535, and from that time the Church of Ireland sought to form a close alliance with the Church of England. Accordingly, after the restoration of Charles II., an Irish convocation adopted the Thirty-nine Articles. At the union of the two countries in 1800, the two churches were united under the title of the United Church of England and Ireland. The Church of Ireland consists of two archbishops and twelve bishops, each of whom visits every part of his diocese annually, the visitations of archdeacons being there unknown.

The first bishop that ever set foot in America was Dr. Samuel Seabury, who was ordained in Aberdeen by the Scottish Episcopal Church in 1784, for the diocese of Connecticut. After the conclusion of the war of independence, an act of Parliament was passed in 1787, authorizing the Archbishop of Canterbury and the Bishop of London, to consecrate three bishops for the dioceses of Pennsylvania, New York, and Virginia. Such was the origin of the Protestant Episcopal Church in America.

BISHOPRIC. See DIOCESE.

BISHOP OF THE SYNAGOGUE. See ANGELS OF THE CHURCHES.

BISMILLAH, a solemn form of words which Mohammed has prefixed to every chapter of the Koran except the ninth. The form runs thus: "In the name of the Most Merciful God." A number of the Mohammedan doctors, as well as commentators of the Koran, believe the Bismillah to be of Divine origin, like the text of the Koran itself, while others are of opinion that the words, however solemn, are the invention of men. See KORAN.

BIZOCHI. See BEGHARDS.

BLACK CLERGY, the regular clergy of the RUSSO-GREEK CHURCH (which see). From them the bishops are chosen. They consist of the *Archimandrites* or heads of monasteries; the *Hegumeni*, who preside over smaller convents; the *Hieromonachi* or monks who are priests; the *Hierodiaconi*, or monks who are deacons; and, finally, the monks. The Black clergy follow the rule of St. Basil, and like the Greeks observe great austerity.

BLACKFRIARS, a name given, from their dress, to the religious order of DOMINICANS (which see).

BLASPHEMY, the sin of cursing God, or speaking slightly of Him and his attributes. It was a capital crime among the ancient Hebrews, being punished with stoning by the law of Moses, Lev. xxiv. 16, "And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death." The criminal in this case was tried before the Sanhedrim, and being convicted, he was solemnly condemned to die. Thereupon he was led forth to execution without the camp. Each of the witnesses laid his hand upon the blasphemer's head, designed probably to indicate that they acquitted themselves of all share in his crime, and said, "Thy blood be on thine own head, which thou hast brought upon thyself by thine own guilt." The witnesses having removed their hands, the blasphemer was stoned to death by the whole congregation, the witnesses throwing the first stones.

In the early Christian church blasphemy incurred the highest ecclesiastical censures. This sin was distinguished into three kinds, which are noticed by Bingham in his 'Antiquities of the Christian Church.' The first of these was the blasphemy of apostates, whom the heathen persecutors obliged not only to deny, but to curse Christ. Pliny, in giving an account to the emperor Trajan of some Christians who apostatized in the persecution which raged in his time, says, "They all worshipped the Emperor's image, and the images of the gods, and also cursed Christ." The proposal to blaspheme Christ, seems indeed to have been the usual way in which the early Christians were called upon by their heathen

persecutors to manifest to the world that they abjured their religion. (See APOSTASY.)

The second sort of blasphemy, which was visited with the heaviest censures of the church in early times, was that of those who made a profession of Christianity, but yet, either by impious doctrines or profane discourses, uttered blasphemous words against God, derogatory to His majesty and honour. In this sense, various kinds of heretics, as for example, Arians and Nestorians, were charged with blasphemy. Chrysostom classes blasphemers and fornicators together, as persons who were to be excluded from the Lord's table. But not only open and avowed heresy which dishonoured God or Christ; even the hasty utterance of profane blasphemous expressions brought an individual under the discipline of the church. The civil law also took cognizance of blasphemy as a heinous crime. In the Code of Justinian it was a capital offence, to be punished with death.

It has often been questioned whether, consistently with religious toleration, blasphemers ought to be punished by the civil authorities. But when we reflect upon the true nature of the offence, there can be little doubt upon the matter. "To plead," as Mr. Robert Hall well remarks, "for the liberty of divulging speculative opinions is one thing, and to assert the right of uttering blasphemy is another. For blasphemy, which is the speaking contumeliously of God, is not a speculative error; it is an overt act; a crime which no state should tolerate." The distinction here referred to is plain, and surely if any well regulated government feels it to be an incumbent duty to protect the characters of either public or private men against aspersion, it is only just and rational that they should restrain men from speaking injuriously of the Author of our being, and the Founder of our faith. The third species of blasphemy, which was heavily punished in the early church, was one of so great importance as to call for separate consideration. See next article.

BLASPHEMY AGAINST THE HOLY GHOST. This sin has been explained in a great variety of ways. Some have considered it as a lapsing into idolatry and apostasy, and denying Christ in the time of persecution. This was the opinion of Cyprian. It is made by Hilary to consist in denying Christ to be God, thus involving the Arians in this weighty charge. Origen held that those who had received the gifts of the Holy Ghost in baptism, and afterwards run into sin, had committed the unpardonable sin. Some again alleged that it consisted in denying the divinity of the Holy Ghost. Others place this sin in a perverse and malicious ascription of the works of the Holy Spirit to the power of the devil. Augustine makes frequent reference to this crime, and he views it as a continual resistance of the motions and graces of the Holy Spirit, by an invincible hardness of heart, and final impenitence to the end of a man's life. The view which this eminent Christian Father entertained on this difficult point, appears

to approach the nearest to the meaning which rises out of a careful comparison of the different passages in which this heinous sin is specially mentioned by our blessed Lord. In considering this point somewhat more fully, it may be well to bring into one view the explanation given by Christ, in the three Evangelists, where it is to be found. Mat. xii. 31, 32. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Luke xii. 10, "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven." Mark iii. 28—30, "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit."

In these passages, Jesus says, that there is one sin which cannot be forgiven. He terms this unpardonable sin, "blasphemy against the Holy Ghost." Taking the expression without reference to the context, in which it is found, many have assigned to it significations which are altogether unwarranted by the connection in which it occurs. The key to the explanation of this mysterious sin, may be discovered, we conceive, in the closing observation of Mark, "Because they said, He hath an unclean spirit." This naturally carries us back to the previous conduct of the Pharisees. Jesus had shortly before cured a man who was possessed of a devil, and was both blind and dumb. The Pharisees had witnessed the miracle, and were so convinced of its reality, that they never attempted for a moment to deny it. But in opposition to the conviction of their understandings, and with the bitterest malignity of heart, they attributed the miracle to the agency of the Prince of Darkness. Such the Redeemer plainly declared was the unpardonable sin of blaspheming against, or speaking evil of, the Holy Ghost. It was a direct, malicious, determinate rejection of the only Saviour. It showed a blinded perversity of mind, and an obstinate hardness of heart, which too plainly proved that they were given over to a reprobate mind, and would finally and for ever perish.

This sin then is unpardonable, not because it is committed against the Holy Ghost, for there are many evil thoughts and expressions against the Holy Spirit of God, which cannot be said to amount to the sin here spoken of. Thus Simon Magus, the sorcerer, was guilty of a very aggravated sin against the Holy Ghost when he offered to purchase with

money the power of working miracles. "Thy money perish with thee," says Peter with holy indignation, "because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right with God." But that the sin of Simon Magus did not amount to the unpardonable sin, is plain from the exhortation which Peter gave—"Repent, therefore, of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee."

Neither is blasphemy against the Holy Ghost unpardonable because of its heinousness and peculiar aggravation. "For the blood of Christ" is expressly declared to "cleanse from all sin." "All manner of sin and blasphemy shall be forgiven unto men."

But the sin of which Christ speaks is unpardonable from its very nature, as being a determined and final rejection of the pardon which God has offered. Christ comes, but he is rejected. He prefers his claims in the most open and striking manner, so that the understanding is convinced, but the heart remains hard as an adamant stone. With a mind to a certain extent enlightened, though not savingly, in the knowledge of the truth, there is a bitter malicious hatred to Christ and to his cause. This is not a single sinful act, but a complicated state of mind and character. It is described as blasphemy or evil-speaking against the Holy Ghost, because words are the expression of our thoughts, and feelings, and desires. Let us, then, endeavour to discover some of the chief ingredients of the unpardonable sin.

1. It includes a determined *suppression of the convictions of the mind, and of the workings of conscience.* Paul informs us that, though a blasphemer, he obtained mercy, because he did it ignorantly and in unbelief. Though a well-educated and in many points enlightened Jew, yet, so ill instructed was he in the true spiritual meaning of God's Word, that when engaged in persecuting the saints of God, he verily imagined that he was doing God service. Such, however, was not the condition of the Pharisees in the time of our Lord. They were not ignorant. They waited upon the ministry of Christ with the most exemplary diligence. They listened with the most marked attention to every word that he uttered, and they examined with the most jealous scrutiny every miracle that he wrought. None, not even the disciples themselves, had such an extensive outward knowledge of Christ, and versed as they were both in the Law and the Prophets, they were neither ignorant nor unconvinced that Jesus was the very Christ of God. Hence he declared (John vii. 28) as he taught in the temple, "Ye both know me, and ye know whence I am." They knew Christ, but like multitudes in every age, they knew him not savingly. Their knowledge reached the mind, and to a certain extent awakened the conscience, but the heart was as hard and unmoved as ever. Nay, they strove to suppress the rising convictions of their minds, and to

lull the voice of conscience. Hence they were engaged in a perpetual struggle against the influence of the light. The light shone around them with the utmost clearness, and yet they not only prevented the entrance of further light, but the very light that was already in them they converted into darkness.

2. A second ingredient of the unpardonable sin is *determined and obstinate unbelief*. It may appear strange that a man should be convinced and yet unbelieving. In the Scriptural sense of faith, however, this is not unfrequently the case; for it is not so much with the mind as with the heart that man believeth unto righteousness. Did the Word of God reveal nothing more than some abstract notions in which we had no personal concern, the conviction of the mind would be enough. But the Bible reveals Christ in his person and work as available for the salvation of sinners; and therefore faith is well described in the Westminster Assembly's Shorter Catechism, as a receiving of Christ, and resting upon him for salvation. Such a faith implies not merely a persuasion of the mind, but an embracing with the heart. The outward evidence of the truth concerning Christ is strong, but the inward feeling of the need of Christ is stronger still. The Pharisees, however, were determinedly unbelieving. They were not, like Paul before his conversion, ignorant and unbelieving, but they were intelligent, enlightened, and convinced, and yet they were obstinate rejectors of Christ. They were unbelievers in the face of the evidence from without, and the convictions from within. They put away from them the gospel as an idle tale, and they were given up to believe a lie.

3. A third ingredient in the unpardonable sin is *a rooted malice and enmity against the person, the work, and the cause of Christ*. This malignant spirit was very conspicuous throughout the whole conduct of the Pharisees towards our blessed Lord. With untiring jealousy, they watched his every word, and his every movement, anxious to ensnare him in his talk, or to find some ground of accusation against him. But their malignity knew no bounds, when they saw the effect which his miracles produced upon the people. "This fellow," they cried, "doth not cast out devils, but by Beelzebub, the prince of the devils." He is not the Messiah, he is a vile impostor, in league with the friends of hell. Bitter words, but feebly expressive of the hatred of their hearts. Had they not feared the multitude, they would gladly have embued their hands in his blood. But his hour was not yet come, and, therefore, by restraining grace alone, were they prevented from accomplishing the purpose of their hearts.

4. The last ingredient which we notice in the unpardonable sin is *a total indifference and unconcern about their personal condition*. This also was a remarkable feature in the character of the Pharisees. They were diligent in their outward attendance upon the preaching of Christ, and in the observance of

many of the outward forms of religion, but they seem never to have entertained the slightest suspicion that they were guilty condemned sinners. They were quite at ease, satisfied that all was well with them. They said, like the Laodicean Church, "We are rich and increased in goods, and stand in need of nothing." In this state they were quite callous. With them all argument was unavailing, all warning utterly fruitless. They said, without the slightest hesitation, 'we see,' while all the time they were in total darkness; they said, 'we live,' while all the time they were dead in trespasses and sins.

Such, we conceive, are the chief ingredients of the unpardonable sin, the blasphemy against the Holy Ghost, a sin which, from its very nature, cannot possibly obtain forgiveness in this world or in the world to come. It cannot be forgiven here, for in such a state of mind forgiveness is neither sought nor desired. It cannot be forgiven hereafter, for God's plan of forgiveness has been set at nought, and the only Saviour obstinately, and determinedly, and finally rejected. God is merciful, but he is merciful in his own appointed way, and if that way be disregarded, mercy cannot be obtained.

BLESSING, or BENEDICTION, one of the most solemn parts of Divine service. In the early ages of the world, we find from the Old Testament, that it was usual for private individuals to pronounce solemn blessings on special occasions. The bridal blessing was given to Rebecca, couched in these words, "Be thou a mother of thousands of millions, and let thy seed possess the gate of those that hate them." This afterwards became a solemn form of benediction in leading the bride to the bridegroom. Nuptial benedictions were used both by the Jews, Greeks, and Romans. It was also customary for the father of a family, when on his death-bed, to summon his children around him, and to give a solemn blessing to each, and on these occasions the prophetic power was sometimes imparted from on high. Thus Jacob, Gen. xlix., blessed his sons and predicted their future destiny. Moses also, Deut. xxxiii., gave a parting blessing to the children of Israel. Among the Jews it was performed by the high priest in a most impressive manner (see AARON'S BLESSING), and it was listened to by the people with deep religious awe. The members of the synagogue, among the modern Jews, are required to repeat at least a hundred benedictions every day, a few of which may be given as a specimen of the whole: "Blessed art thou, O Lord our God, King of the universe! who givest to the cock knowledge to distinguish between day and night. Blessed art thou, O Lord our God, King of the universe! who openest the eyes of the blind. Blessed art thou, O Lord our God, King of the universe! who settest at liberty those who are bound. Blessed art thou, O Lord our God, King of the universe! who raisest those who are bowed down. Blessed art thou, O Lord our God, King of the universe! who clothest the naked. Blessed art

thou, O Lord our God, King of the universe! who hast not made me a heathen. Blessed art thou, O Lord our God, King of the universe! who hast not made me a slave." *For a man.*—"Blessed art thou, O Lord our God, King of the universe! who hast not made me a woman." *For a woman.*—"Blessed art thou, O Lord our God, King of the universe! who hast made me according to thy will. Blessed art thou, O Lord our God, King of the universe! who removest sleep from mine eyes and slumber from mine eye-lids. Blessed art thou, O Lord our God, King of the universe! who hast sanctified us with thy commandments, and commanded us to wash our hands."

In the early Christian Church, the benediction was pronounced just before the close of the morning service. The deacon called upon the people to bow their heads, and to receive the imposition of hands, or the bishop's benediction, which was given in the following form of words: "O God, faithful and true, that showest mercy to thousands, and ten thousands of them that love thee; who art the friend of the humble, and defender of the poor, whose aid all things stand in need of, because all things serve thee: look down upon this thy people who bow their heads unto thee, and bless them with thy spiritual benediction; keep them as the apple of the eye; preserve them in piety and righteousness, and vouchsafe to bring them to eternal life in Christ Jesus, thy beloved Son, with whom, unto thee, be glory, honour, and adoration, in the Holy Ghost, now and for ever, world without end. Amen." When the bishop had thus pronounced the benediction, the deacon dismissed the congregation with the usual form, "Depart in peace." In some cases the sermon in the primitive churches was prefaced with a short form of benediction. In the celebration of the Lord's Supper, also, the bishop gave a benediction to the people immediately after repeating the Lord's Prayer. This was more especially the case in many of the Western churches. Accordingly, the third council of Orleans decreed that all laymen should stay till they had heard the Lord's Prayer, and received the bishop's benediction. And the council of Toledo censures some priests for communicating immediately after the Lord's Prayer without giving the benediction to the people, and orders, that, for the future, the benediction should follow the Lord's Prayer, and that after the communion. In the Apostolical constitutions, after the prayer of the consecration and oblation, the bishop is appointed to pronounce this short benediction, "The peace of God be with you all;" and then, after the deacon has rehearsed a BIDDING PRAYER (which see), the bishop again recommends the people to God in another benediction, beseeching God to sanctify their bodies and souls, and to make them worthy of the good things he has set before them. The constitutions lay down a form of benediction to be pronounced in the ordination of presbyters.

In the Romish Church the act of blessing is not limited to persons, but extends also to inanimate objects. It is enough to pronounce a form of words, and anything whatever is blessed. The act of benediction, however, differs from the act of consecration, the latter being accompanied with unction or anointing with oil, while the former has no such ceremony, but is performed simply by sprinkling holy water, making the sign of the cross, and pronouncing certain prayers. Various forms of benediction are laid down in the Roman Pontifical, in the Missal, and in the Book of Ecclesiastical Ceremonies.

BLOOD. Immediately after the flood, when for the first time the use of animal food was allowed to man, we find it accompanied with the prohibition, Gen. ix. 4, "But flesh with the life thereof, which is the blood thereof, shall ye not eat." According to this command, the blood of every animal was to be poured out before the flesh was eaten, and the reason why this was to be done is declared in these words, "because the blood is the life." Not that Moses is laying down a plain physiological fact, that the blood is a vital fluid, though the Jewish doctors understand it to involve nothing more than a prohibition against cutting off any limb of a living animal and eating it while the life or the life-blood is in it. According to this view, the design of this precept given to Noah was to prevent cruelty to animals, and give the people a horror at the shedding of blood. A far deeper and more important ground, however, of the command to pour out the blood of slain animals is found in the command as given in its more enlarged and detailed form in the Mosaic law, Lev. xvii. 10—12: "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood." In this passage the reason alleged for the repetition of the command formerly given to Noah, is not only that "the blood is the life," but that "it is the blood that maketh atonement for the soul." It is worthy of notice that the blood is not only prohibited from being eaten, but commanded to be poured upon the earth like water. It would seem as if the Israelites were to be taught that not only the blood of animals offered in sacrifice, but the blood of every animal that was slain even for common purposes, must be treated as if it had in it a sacrificial character. On this subject Maimonides throws considerable light in his remarks upon the manner of killing beasts among the ancient Israelites. He says that he who killed the animal prayed to God in these words, "Blessed be he who has sanctified us by his commandments and

has given us his ordinances for the killing of beasts." He adds also, that the beasts killed for eating were to be slain without the temple, and if they were slain in any other place, the carcase was to be buried, not eaten. And besides, a peculiar ceremony was gone through by the Jews, in covering the blood after it was poured out. Before they covered it, they prayed in these words: "Blessed be thou, O Lord our God and Eternal King; who hast sanctified us by thy commandments, and ordained us to cover the blood." Maimonides adds, that even when the blood was mixed with water they were obliged to cover it, provided it retained the colour of blood. Only the blood of clean beasts was covered, as these alone were considered fit to be eaten. The process of covering was this. He that killed the beast made a kind of hillock of dust wherein he poured the blood, which he afterwards covered with more dust. The blood might be covered with anything reduced to powder, as ashes, stones ground down, or lime, but not with a piece of solid stone or wood. This ceremony was to be performed not with the foot, but with the hand, by means of a knife or some other instrument with which the dust was thrown upon the blood.

In all this there was obviously a meaning which it is well worth attempting to discover. The grand spiritual design undoubtedly of the prohibition of the eating of blood, was to preserve upon the minds of the Israelites the great principle of the divine economy in regard to a fallen world, "that without shedding of blood there is no remission." An important, though no doubt subsidiary, object of the law was to prevent idolatry. Now heathen nations were accustomed to take the blood of animals and pour it into a hole in the earth for food to their gods. Particularly when they sacrificed to infernal deities, or devils, having slain the animal, they frequently drank part of the blood, and poured the rest into a pit, consecrating it to the demon in whose honour the sacrifice was offered. They then eat the flesh over or round about the blood, which they left for the demon to come and feast upon. Now there was ample provision made in the Mosaic law against the Jews falling into this idolatrous practice. Thus, in Lev. xix. 26, God prohibits the "eating anything with the blood," or, as the preposition admits of being rendered, "over the blood," thus pointing directly at the idolatrous custom we have been describing.

But God not only prohibits the idolatrous practices of the heathens in so far as blood was concerned; he also laid down a law in reference to the killing of animals which was quite incompatible with their observance of such practices. The law is contained in these words, Lev. xvii. 3-6. "What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord;

blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: to the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the Lord. And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord." By this arrangement the person who killed the animal was not to collect the blood as the heathens did, who poured it into a pit for a feast to their demons, but he was to take the blood and sprinkle it upon the altar. And if the Israelites caught any beast or bird in hunting, they were commanded "to pour out the blood thereof, and cover it with dust," an observance which, as we have seen on the testimony of Maimonides, the Jews followed with great ceremony. The covering it with dust was designed to keep them from offering it to demons as the heathens did, who poured it into an open pit or trench that the gods might feast upon it. And if an Israelite killed any beast without bringing it to the door of the tabernacle, he was supposed to have killed it for idolatrous purposes, and, therefore, he was "to be cut off from among his people." And after the chosen people of God had entered the promised land, he restricts their sacrifices to one place which He should choose; and though he permits them to kill and eat in all their gates, he lays down the express condition that they eat not the blood, but pour it upon the earth, that it might sink into the ground like water. The Jews understood the design of this arrangement, when, as we have seen from Maimonides, they poured out the blood in covering it, not upon solid stone, but upon soft or powdered earth, which would readily absorb it.

Maimonides, the Jewish commentator, speaks of two different kinds of blood, the life-blood, or that which is sprinkled upon the altar, and which springs forth from the animal with great impetuosity when it is slain. He that eats of this sort of blood, it is alleged, is to be cut off from among his people. But the other species of blood, that which issues from the wounded animal before it has begun to die, or which issues by drops from the body after the animal is dead, is not reckoned so sacred as the life-blood, and, therefore, the individual who eats of it is said to deserve only scourging. The Jews hold that of the seven precepts of Noah, as they are termed, only the prohibition against eating blood was given to Noah, the other six having, as they allege, been previously given to Adam.

The question has often been started, Whether the Noachic precept forbidding the eating of blood, and which was repeated in the Law of Moses, be still binding upon Christians? The ground on which the affirmative of this is maintained, rests on the

decree of the council of Jerusalem, that the Gentiles in Antioch, and Syria, and Cilicia, should "abstain from things strangled and from blood," as we read in Acts xv. 29. To understand the full meaning and extent of this apostolic decree, we must bear in mind the circumstances in which it was passed. While Paul and Barnabas were engaged in preaching the gospel at Antioch, certain Christian converts from Judaism came down from Jerusalem, and taught that if a Jew embraced Christianity, he was bound at the same time to be circumcised, and to observe the whole Mosaic Law. The city of Antioch, where these Judaizing tenets were inculcated, was peculiarly favourable for the diffusion of such opinions; for as Josephus informs us, it was the seat of a famous Jewish college, in which were many proselytes of the gate, as they were termed. The originators of the controversy were some of the sect of the Pharisees who had become converts to Christianity, while they still retained many of their former Jewish prejudices. The question in debate had a reference chiefly to proselytes of the gate, who, though they were Gentiles by birth, had renounced heathenism in so far as idolatry was concerned, and before being allowed to live among Jews, required to be circumcised. It became therefore a very natural subject of doubt, whether such proselytes could be acknowledged as belonging to the Christian church without receiving the Mosaic seal of circumcision. When the council at Jerusalem met, therefore, the question came before them in a very peculiar form, and under a strictly Jewish aspect. It was decided accordingly in the way best fitted to obviate the prejudices of the Jewish against the Gentile converts, and to reconcile them to their admission to the Christian church, on the same footing precisely as to privileges with themselves. Such a decree passed under peculiar circumstances, and strictly adapted to these circumstances, was necessarily temporary in its nature, and could only remain in force so long as the Jewish and Gentile converts were not thoroughly amalgamated into one body, and both of them alike brought under the influence of Christian principle. In this view of the matter, it is plain that in the altered circumstances of the Christian Church the decree of Jerusalem can be no longer binding, the circumstances in which it was applicable having long since passed away. The early Christian Church, however, for several centuries, continued rigidly to abstain from eating blood, and clergymen were ordered to observe the apostolic decree on this subject under pain of degradation. The Apostolical canons are clear upon the point, and several decrees of councils were passed upon the subject. Augustine, however, states that in his time the African church no longer regarded the decree of Jerusalem as of force, and few persons, he says, made any scruple of eating blood. The Eastern Church have never ceased to hold it an imperative duty to abstain from things strangled and from blood. The Mohammedans also, whose religion

is a mixture of Judaism and Christianity, practise the same abstinence. Both the Romish and the Protestant Churches, however, are agreed in regarding it as no longer obligatory upon Christians to maintain their adherence to what they consider a temporary arrangement made by the apostles under circumstances peculiar to the time at which the decree was passed. "This decree," says Dr. Welsh, "which was conveyed in a letter by brethren who might accompany it with every necessary explanation, was obviously intended for a transition state of the church, when ancient Jewish prejudices and the prevailing customs of heathenism presented a barrier to the diffusion of Christianity. It was wisely calculated to remove difficulties and objections on the part of the Jews; and while it imposed no real burden, and could lead to no misapprehension on the part of the Gentiles, it could scarcely fail to produce a favourable effect upon heathen converts, by marking a distinction between them and their former associates, and drawing them away from the infectious influence of heathen superstitions and pollutions." Individual Christians are here and there to be found who have some scruples as to the eating of blood, but such cases are by no means numerous.

Blood being regarded among the ancient Hebrews as specially sacred, the sprinkling of it in their sacrifices was considered as belonging to the priests alone. The blood to be sprinkled was put into a vessel used for the purpose, and taken by a priest clothed in his official vestments, who carried it in his right hand. The blood of some victims was carried into the holy place, as for example those sacrificed as sin-offerings for the whole nation, the bullock presented for the family of Aaron, and that which was offered by the high priest himself. The blood of other victims was either sprinkled upon the horns or upon the sides of the great altar that stood without. The mode of sprinkling was as follows. The priest carrying the blood in his hand ascended the steps of the altar, and, standing between the east and the south, he dipped the forefinger of his right hand in the blood, and pressing it with his thumb, he touched with the blood that horn of the altar; then in the same way he dipped his finger in blood at each horn, till he came to the south-west horn, which was the last that was sprinkled. The blood that remained at the close of the sprinkling was poured out at the bottom of the altar upon the west side, and was conveyed by a subterraneous passage into the valley of Kedron, where it was sold as manure.

The blood of animals used in burnt-offerings, trespass-offerings, and peace-offerings, was sprinkled upon the sides of the altar after this manner. The priest, as he stood upon the east side of the altar near the north-east corner, was to cast the blood out of the vessel with such force, as that part of it might fall upon the east side where he stood, and part of it upon the north side, and on both sides below the red line that went round about the altar. The same

course was followed while the priest stood upon the west side, near the south-west corner, that part of it might fall upon the west side, and part of it upon the south. In this way the Jewish priests imagined that they fulfilled the law, which commanded that the blood should be sprinkled round about upon the altar.

The blood of some sacrifices was carried into the holy place, and put upon the horns of the golden altar, or the altar of incense. In the case of such victims, the blood was sprinkled seven times towards the veil before the most holy place; and then some of it was put upon each horn of the altar, beginning at that between the east and the north, and ending at that between the east and the south, being exactly the opposite of the order observed in sprinkling the horns of the other altar.

The blood of the bullock that was offered for a sin-offering upon the Day of Atonement for the family of Aaron, and also that of the goat which was offered for all Israel, was carried by the high priest into the holy of holies, where it was sprinkled once upwards towards the mercy-seat, and seven times downwards. Then the high priest returned with the blood into the holy place, and sprinkled it in the same manner towards the veil—that is, once above, and seven times below. The blood of each victim, which had been hitherto kept in separate vessels, was now mingled together in one, and the high priest with his finger sprinkled with it the horns of the golden altar, and seven times he poured some of the blood upon the top of the altar. The remainder of the blood was poured at the bottom of the altar of burnt-offering on the west side.

BLOOD BAPTISM. Any one devoted to martyrdom was reckoned, in the early Christian Church, among the catechumens, martyrdom being regarded as a full substitute for baptism, and therefore termed blood-baptism. This notion was derived from various passages in the Sacred Scriptures. Thus Mark x. 39, "And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized;" Luke xii. 50, "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Martyrdom was esteemed a passport for heaven, and therefore it was made a substitute for baptism.

BODHI (Singhalese, *wisdom*), one of the three principles which influence a Buddhist priest. When under its power he is kind and tractable; he eats his food slowly and is thoughtful; he avoids much sleep, and does not procrastinate; and he reflects on such subjects as impermanency and death.

BODHISAT, a candidate for the Budhaship. See **BUDHISM**.

BODHISATWA. The incipient state of a Budha, in the countless phases of being through which he passes previous to receiving the Budhaship.

BOEDROMIUS, a surname of Apollo at Athens, indicating him to be a helper in distress. Some suppose that he was so called because he assisted the Athenians in their war with the Amazons, who were defeated on the seventh of the month Boedromion. See next article.

BOEDROMIA, a festival celebrated at Athens in honour of Apollo, under the surname of Boedromius. It was celebrated on the seventh of the Grecian month Boedromion. Plutarch attributes the origin of this festival to the success of the Athenians in the war against the Amazons. No account has come down to us as to the manner in which this festival was observed, except that sacrifices were offered to Artemis.

BOGS, favourite saints among the Russians. A figure of some patron saint, stamped on copper, is carried about in the pocket, or fixed in some small chapel in the house. The practice naturally reminds us of the Lares and Penates among the ancient Romans. The household bog is usually painted on wood; and, in the houses of men of wealth and rank, it is surrounded with diamonds or precious stones, and wax candles or tapers are burned before it. M. Chantreau, in his travels in Russia, mentions having seen in the possession of a member of the directing senate, a cabinet of bogs worth more than a million of rubles, amounting to £222,222 4s. sterling. Men of all classes among the Russians have their bogs, whom they hold in the highest veneration. The most popular of these patron saints are St. Nicholas, St. John the Baptist, St. Sergius, and St. Alexander Newski. In the houses of the poor the bog is sometimes kept in a small and obscure apartment, but the moment a Russian enters a house, if the bog does not immediately catch his eye, he enquires where it is, and, before saluting any of the inmates of the house, he approaches the bog, and crosses himself three times before it, repeating "Lord have mercy upon me." When it has become decayed and worn out, the precious relic is carefully buried in a churchyard or a garden. Sometimes, indeed, it is put into a rapid stream, that it may be borne away by the current.

BOGARDINES. See **FRANCISCANS**.

BOGOMILES (Slav. *Bog*, God; *milvi*, show mercy), a sect of Christian heretics which sprung up in the twelfth century, in the Greek Empire, especially in the region of Philippopolis. They have sometimes been regarded as allied in doctrine to the older Gnostics, but they make no reference to the Æons, nor do they make any allusion to an original evil principle. They were sometimes called Phundaites, from the *phunda* or girdle which they were accustomed to wear. Their system of opinions regarded chiefly the higher order of spirits, at the head of whom they placed Satanael, whose name somewhat resembles Sammael, the angel of death among the Rabbinical Jews. They represented, according to Euthymius, the Divine Being under the

figure of an old man, adopting the figure probably from the expression of the prophet Daniel, "The Ancient of Days." We cannot describe the opinions of the Bogomiles more clearly than by adopting the lucid statement of Neander. "Satanael, they regarded as the first-born son of the supreme God—in which they agreed with the Euchites, and with one particular view of the Parsic dualism—who sat at the right hand of God, armed with divine power, and holding the second place after him. To each of the higher spirits God had committed a particular department of administration, while Satanael was placed over all, as his universal vicegerent. Thus he was tempted to become proud; and, intoxicated with the sense of his power and dignity, was for making himself independent of the supreme God, and founding an empire of his own. He endeavoured also to lead away from their allegiance the angels to whom God had entrusted the management of the different portions of the world; and he succeeded with a part of them. The Bogomiles believed they found Satanael described in the unjust steward of the parable, and they expended much labour in expounding the several points in the parable in accordance with this notion. Satanael now called together the angels who had apostatized with him, and invited them to join him in laying the groundwork of a new creation, independent of the supreme God, a new heaven and a new earth; for the Father had not yet deprived him of his divine form, he had not as yet lost the El, but still possessed creative power. He let himself down, therefore, with his apostate companions, into chaos, and here laid the foundations of this new empire; with his angels he created man, and gave him a body formed out of the earth. To animate this being, he meant to give him a portion of his own spirit; but he was unable to carry the work to its completion. Therefore he had recourse to the supreme God, beseeching him to have pity on his own image, and binding himself to share with him in the possession of man. He promised that, by the race proceeding from man, the places of those angels should be made good who had fallen from God in heaven. So the supreme God took pity on this image, and communicated to it a portion of his own spirit, and so man became a living soul. But now, when Adam and Eve, who had been created with him, became radiant with splendour, in virtue of the divine life that had been communicated to them, Satanael, seized with envy, resolved to defeat the destination of mankind to enter into those vacant places of the higher spiritual world. For this purpose he seduced Eve, intending by intercourse with her to bring forth a posterity which should overpower and extinguish the posterity of Adam. Thus Cain was begotten, the representative of the evil principle in humanity; while Abel, the offspring of Adam and Eve, was the representative of the good principle. Satanael ruled in the world he had created. He had power to lead astray the majority of mankind,

so that but few attained to their ultimate destination. It was he who represented himself to the Jews as the supreme God. He employed Moses as his instrument; giving him the law, which in fact the apostle Paul describes as begetting sin; he bestowed on Moses the power of working miracles. Many thousands were thus brought to ruin by the tyranny of Satanael. Then the good God had pity on the higher nature in humanity which had proceeded from himself and was akin to his own, in that humanity which had become so estranged from its destination by the crafty plots of Satanael. He determined to rescue men from the dominion of Satanael, and to deprive the latter of his power. For this purpose, in the 5500th year after the creation of the world, he caused to emanate from himself a spirit who was called the Son of God, Logos, the archangel Michael, exalted above all the angels, the angel of the great council, Isa. ix. 6, who was to overthrow the empire of Satanael and occupy his place. This being he sent down into the world in an ethereal body, which resembled an earthly body only in its outward appearance. He made use of Mary simply as a channel of introduction. She found the divine child already in its swaddling-clothes in the manger, without knowing how it came there. Of course, all that was sensible here, was merely in appearance. Satanael, who held Jesus to be nothing more than a man, and saw his kingdom among the Jews drawn into apostacy and endangered by him, plotted his death. But Jesus baffled him; in reality, he could not be affected by any sensuous sufferings. He who, though supposed to be dead, was exalted above all suffering, appeared on the third day, in the full vigour of life; when, laying aside the veil of his seeming earthly body, he showed himself to Satanael in his true heavenly form. The latter was forced to acknowledge his supremacy, and being deprived by Christ of his divine power, was obliged to give up the name El, and remain nothing but Satan. Christ then ascended to the right hand of God, to be the second after him, and to occupy the place of the ruined Satanael. When Christ was now removed from the earth, and taken up into heaven, God caused a second power, the Holy Ghost, to emanate from himself, who took the place of the now risen and exalted Christ, by his influences on individual souls and the community of the faithful. It may be noticed as a characteristic peculiarity, that the Holy Spirit was represented by the Bogomiles under the form of a beardless youth, doubtless a symbol of his all-renovating power. They regarded it as the final end of all things, that when Christ and the Holy Ghost should have finished their whole work, all the consequences of the apostasy from God would be removed, and the redeemed souls would attain to their final destination. Then God would receive back into himself those powers which had emanated from him, and all things would return to their original unity."

The Bogomiles rejected baptism with water, holding that the only Christian baptism was a baptism of the Spirit, to be imparted simply by calling upon the Holy Ghost, with the laying on of hands. The mode of admission into the sect was very peculiar. The candidate for initiation passed through a previous course of preparation, which consisted of the confession of sins, fasting, and prayer. He was then introduced into the assembly, when the presiding officer laid the gospel of John upon his head, and they invoked upon him the Holy Ghost and repeated the Lord's Prayer. He was then required to lead a life of probation, in the course of which he observed the strictest abstinence, and, if he faithfully passed through his probationary period, he was again introduced into the assembly, placed with his face towards the east, and the gospel of John again laid upon his head. The whole assembly, men and women, touched his head with their hands, and sung together a hymn of thanksgiving to God, that the man had proved himself worthy to be admitted as a member of their community.

As the Bogomiles refused to admit an outward celebration of baptism, so they seem to have been equally opposed to an outward celebration of the Lord's Supper. They contended against the worship of the Virgin Mary and of saints and images, refusing also all reverence for a crucifix. Euthymius alleges that they rejected the historical books of the Old Testament, but received the Psalms and the Prophets, and all the writings of the New Testament. To the gospel of John they seemed to attach a peculiar value and importance. They looked upon the dominant church as an apostate church, ruled by Satan, while they represented themselves as the true followers of Christ.

The Bogomiles had no sooner sprung up in A. D. 1116, than their tenets were adopted by individuals belonging even to the highest classes of society. The Greek emperor Alexius Comnenus hearing how rapidly the sect was spreading, resolved to take steps to ascertain the real leaders of the movement. For this purpose he caused several members of the community to be arrested and put to the torture; and by this cruel stratagem he learned that an old monk, by name Basilius, was at the head of the party. The emperor, accordingly, invited this leader of the Bogomiles to a private interview at the palace, pretending that he wished to learn the principles of the sect with the design of joining it. The old man, though at first suspicious, at length acceded to the request. He repaired to the royal residence, and, while unfolding the principles of the community which he headed, a person was stationed by the emperor behind a curtain taking notes of the whole conversation. When sufficient information had been obtained to secure the condemnation of the unwary monk, the curtain was raised, and there stood before him an array of clerical dignitaries, ready to pronounce a sentence likely to suppress the obnoxious sect.

Basilius was forthwith conducted to prison, and numbers of the Bogomiles were arrested, as well as some who had no connection with the sect. To separate the innocent from the guilty, the emperor devised the following plan. He caused the whole of those who had been arrested to appear in a public place before a large assembly, in the centre of which he took his seat on an elevated throne. Two great fires were kindled, the one of them having a cross placed beside it, and the other none. The emperor now declared that all were to be put to death, and those who wished to die as believers were to pay their homage to the cross. Those who obeyed this command were dismissed with a simple admonition, while those who refused to do homage to the crucifix were doomed to perpetual imprisonment. Basilius alone perished at the stake in A. D. 1119. The death of their leader did not prevent the Bogomiles from actively propagating their opinions. They speedily spread themselves throughout the Greek Empire. The writings of a venerated monk, Constantius Chrysomalos, are said to have contributed greatly to the diffusion of these doctrines. It was not, however, till after his death that a synod, assembled at Constantinople in A. D. 1140, under the Emperor Emmanuel Comnenus, pronounced condemnation on him and his followers. In the year 1143, two Cappadocian bishops, Clemens and Leontius, were deposed as Bogomiles by a synod at Constantinople; about the same time, and for the same reason, Niphon, a monk, was sentenced to imprisonment. In the tenets which they held, and the opposition which they manifested to the dominant church, the Bogomiles bore considerable resemblance to the CATHARI and the PAULICIANS (which see).

BOHEMIAN BRETHREN. See MORAVIANS, HUSSITES, TABORITES.

BOIAS, medico-priests among the native Indians of the Caribbee islands. Each of these Boias has a particular genius, whom they pretend to invoke by humming over certain words, and by smoking tobacco. They never call upon this genius or demon, unless in the night, and in a place where there is neither fire nor light. The Boias seem to be conjurers or wizards, who possess the secret of destroying their enemies with charms. The old Boias make their candidates for the priesthood pass through a somewhat severe discipline. The novice is obliged from his infancy to abstain from various kinds of meat, and even to live upon bread and water in a little hut, where he is visited by no person except his masters. To effect his purification, incisions are made in his skin, and tobacco-juice is administered to him freely. His body is rubbed over with gum, which they afterwards cover with feathers, in order to make him exact and diligent in consulting the genii, and obeying their orders. They teach him to cure the diseased, and to conjure up the spirit. When a Boia is summoned in a case of sickness, he

immediately orders the fire to be extinguished in the first instance; then he goes into a corner, where he orders the patient to be brought to him. He now smokes a leaf of tobacco, and bruises a part of it in his hands, and, snapping his fingers, blows what he has rubbed into the air. The odour of this perfume attracts the *Chemén* or good spirit, and the Boia, approaching his patient, feels, presses, and handles, several times in succession, the diseased part, if it be outward, and applying his mouth to the part, he pretends to suck out the diseased matter. Should the patient fail to obtain the expected relief, the Boia lays aside his medical character, and assumes that of a priest, administering consolation to the afflicted person, and endeavouring to reconcile him to a speedy departure from this world.

BONA DEA, a Roman divinity, daughter of Faunus, and an object of worship almost exclusively to females, to whom she made known her oracles. A festival in honour of this goddess was celebrated every year on the 1st of May, the ceremonies being conducted wholly by the vestal virgins, and only females, generally of the higher ranks, were permitted to take part in them. The house of the consul or prætor, where the festival was held, was adorned as a temple with all kinds of flowers except myrtle. The statue of the Bona Dea was covered with a garland of vine-leaves, and a serpent was twined around its feet. The solemnities were conducted by night, with drinking and dancing. The Bona Dea is sometimes regarded by Greek writers as the same with HECATE or PERSEPHONE (which see).

BONI HOMINES (Lat. good men), a name sometimes applied to the CATHARI or PAULICIANS (which see), in the eleventh century.

BONOSIANS, a Christian sect which arose towards the end of the fourth century, headed by Bonosus, a bishop, probably of Sardica in Illyrium. They were accused of maintaining that Mary the mother of our Lord did not always remain a virgin, but bore several children after the birth of Jesus. It is very doubtful, however, whether Bonosus and his followers maintained what has sometimes been imputed to them, that Christ was a mere man, and was the Son of God only by adoption. Yet in the fifth and sixth centuries, there were heretics both in France and Spain, bearing the name of Bonosians, who opposed the doctrine of the Trinity, and of the divinity of Christ. Pope Gregory says, that the church rejected their baptism, because they did not baptize in the name of the three Persons. But the council of Arles, held in the year A. D. 452, by the seventeenth canon, commands the Bonosians to be received into the church by the holy unction, the imposition of hands, and a confession of faith, it being certain that they baptize in the name of the Trinity. The Bonosians have sometimes been confounded with the PHOTINIANS (which see).

BONZES, priests in China, Tartary, and Thibet. Great numbers were formerly attached to each pa-

goda, and although they lived in monasteries, they were wholly dependent for subsistence on public charity. The most recent travellers, however, inform us, that the moderate provision which they pick up by begging, is quite insufficient for their support, and hence, they are under the necessity of working at some trade for their living. Most of them act as schoolmasters, and those who are incapable of teaching, wander up and down begging from door to door, the revenues of the pagodas being no longer adequate for their livelihood. M. Huc, in his 'L'Empire Chinois,' informs us, that they are daily diminishing in numbers. The manner in which they recruit their ranks is singular. The Bonze who is attached to a pagoda, purchases for a small sum one of the children of a poor family. He shaves the boy's head, and appoints him his pupil, or rather his attendant. The poor child waits upon his master on all occasions, and at length becomes accustomed to the life of a Bonze. In course of time he succeeds his master, and thus the race of Bonzes is perpetuated. At one period these priests exercised a powerful influence over the people, but this is no longer the case, their authority and importance being completely gone. In the recent insurrection, the revolutionary party, as M. Huc tells us, sought to render themselves popular by murdering the Bonzes in every district through which they passed.

A large monastery in which the Bonzes resided was generally connected with each pagoda. These monasteries, once so famous, are now almost entirely deserted. M. Huc gives an account of a visit which he paid to one of the most famous of these priestly residences, that which is situated on the island of Pou-tou. More than fifty monasteries, he says, are scattered over the sides of the mountains, and in the valleys, of this beautiful and picturesque island. These large monasteries, however, which were once crowded with Bonzes, are now, as this traveller informs us, "almost entirely abandoned to legions of rats, and to large spiders which weave their webs in peace in the deserted cells." Over each of the monasteries a superior is appointed, who is, however, rather an administrator of temporal goods, than a ruler to whom all the other Bonzes resident there are bound to yield obedience. They are usually distinguished from the laity, not only by the tonsure, but many of them by wearing a chaplet about their necks, consisting of a hundred beads, and, besides, they have at the end of their staff a wooden bird. Though themselves very poor, they are said to be generally charitable to others. They assemble the people to worship by the ringing of some particular bells, and often also by the sound of trumpets. To become a Bonze, any one has only to shave his head and put on a robe with long and wide sleeves, and to give up the office he has only to change his dress and let his hair grow.

We learn from M. Huc, that convents of female Bonzes are found in considerable numbers in China,

particularly in the southern provinces. Their costume differs little from that of the male bonzes. They have their heads completely shaven; they are not confined to their convents, but are often to be seen walking in the public thoroughfares.

BONNET, a covering for the head, worn by the Jewish priests, as appointed in Exod. xxviii. 40. According to the Jewish Rabbis, this article of dress was made of a piece of cloth sixteen yards long, and which covered the head like a helmet or turban. The mitre, however, which was worn only by the high priest, is described by Josephus as a bonnet without a crown, which did not cover the whole head, but only the middle part of it. The bonnet came lower down upon the forehead than the mitre, and rose up higher, tapering upwards to a point. Josephus says that the bonnet worn by private priests was composed of many folds of linen cloth sewed together in the form of a thick woven crown of linen. The whole was covered with a piece of linen cloth which descended to the forehead, that the seams might be concealed. The same author remarks that the high priest's bonnet was identical with that of the priests, except that another piece, of a violet colour, covered the back part of the head and the temples, and was surrounded with a triple crown of gold, in which were small buttons of henbane-flowers. This circle of flowers was interrupted in the fore part of the crown by the plate of gold, on which the name of God was engraven. See **MITRE**.

BOR, the father of the three Scandinavian gods, Odin, Vili, and Ve. His wife was a Joten or giant-woman, whose name was *Besla*, the daughter of Bölthorn. From the 'Northern Antiquities' it appears that the creators of the first human pair are all sons of Bör; that the oldest of them, Odin, conferred upon the man and woman life and souls; the second, Vili, motion and knowledge; and the third, Ve, speech, beauty, sight, and hearing, with the addition of raiment. The mode of man's creation was, according to this system, very peculiar. One day as the sons of Bör, or the gods, were taking a walk on the sea-shore, they found two pieces of wood floating upon the water; these they took, and out of them made a man and woman.

BORAC. See **ALBORAC**.

BORAS, a remarkable race found in all the larger towns in the province of Gujerat in Hindustan, who, though Mohammedans in religion, are Jews in features, manners, and genius.

BORDJ, or, with the article prefixed, **ALBORDJ**, the mythic world-mountain of the ancient Persians. From this mountain, situated in Persia, all mundane existence took its rise, and the stars leapt into their orbicular paths. Cosmically considered, it is the symbol of creation, and its genetic connection with the Infinite Supreme Essence. The Bordj is affirmed to be the navel of the world, and the mountain of mountains. It towers far above the most elevated parts of the earth, and, overtopping the clouds,

reaches the subtile ether of heaven. From it have descended prophets and lawgivers who imparted to mankind the rays of a purer light, and opened to them the vista of a brighter hope. In short, it was the prolific seed-bed and potent centre of the religious dogmas and liturgic rites of the ancient Persians.

BOREAS, the north wind, represented by the ancient Greeks as dwelling in a cave of Mount Hæmus in Thrace. In the Persian war, the Athenians felt their obligations to Boreas, for destroying the ships of the enemy. The inhabitants of Megalopolis also honoured him with a regular festival held every year, in memory of the assistance which they received from him in their contests with the Spartans. See next article.

BOREASMUS, a festival celebrated by the Athenians in honour of Boreas, the north wind, which had scattered the ships of Xerxes in the Persian war.

BORHAN, the name of God among the Tartars. A Lama of Thibet said to M. Huc, speaking of that people, "They prostrate themselves before all that they meet; all is *Borhan* in their eyes. At every step they throw themselves on the ground, and lifting their clasped hands to their forehead, cry out, *Borhan, Borhan*."

BORRELISTS, a sect said to have arisen in Holland towards the middle of the seventeenth century. They were the disciples of Adam Borrel, a Dutch minister who was well skilled in the Hebrew, Greek, and Latin languages. His brother was Dutch ambassador at the court of Louis XIV. The Borrelists were somewhat allied in sentiment to the **MENNONITES** (which see), though they formed a separate body. They seem to have been noted for strictness of religious deportment, approaching even to austerity. They held the notion that religion, being spiritual in its nature, all outward ordinances of any kind were unnecessary, and indeed inconsistent with true acceptable worship. They maintained also that the Word of God ought to be read without note or comment, and that all human expositions only corrupted the purity of the inspired volume. In many points this sect resembled the Society of Friends.

BORYSTHENES, or **DNIEPER**, universally revered among the Russians in ancient times as a holy river, and in the holy city Kiev, or Kiew, situated on its right bank, nearly all the gods of the Slavic race were at one time assembled. In an island, at the distance of four days' journey from its mouth, the inhabitants of Kiev in their annual voyages to the Black sea, in the month of June, offered their sacrifices under a sacred oak.

BOSCI (Gr. grazers), a sort of monks in the regions of Syria and Mesopotamia in early times. They derived their name from their peculiar manner of living, as they never dwelt in any house, eat no flesh or bread, nor drank wine, but fed only upon the herbs of the field. This class of monks is mentioned by Sozomen.

BOTANOMANCY (Gr. divination by herbs), a species of divination practised by the ancient Greeks. It was done by writing one's name on herbs and leaves, which were then exposed to the winds, and as many of the letters as remained in their proper places being joined together, contained an answer to their question. See **DIVINATION**.

BO-TREE (**WORSHIP OF THE**). It was under the bo-tree that Gotama Budha attained the Budhanship. The worship of this tree in Ceylon is of very ancient origin. The city of Budha Gaya, which, from the extent of its ruins, appears to have been large and populous, was erected near the bo-tree, and on the very spot on which this town once stood a bo-tree still flourishes, which is regarded by the Budhists as the same tree under which Gotama sat more than two thousand years ago. European travellers, however, do not regard it as more than a century old. In the court-yard of nearly every monastery or temple in Ceylon, there is a bo-tree, which is said to be taken from the tree at Anuradhapura, brought over to the island in the beginning of the fourth century before Christ. It is generally thought by the Budhists that the place where the bo-tree stands is the centre of the world. Mr. Spence Hardy, in his work on Eastern Monachism, gives the following account of the origin of this tree.

"At the time when the usual residence of Gótama was near the city of Sewet, the people brought flowers and perfumes to present to him as offerings; but as he was absent, they threw them down near the wall, and went away. When Anépidu and the other upásikas saw what had occurred, they were grieved, and wished that some permanent object of worship were appointed, at which they might present their offerings during the absence of the sage. As the same disappointment occurred several times, they made known their wishes to Ananda, who informed Budha on his return. In consequence of this intimation, Budha said to Ananda, 'The objects that are proper to receive worship are of three kinds, sérifrika, uddésika, and paribhógika. In the last division is the tree at the foot of which I became Budha. Therefore send to obtain a branch of that tree, and set it in the court of this wihára. He who worships it will receive the same reward as if he worshipped me in person.' When a place had been prepared by the king for its reception, Mugalan went through the air to the spot in the forest where the bo-tree stood, and brought away a fruit that had begun to germinate, which he delivered to Ananda, from whom it passed to the king, and from the king to Anépidu, who received it in a golden vessel. No sooner was it placed in the spot it was intended to occupy in the court, than it at once began to grow; and as the people looked on in wonder it became a tree, large as a tree of the forest, being 50 cubits high, with five branches extending in the five directions, each 50 cubits in length. The people presented to it many costly offerings, and built

a wall around it of the seven gems. As it had been procured by means of Ananda, it was called by his name. Budha was requested to honour it by sitting at its foot as he had sat at the foot of the tree in the forest of Uruwela; but he said that when he had sat at the foot of the tree in the forest he became Budha, and that it was not meet he should sit in the same manner near any other tree.

"The vastness of the ruins near Budha Gaya is also an evidence that the original bó-tree must have been visited by great numbers of pilgrims, and have been regarded with peculiar veneration. It is said that not long after the death of Gótama a number of priests went to worship this tree, among whom was one who, in passing through a village, was accosted by a woman as he sat in the hall of reflection; and when she learnt whither he was bound, and the advantages to be gained by making an offering to this sacred object, she listened with much pleasure, but regretted that as she was poor, working in the house of another for hire, and had not so much as a measure of rice for the next day, it was not in her power to make any offering besides the cloth she wore; and this cloth, after washing it, she presented to the priest, requesting him to offer it in her name to the bó-tree, that she might receive the merit resulting therefrom. The priest acceded to her request, and offered the cloth as a banner. At midnight the woman died, but was born in a déwa-lóka, where she lived in the greatest splendour, arrayed in the most beautiful garments. The day after the priest visited the tree he retired to the forest, and fell asleep; when a female appeared to him, with many attendants, singing sweetly, and playing the most enchanting music. The priest asked her who she was, and she said, 'Do you not know me? I am the female in whose name you presented the cloth. Yesterday I was mean and filthy, but to-day I am clean and beautiful; and this I have gained through the merit of the offering at the bó-tree.'

In the Bo-tree, or *ficus religiosa*, is observed the same shaking of its leaves, as is seen in the aspen of Syria; and the Budhists allege, that the leaves thus constantly move out of respect for the great sage. It is customary to plant a bo-tree on the mound under which repose the ashes of the Kandian chiefs and priests. An interesting ceremony connected with this tree, is quoted by Mr. Hardy, from 'Knox's Captivity in Ceylon': "Under the tree, at some convenient distance, about ten or twelve feet at the outmost edge of the platform, they usually build booths or tents; some are made slight, only with leaves, for the present use; but others are built substantial, with hewn timber and clay walls, which stand many years. These buildings are divided into small tenements for each particular family. The whole town joins, and each man builds his own apartment, so that the building goes quite round, like a circle; only one gap is left, which is to pass through

the bó-tree, and this gap is built over with a kind of portal. The use of these buildings is for the entertainment of the women, who take great delight to come and see these ceremonies, clad in their richest and best apparel. They employ themselves in seeing the dancers, and the jugglers do their tricks, who afterwards by their importunity get money from them, or a ring off their fingers, or some such matter. Here also they spend their time in eating betle, and in talking with their consorts, and showing their fine clothes. These solemnities are always in the night; the booths all set round with lamps; nor are they ended in one night, but last three or four, until the full moon, which always puts a period to them."

BOURAITs (RELIGION OF THE). This is a people of Mongol origin, who reside in the western part of Siberia, and on the frontiers of China in the government of Irkutsk. Their religion is a mixture of *Lamaism* and *Shamaism*. In their huts they have wooden idols, naked or clothed: others are of felt, tin, or lamb's skin; and others again rude daubings with soot by the Shamans, or priests, who give them arbitrary names. The women are not allowed to approach or to pass before them. The Bourait, when he goes out or returns to his hut, bows to his idols, and this is almost the only daily mark of respect that he pays them. He annually celebrates two festivals in honour of them, and at these men only have a right to be present.

BOURIGNONISTS, the followers of Madame Antoinette Bourignon de la Ponte, a native of Flanders, born at Lisle in A. D. 1616. Even in very early life she was characterized by a strong imagination, a lively enthusiastic temperament, combined with a warm devotional spirit. From her natural temperament, therefore, and the peculiar qualities of her mental constitution, she was quite prepared to enter into the spirit and imbibe the doctrines of the Mystics. She conceived herself to be divinely inspired, and to be set apart by God for the important work of reviving the spirit of Christianity, which she alleged to have been extinguished by the theological disputes which had so long agitated the different churches. Madame Bourignon had no desire to found a sect, believing, as she did, that the variety of sects was one of the greatest evils which had befallen the Christian church. Both Roman Catholics and Protestants were in her view alike to be blamed in this matter. She protested equally against both, and wished to retire from the world with a few associates, and there, bound by no vow, distinguished by no peculiar dress, to give themselves up to a life of calm meditation and prayer. The fame of her asceticism and devotional life soon spread, and many resorted to her as their spiritual guide. She believed that she enjoyed the high privilege of knowing the true spiritual meaning of Scripture, and that it was her special vocation to recall the church from formalism to spirituality of worship. To some extent in-

deed she was successful in rousing individual Christians in Holland and Germany, France and Switzerland and England also, to a more earnest devotional spirit, mingled it might be with partial enthusiasm, but still containing no small portion of true Christian vitality. The Bourignonists became a numerous body, and among them persons of some note. Swammerdam, the naturalist, held their opinions.

Madame Bourignon diffused her peculiar views not only by conversation, but also by her writings, which extend to eighteen volumes. The most important of her productions, and those which are most highly valued, are, 'Light in Darkness,' 'The Testimony of Truth,' and 'The Renovation of the Gospel Spirit.' The hostile attitude which she assumed towards the different churches roused against her a storm of persecution, which drove her from one hiding place to another, throughout Schleswig and Holstein. She died at last in 1680, impoverished and deserted, concealed in a miserable lodging at Amsterdam. Her opinions, however, long survived her, and the Quietist and Mystic pietism which she inculcated, has many admirers even in our own day. The substance of her system is, that religion consists in internal emotion or feeling, and not in either knowledge or practice.

The most distinguished supporter of the Bourignonist principles was Peter Poiret, a Calvinistic minister, who relinquished his office, and gave himself up to the development through the press of the mystical theology which he had embraced. He published a system of divinity, under the title of 'The Divine Economy,' in which he lays it down as a fundamental principle, that the understanding or intellect of man being made for God, is in a manner infinite, so as to be able to exert infinite acts, that is, to raise itself up to the contemplation of God as incomprehensible, infinite, and above all particular forms of conceiving him. Poiret inculcates, therefore, a passive implicit faith, surrendering the understanding to God, and yielding ourselves up to his teaching, and in this way, according to his view, we acknowledge that "God is infinite, and incomprehensible; that he is a Light, a Good, a Wisdom, a Power, a Justice, in a word, a Being above all comprehension and thought." Thus, on the principles of this system, in all matters of religion the understanding is to be utterly inert, and man is reduced to a merely passive machine, without action, and without responsibility. In a quotation which Mr. Vaughan gives in his 'Hours with the Mystics,' Poiret endeavours to meet the objections which naturally occur in looking at the matter in this light. His reply is as follows:—"It will be objected, may be, to what has been said, that this second condition required here of the intellect that means to be enlightened by Faith, is a state of idleness—time lost; and that it is an absurd thing not to make use of the understanding and faculties God has given us, nor so much as endeavour to excite in our minds good and bright thoughts.

Here are several things tacked together, and most of them beside the purpose. For at present I am not treating of the means by which one may be introduced, or rather brought, as it were, to the threshold of faith, as I may say; nor of that imperfect and beginning faith, by me styled active. Nor yet do I say, that when one has been enlightened by the light of God, one is not to fix one's mind to the consideration of the lights held out by God: but what I say is this: I suppose a man has already had some glimpse of the divine light by the call of preventing grace, and that he has actively co-operated with it, by turning his understanding towards it, with particular desires of such and such lights; and moreover, that to confirm himself therein, he has deduced in his reason and his other inferior faculties, notions, ratiocinations, images, and words, and other particular exercises wherein he has been exercised long enough to be capable of ascending to the state of pure and altogether divine faith. Upon this supposition, the question is, whether one whose faith has as yet been but weak, and the small light he has had clouded and mixed with great darkness, prejudices, and errors, designing to clear the principles of the light he has from the aforesaid mixture, and desiring to see this divine light in its purity and more fully,—whether, I say, to this end he ought to apply thereto the activity of his understanding, of his meditations, reflections, and reasonings; or else whether, all this apart, he ought to offer his understanding in vacancy and silence to the Son of God, the Sun of Righteousness, and the true Light of Souls? And this last is what we affirm, and against which the objections alleged are of no force."

After the death of Madame Bourignon, the peculiar principles of mysticism which she and her coadjutor Poirer had so sedulously taught, continued to attract many followers in the close of the seventeenth and the opening of the eighteenth century. Some shut themselves up in seclusion and solitude, devoting their whole time and thoughts to religious exercises; others refused to hold communion with any Christian society whatever, and therefore renounced public worship, engaging only in private devotion. Pietist and mystical writers were eagerly read. Thomas à Kempis, Madame Guyon, Arndt, and Spener, and especially the voluminous works of Madame Bourignon, infused into many Christians a relish for an abstract spiritualism, which lavished all its regard upon inward frames and feelings to the almost total neglect of the active duties of the outward Christian life. See MYSTICS.

BOURNEANS. See ANNIHILATIONISTS.

BOWDYANGA, the seven sections of wisdom among the Budhists, including, 1. The ascertainment of truth by mental application. 2. The investigation of causes. 3. Persevering exertion. 4. Joy. 5. Tranquillity. 6. Tranquillity in a higher degree, including freedom from all that disturbs either body or mind. 7. Equanimity.

BOWING. See ADORATION.

BOYLE'S LECTURES, a series of eight lectures delivered annually in one of the churches in London, according to an arrangement made by the celebrated Robert Boyle, who, by his will in 1691, bequeathed a large portion of his estate for religious purposes, the income to be annually paid over to acute and eloquent men, who should oppose the progress of impiety, and demonstrate and confirm the truth of natural and revealed religion. For the support of this Lecture, Mr. Boyle assigned the rent of his house in Crooked Lane, London, to some learned divine within the bills of mortality, to be elected for a term not exceeding three years. In course of time, however, the fund was found to be inadequate, and Archbishop Tennyson procured a salary of £50, charged on a farm in the parish of Brill, in the county of Bucks. Thus the foundation is settled in perpetuity, and the Boyle Lectureship continues to be a valuable institution, for the defence of Christianity against infidel objections of every kind.

BRAGI, the god of eloquence and poetry among the ancient Scandinavians. Bragi is accordingly the Norse name for the poetic art, and also employed to denote a distinguished poet or poetess.

BRAHM, the incommunicable appellation among the Hindus of the Supreme, eternal Spirit, viewed in its own abstract impersonal essence. This Supreme Being, considered as unrevealed, is known by different names, such as Brahm, Parabrahma, Paratma, Ram, or Bhagavat. He is represented as without beginning or end, eternal; that which is, and must remain, unchangeable; without dimensions, infinite; without parts, immaterial, invisible; omnipotent, omniscient, omnipresent; enjoying ineffable felicity. And yet, notwithstanding this description, he is often said to be without qualities or attributes. The two statements appear contradictory, and yet they are explained by the Hindu as states of being not contemporaneous, in which case they would be contradictory, but successive, each of them being assumed alternately, after immense intervals of time. On these two successive states, Dr. Duff makes the following remarks in his 'India and India Missions:'

"The primary and proper state of Brahm's being, is that in which he exists wholly without qualities or attributes. When he thus exists, there is no visible external universe. He is then denoted emphatically *THE ONE*—without a second. Not merely one, *generically*, as being truly possessed of a divine nature;—not merely one, *hypostatically*, as being simple, uncompounded, and, therefore, without parts;—not merely one, *numerically*, as being, in point of fact, the only actually existing deity. No. He is simply, absolutely, and by necessity of nature, one;—and not only so, but he is one in the sense of excluding the very possibility of the existence of any other god. Thus far a Christian might accord in the definition of the divine unity. It is, *in words*, the

very definition which the Bible gives of the unity of the *only* living and true God.' But the Hindu advances a step farther. He conceives, that when Brahm exists in his proper and characteristic state, he is one; not merely in the sense of excluding other gods, but in the sense of excluding the possibility of the existence of any other being whatever. He is thus not merely *one*, but *the one*,—the single and sole entity in the universe,—yea more, the *only possible* entity, whether created or uncreated. His oneness is so absolute, that it not only excludes the possibility of any other god, co-ordinate, or subordinate, but excludes the possibility of the existence of any other being, human or angelic, material or immaterial.

"The Hindu theologian does not stop even here. His Brahm, as already stated, exists 'without qualities or attributes.' What!—literally and absolutely without qualities or attributes? Yes, literally and absolutely so. The possession of qualities or attributes implies multiplicity and diversity of some kind. But Brahm's unity is so perfectly pure, so essentially simple, that it must exclude multiplicity or diversity of any kind. Consequently, he is represented as existing without intellect, without intelligence, without even the consciousness of his own existence! Surely this is the very transcendentalism of unity.

"No wonder though the Hindu often exclaims that his Supreme Brahm is 'nothing.' In any sense, within the reach of human understanding, he is 'nothing.' For the mind of man can form no notion of matter or spirit apart from its properties or attributes. Let Brahm, therefore, be represented as utterly devoid of attributes, and, to human apprehension, he must be actually as nothing,—a mere abstract negation more absolute than *darkness*, of which it has been remarked, that it is endowed with the property of at any time admitting light; or than *silence*, which has the quality of admitting sound; or than *space*, which has the capacity of admitting extension. No wonder though the Hindu confess, with a peculiar emphasis of meaning, that his Supreme Brahm is 'incomprehensible.'"

Thus stripped of all attributes, Brahm is wholly inactive, existing in a state of unbroken sleep, undisturbed repose. This profound slumber, however, is not everlasting in its duration. After unnumbered ages, he suddenly awakes, and starting to a consciousness of his own existence, he exclaims, "Brahm is," or "I am." From that moment he begins to exhibit active qualities and attributes. A desire for duality arises in his mind. In obedience to this desire, the archetype or ideal form of the universe presents itself before him. This is succeeded by an act of volition, which calls the universe into actual existence. This done Brahm relapses into his former state of quiescent repose, renouncing all his active qualities and attributes. Such is the idea of the Supreme Being among the Hindus, one Brahm without a second as he is usually described.

The Hindu Brahm has no temple dedicated to his worship, nor is a single act of adoration ever offered to him. This may appear strange, but the reason which is given by the admirers of Hinduism for the denial of all worship to Brahm is, that the "representing the Supreme being by images, or the honouring him by the institution of sacred rites, and the erection of temples must be perfectly incompatible with every conceivable notion of an all-pervading, immaterial, incorporeal spirit." In Brahm, there was originally existent Swada or the golden womb, the receptacle of all the types of things when he produced Maya, matter or illusion, the source of all phenomena, and by means of which individual existences made their appearance. From the bosom of Brahm came forth the Trimurti or Triad of the Hindus, consisting of Brahma the Creator, Vishnu the Preserver of forms, and Shiva the Destroyer of forms, who by this very destruction causes the return of beings to unity, and their re-entrance into Brahm. The Hindus are taught to look forward to absorption into the divine essence, or Brahm, as the ultimate reward, as final beatitude. See next article.

BRAHMA, the Creator, the first member of the Hindu Triad or Trimurti. He is represented as a golden-coloured figure, with four heads and four arms. The origin of Brahma is variously stated by Hindu writers. Some inform us, that, when BRAHM (see preceding article) awoke to consciousness and activity, Brahma and the other two Persons of the Triad sprung from his essence. Others allege that creation sprung from a seed deposited in the waters, which became an egg, from which Brahma the Creator was born. Brahma's first attempts at the production of the forms of animated beings are reported to have been numerous, and far from successful. "At one time," says Dr. Duff, "he is said to have performed a long and severe course of ascetic devotions to enable him to accomplish his wish, but in vain; at another, inflamed with anger and passion at his repeated failures, he sat down and wept,—and from the streaming tear-drops sprang into being, as his first-born, a progeny of ghosts and goblins of an aspect so loathsome and dreadful, that he was ready to faint away. At one time, after profound meditation, different beings spring forth, one from his thumb, a second from his breath, a third from his ear, a fourth from his side, and others from different members of his body; at another, he assumes sundry strange qualities to effectuate his purpose, or he multiplies himself into the forms of different creatures, rational and irrational. As the result of all his toilsome labours and experiments, there did proceed from Brahma, directly or indirectly, a countless progeny of animated beings that people the fourteen worlds which constitute the universe."

Having peopled the heavens above, and the worlds below, stored the earth with all stationary and moveable bodies, destined to be occupied by terrestrial spirits, from the substance of his body emanated

the human race, consisting originally of four classes or castes. From his mouth came the Brahmans; from his arms the Kshattrya or military caste; from his breast the Vaishya or caste of productive capitalists; from his foot the Shudra or servile caste. According to the Hindu Scriptures, the continued manifestation of the universe is co-extensive with the life of Brahma, which, according to Hindu computation, extends to upwards of three hundred billions of our years. A day of Brahma is termed a kalpa, consisting of four thousand three hundred and twenty millions of solar years. At the close of each kalpa commences his night of repose, which is of equal length with his day. During this long night, sun, moon, and stars are shrouded in gloom. Clouds from above pour down torrents of rain; and the waves of the ocean, agitated with mighty tempests, rise to a prodigious height. The seven lower worlds are at once submerged, as well as the earth which we inhabit, and even the two worlds next in the order of ascent above the earth. In the midst of this tremendous abyss, Brahma reclines on the serpent Ananta or eternity with closed eyes, and reposes in mysterious slumber. During the long night of Brahma, the wicked inhabitants of all worlds utterly perish. When he awakes, the darkness is instantly dispelled, and the universe returns to its pristine order and beauty. A partial disorganization of the ten lower worlds takes place at the close of every kalpa or day of Brahma; and a similar renovation at the succession of every night. And there being thirty-six thousand days and as many nights in his life, there must be thirty-six thousand partial destructions or disorganizations of the larger half of the universe, and as many restorations or reconstructions of it during the full period of its duration. When the life of Brahma shall come to a final termination, there will be no longer a partial destruction, but an utter annihilation. This is called a *Maha Pralaya*, or great destruction of the entire universe, with all that it contains, when the whole shall be reduced into nonentity, or re-absorbed into the essence of Brahm. After this mighty catastrophe, Brahm, who had fallen asleep after the manifestation of the universe, and had continued to repose during the whole duration of its existence, awakes again, and another manifestation of the universe takes place, all things being reproduced as before, and Brahma the Creator commencing a new existence. Thus, according to the Hindu sacred books, there has been, during the past eternity, and will continue to be during the eternity that is to come, an alternating succession of manifestations and annihilations of the universe at intervals of inconceivable length, stretching throughout each life of Brahma, extending to three hundred billions of our years.

BRAHMANS, in the Hindu system, accounted the highest and noblest caste in the scale of human existence, the nearest in kindred and in likeness to

Brahma himself, and deriving their name from him as being his visible representatives in human form. They have been constituted the sole depositaries, the sole interpreters, the sole teachers of the Vedas or sacred books of the Hindus, and in emblem of this, the Brahmans are said to have sprung from the mouth of Brahma. A graphic account is given by Dr. Duff, of the ordinary daily religious observances prescribed to a Brahman, which are as follows, being chiefly drawn from a paper by Mr. Colebrooke, in the 'Asiatic Researches': "When a Brahman rises from sleep in the morning, his first religious duty is to clean his teeth. This is a duty so sacred, that the omission of it would incur the penalty of losing the benefit of all other rites performed by him. It consists in rubbing his teeth with a proper withe or twig of the racemiferous fig-tree, pronouncing to himself this prayer,—'Attend, Lord of the forest; Soma, king of herbs and plants, has approached thee: mayest thou and he cleanse my mouth with glory and good auspices, that I may eat abundant food. Lord of the forest!—grant me life, strength, glory, splendour, offspring, cattle, abundant wealth, virtue, knowledge, and intelligence.' On certain days, when the use of the withe is forbidden,—that is, on the day of the conjunction, and on the first, sixth, and ninth days of each lunar fortnight, he must, as a substitute, rinse his mouth twelve times with water.

"His second duty is carefully to throw away the twig which has been used. It must, on no account, be deposited in any place tainted with any of those multiplied impurities or religious stains enumerated in the sacred writings.

"His third duty is religious ablution. This is a duty, the strict observance of which is fraught with efficacy in removing not only corporeal but spiritual defilements. He *may* bathe with water drawn from a well, from a fountain, or from the basin of a cataract; but he should prefer water which lies above ground,—choosing a stream rather than stagnant water; a river in preference to a small brook; a holy stream before a vulgar river; and, above all, the water of the Ganges. And, if the Ganges be beyond his reach, he should invoke that holy river, saying,—'O Ganga, hear my prayers; for my sake be included in this small quantity of water, with the other sacred streams.' Then, standing in the river, or in other water, he must hallow his intended performance by the *inaudible* recitation of certain sacred texts. Next sipping water, which is a grand preparatory to any act of religion, and sprinkling some before him, the worshipper throws water eight times on the crown of his head, on the earth, towards the sky; again towards the sky, on the earth, on the crown of his head; once more on the earth, on the crown of his head; and, lastly, on the ground, to destroy the demons who wage war with the gods. During the performance of this sacred act of ablution, he must be reciting these prayers: 'O waters!

since ye afford delight, grant us present happiness, and the rapturous sight of the Supreme Being. Like tender mothers, make us here partakers of your most auspicious essence. We become contented with your essence, with which ye satisfy the universe. Waters! grant it to us.' Immediately after this first ablution, he should sip water without swallowing it, silently praying in these words,—‘Lord of sacrifice! thy heart is in the midst of the waters of the ocean. May salutary herbs and waters pervade thee. With sacrificial hymns and humble salutation we invite thy presence. May this ablution be efficacious.’ These ceremonies and prayers being concluded, he plunges *thrice* into the water, each time repeating the prescribed expiatory texts. Last of all, he, in due form, washes his mantle; and, rising out of the waters, thus terminates his morning ablution.

“Besides the prayers and texts from the Vedas and other sacred books, specifically intended for the different parts of all religious observances, there are certain recitations of peculiar efficacy which are constantly to be rehearsed throughout all the parts of all observances. Amongst those of most frequent occurrence, may be noticed the utterance of the names of the *seven superior worlds*; the triliteral monosyllable *AUM*, contracted *OM*, the symbol of the Triad; and the *Gayatri*, or holiest text of the Vedas, which, in one of its forms, has been thus translated,—‘We meditate on the adorable light of the resplendent Generator, which governs our intellects.’

“The fourth morning duty in immediate succession, in which the Brahman is called on to engage, is the important one of worshipping the rising sun. For discharging this duty aright, he must prepare himself by due ceremony and prayer. He begins by tying the lock of hair on the crown of his head, holding much *cusu* grass in his left, and three blades of the same grass in his right hand; or wearing a ring of grass on the third finger of the same hand. During this ceremony he must recite the *Gayatri*. The sipping of water next occupies his attention; as this is a requisite introduction of all rites, since without it all acts of religion are pronounced to be vain. Accordingly, he sips water three times,—each time repeating the mysterious names of the seven worlds and the *Gayatri*,—each time, also, rubbing his hands as if washing them; and finally, touching with his wet hand his feet, head, breast, eyes, ears, nose, and shoulders. After this, he must again sip water *thrice*, pronouncing to himself the prescribed expiatory texts. If, however, he happen to sneeze or spit, he must not immediately sip water, but *first* touch his right ear, in compliance with the maxim—‘after sneezing, spitting, blowing his nose, sleeping, putting on apparel, or dropping tears, a man should not immediately sip water, but first touch his right ear.’ The business of *sipping* being finished, he next passes his hand, filled with water, briskly round his neck, reciting this prayer,—‘May

the waters preserve me.’ He then meditates with intense thought, and in the deepest silence. Meditates on what?—on something peculiarly sacred and sublime, and correspondent with the awful solemnity of the occasion? Let the hearers judge when they learn, that during this moment of intense devotion, he is striving to realize the fond imagination, that ‘Brahma, with four faces, and a red complexion, resides in his bosom; Vishnu, with four arms, and a black complexion, in his heart; and Shiva, with five faces, and a white complexion, in his forehead!’ To this sublime meditation succeeds a suppression of the breath, which is thus performed: Closing the left nostril with the two longest fingers of his right hand, he draws his breath through the right nostril; and then closing that nostril likewise with his thumb, he holds his breath, while he internally repeats to himself the *Gayatri*, the mysterious names of the three worlds, the triliteral monosyllable, and the sacred text of Brahma; last of all, he raises both fingers off the left nostril, and emits the breath he had suppressed through the right. This process being repeated three several times, he must next make three ablutions, with the following prayer:—‘As the tired man leaves drops of sweat at the foot of a tree; as he who bathes is cleansed from all foulness; as an oblation is sanctified by holy grass,—so may this water purify me from sin.’ To this succeed other ablutions, with various expiatory texts. He must next fill the palm of his hand with water, and presenting it to his nose, inhale the fluid by one nostril, and, retaining it for a while, exhale it through the other, and throw away the water to the north-east quarter. This is considered as an internal ablution which washes away sin. He then concludes by sipping water with the following prayer:—‘Water! thou dost penetrate all beings; thou dost reach the deep recesses of the mountains; thou art the mouth of the universe; thou art sacrifice; thou art the mystic word *vasha*; thou art light, taste, and the immortal fluid.’

“All the preparatory acts being thus concluded, he is now qualified to engage in the direct worship of the rising sun. To this most sacred and solemn duty he thus proceeds: Standing on one foot, and resting the other on his ankle or heel; looking towards the east, and holding his hands open before him in a hollow form, he pronounces to himself the following prayers:—‘The rays of light announce the splendid fiery sun, beautifully rising to illumine the universe. He rises, wonderful, the eye of the sun, of water, and of fire, collective power of gods. He fills heaven, earth, and sky with his luminous net; he is the soul of all which is fixed or locomotive. That eye, supremely beneficial, rises purely from the east; may we see him a hundred years; may we live a hundred years; may we hear a hundred years. May we, preserved by the divine power, contemplating heaven above the region of darkness, approach the deity, most splendid of luminaries.

Thou art self-existent; thou art the most excellent ray; thou givest effulgence; grant it unto me.' These prayers being ended, the oblation or offering is next presented. It consists of *tila*, flowers, barley, water, and red sandal wood, in a clean copper vessel, made in the shape of a boat. This the worshipper places on his head, presenting it with the following holy texts:—'He who travels the appointed path (viz. the sun), is present in that pure orb of fire, and in the etherial region. He is the sacrificer at religious rites; and he sits in the sacred close, never remaining a single day in the same spot, yet present in every house, in the heart of every human being, in the most holy mansion, in subtile ether produced in water, in earth, in the abode of truth, and in the stony mountains; he is that which is both minute and vast.' The oblation is then concluded by worshipping the sun with the subjoined text:—'His rays, the efficient causes of knowledge, irradiating worlds, appear like sacrificial fires.' After the oblation follows the invocation of the *Gayatri*, in these words:—'Thou art light; thou art seed; thou art immortal life; thou art effulgent; beloved by the gods, defamed by none; thou art the holiest sacrifice.' It is afterwards recited measure by measure; then the two first measures as one hemistich, and the third measure as the other; and lastly, the three measures without interruption. The same text is then invoked in these words:—'Divine text, who dost grant our best wishes, whose name is trisyllable, whose import is the power of the supreme being; come thou mother of the Vedas, who didst spring from Brahma, be constant here.' After this address, the *Gayatri* itself is pronounced inaudibly, along with the trilateral monosyllable, and the names of the three lower worlds, a hundred or a thousand times; or as often as may be practicable,—counting the repetitions on a rosary of gems set in gold, or of wild grains. To these repetitions are subjoined the following prayers to the sun: 'Salutation to the sun: to that luminary, O Brahma, who is the light of the pervader, the true generator of the universe, the cause of efficacious rites. I bow to the great cause of day, the mighty luminary, the foe of darkness, the destroyer of every sin.' Last of all, the worshipper walks towards the south, rehearsing a short text: 'I follow the course of the sun.' 'As the sun in its course moves through the world by the way of the south, so do I, following that luminary, obtain the benefit arising from a journey round the earth, by the way of the south.'

"With the rehearsal of this text terminates the *daily morning* ablution and worship of the sun.

"One might suppose that such ablutions and ceremonial observances were enough for one day. But no. By one order of Brahmans, similar ablutions and worship of the sun must be renewed at noon; and by a higher order, both at noon and in the evening. In these cases the accompanying ceremonies are the same in spirit and substance as those already

detailed,—differing only somewhat in the words and forms,—every day in the year."

From childhood the life of a Brahman is one continued series of superstitious observances. One of the most important occasions in his early life is the investing him with the sacred or triple thread which constitutes him one of the twice-born or perfect Brahmans. When he becomes a student of theology he must provide himself with a mantle, girdle, staff, and other personal apparatus. The legal staff, "made of the canonical wood, must be of such a length as to reach the student's hair; straight; without fracture; of a handsome appearance; not likely to terrify men; with its bark perfect and unhurt by fire." The most minute arrangements are made as to his marriage, his household affairs, the manner in which he is to study the Vedas, the ordinary routine of life, his purification and diet. The directions as to this last point are very curious: "After washing his hands and feet, and sipping water without swallowing it, he sits down on a stool or cushion, but not on a couch nor on a bed, before his plate, which must be placed on a clean spot of ground, that has been wiped and smoothed in a quadrangular form. When the food is first brought in he is required to bow to it, raising both hands in the form of humble salutation to his forehead; and he should add, 'May this be always ours;' that is, may food never be deficient. When he has sat down, he should lift the plate with his left hand, and bless the food, saying, 'Thou art invigorating.' He sets it down, naming the three worlds; or, if the food be handed to him, he says, 'May heaven give thee;' and then accepts it with these words, 'The earth accepts thee.' Before he begins eating, he must move his hand round the plate, to insulate it; he must also, with his hand, trace a line all around, and consecrate the circle by appropriate texts;—for what purpose?—to insulate his person during the meal, lest it should be contaminated by the touch of some undetected sinner who may be present, or who might intrude! He next consummates the consecration of the food, by making five oblations out of it to Brahma and other gods—dropping each oblation on fire, or on water, or on the ground, with the usual addition, 'May this oblation be efficacious.' He sips and swallows water; he makes five oblations to breath by its five distinct names;—and lastly, he wets both eyes. These important and indispensable preliminaries being ended, he may now proceed to partake of his repast; but he must proceed in solemn silence, lifting the food with the fingers of his right hand. After the eating is finished, he again sips water; and concludes the whole by saying, 'Ambrosial fluid, thou art the couch of Vishnu, and of food.'"

Among the Brahmans there are several degrees or orders. Formerly they were employed in austere devotion and abstinence, their business being the worship of the gods; at that time they were

supported by kings and princes, and they seem not to have employed themselves in worldly labour. At present only a few are supported by such means, most of them being obliged to enter into all kinds of worldly employment for support, and many of them deriving a scanty subsistence by begging. But however poor they may be, the Brahmans are held in great respect, and any want of reverence to them, especially by the lowest or Sudra class, is accounted one of the most atrocious crimes. They are exempted from taxation, and from the sanguinary laws which affect the other classes. Neither the life nor property of a Brahman can be touched, even though he should be guilty of the heaviest crimes. The duties which properly belong to this high and honourable order are to meditate on divine things, to read the Vedas carefully and diligently, to instruct the young Brahmans, and to perform sacrifices and other religious acts. The most abandoned Brahman retains his rank notwithstanding his crimes; but he will entirely forfeit it by touching impure food, or by some such petty delinquency. No one can become a Brahman but by birth, and the Institutes of Manu declare, that "if a Brahman have not begotten a son, yet shall aim at final beatitude, he shall sink to a place of degradation."

BRAHMA, in the Budhist system, an inhabitant of a *Brahma-lôka*. See next article.

BRAHMA-LOKA, the highest of the celestial worlds, reckoned by the Budhists as sixteen in number. It is the abode of those beings who in their different states of existence have attained a superior degree of merit.

BRAHMA SAMPRADĀYIS. See **MADHWA-CHARIS**.

BRAHMANISM. See **HINDUISM**.

BRANCH. An idolatrous practice is referred to in Ezek. viii. 17, under the expression "putting the branch to the nose." Learned men have differed as to the custom which the prophet thus describes. It may have been that the worshipper with a branch in his hand touched the idol, and then applied the branch to his nose and mouth, in token of worship and adoration. Some writers think that it refers to the worship of Adonis.

BRANCHUS, a son of Apollo, by whom he was endowed with prophetic power, which he received at Didymus near Miletus. At that place he founded an oracle, of which his descendants, the Branchidae, were the priests, and which was held in great esteem, especially by the Ionians and Æolians. See next article.

BRANCHIDÆ, priests of the temple of Apollo, at Didymus in Ionia. They opened their temple to Xerxes, who plundered it of all its riches. After this they fled to Sogdiana, where they built a city called by their own name. Alexander the Great, after he had conquered Darius, destroyed their city, and put them all to the sword. Oracles were given by the Branchidæ, in the temple at Didymus.

BRANDENBURG CONFESSION. A formula or confession of faith, drawn up in the city of Brandenburg, by order of the Elector, with a view to reconcile the tenets of Luther with those of Calvin, and to put an end to the disputes occasioned by the **AUGSBURGH CONFESSION** (which see).

BRAURONIA, a surname of Artemis, under which she was worshipped in a temple on the Acropolis of Athens. There was an image of her also at Brauron in Attica, which was of great antiquity. See next article.

BRAURONIA, the name of a festival celebrated in honour of the goddess Artemis, at Brauron in Attica, where Orestes and Iphigenia left the statue of the Taurian goddess. The festival was held every fifth year, when a number of young females, about ten years of age, dressed in crocus-coloured garments, walked in solemn procession to the temple of the goddess, where they were consecrated to her service. The priests sacrificed a goat, and the girls went through a ceremony in which they imitated bears, probably because the bear was sacred to Artemis, especially in Arcadia. Another festival bearing the same name, was celebrated every five years at Brauron, in honour of Dionysus. Both men and women took part in this festival.

BRAZEN SEA, a brass laver, which in the first temple stood in the court of the priests. It was an immense vessel of metal, nine feet deep, and more than fifty in circumference. Its precise shape is not known, but it contained somewhere about fifteen or twenty thousand gallons of water. It was made to rest upon twelve oxen, three looking every way, which were supposed by some Jewish writers to have been made by Solomon, in contempt of the golden calf worshipped by the Israelites in the wilderness. Josephus thinks, but without the slightest foundation, that God was offended with Solomon for having made these images. The brazen sea is thus described by Lewis in his *'Hebrew Antiquities'*:

"It was placed at the east end of the court of the priests, towards the north-east corner. Its extent and dimensions are thus expressed: it was ten cubits from the one brim to the other, five cubits in height, and thirty cubits in circumference, and contained, say the Jews, of liquid two thousand baths; but of dry things that would lie heaped above the brim, it would hold three. In the brim of it it was perfectly round, and so it continued in the two upper cubits; but below the brim, in the three lower cubits, it was square. It was a hand-breadth thick, and the brim was wrought like the brim of a cup, with flowers of lilies. About the body of this huge vessel there were two borders of engravings, the work of which are called oxen, not in their full proportion, but the heads only, and the rest in an oval instead of the body; and it is conceived by some, that out of these heads, or out of some of them, the water issued forth, they being made as cocks and conveyances for that purpose. This molten sea was

designed for the priests washing themselves before they went about the service. Their washing was twofold, either of their hands and feet, or of their whole bodies; and this vessel served for both uses, but in a different manner. Their hands and feet they washed in the water that ran out by some cocks and spouts of it; but to wash or bathe their bodies they went down into the vessel itself. Now had it been always full of water to the brim, it would have been too deep for them to stand in, and they would have been in danger of drowning; therefore there was such a gage set by cocks or pipes running out continually, that the water was kept at such a height as should serve for their purpose abundantly, and yet should not endanger their persons; and it may properly enough be said, that the water it had constantly in it was two thousand baths, which served for washing; and that it would hold three thousand baths, were it filled up to the brim. The supply of water into this vessel was through a pipe out of the well Etam; though some are of opinion that it was constantly supplied with water by the Gibeonites."

The Jewish priests were bound to wash their hands and feet every day on pain of death. This ceremony was performed at their entrance on their ministration for the day; but on the great day of atonement, the washing was to be renewed before five of the various duties then to be discharged. A similar vessel, though by no means so magnificent, stood, according to the Talmudists, at the entrance of the tabernacle, but a little on the south side, so that the priests coming into the court went immediately to the laver, and having washed, ascended to the altar. This sea was made of the finest brass, obtained from the brazen mirrors of the Israelitish women. These they brought voluntarily to Moses, who constructed with them lavers for the service of the priests.

BRAZEN SERPENT. To punish the Israelites for their sinful murmuring and repining in the wilderness, God sent great swarms of fiery serpents among them. In great alarm the people cried to the Lord for deliverance from this fearful calamity, and in answer to their prayers God commanded Moses to construct a serpent of brass, and to raise it upon a pole in the sight of the wounded Israelites, that as many as looked upon it might be healed. The result was as God had promised; multitudes were cured, and the brazen serpent was kept as a memorial of so remarkable a deliverance. It continued to be preserved with great care for upwards of seven hundred years; but, in course of time, it became an object of idolatrous worship, and we are told concerning Hezekiah, king of Judah, 2 Kings xviii. 4, "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan." From the expression used in this passage, "Unto those days the children of Is-

rael burnt incense to it," this species of idolatry would appear to have been of long standing. Hezekiah, however, in righteous indignation, broke the serpent in pieces, calling it in derision Nehushtan, a mere piece of brass. It seems strange, that if the brazen serpent had been worshipped long before the time of Hezekiah, such kings as Asa and Jehoshaphat, who were zealous for the purity of Divine worship, should have permitted such gross idolatry. Rabbi David Kimchi attempts to explain the matter, by alleging that Asa and Jehoshaphat did not destroy the brazen serpent when they abolished idolatry, because they did not perceive that it was worshipped, or that incense was burnt to it in their time. This explanation, however, is by no means satisfactory, and it is far more probable that Asa and Jehoshaphat, while they strongly disapproved of the idolatry into which the people had fallen, contented themselves with a simple prohibition, but that Hezekiah, perceiving the utter inadequacy of such lenient measures to arrest the progress of idolatry among his people, came to the resolution of boldly suppressing the heinous crime by the total destruction of the object of their idolatry. The Nehushtan was ground to powder, and yet the Romanists pretend to show at Milan a brazen serpent which they allege was the identical serpent constructed by Moses.

BREAD (BLESSED). See **ANTIDORON**.

BREAD (DAY OF), a name given sometimes, in the early ages of the Christian Church, to the Lord's day, because the breaking of bread in the Lord's Supper was so general a custom in the Church on that day. See **LORD'S DAY**.

BREAD (EUCCHARISTIC), the bread used in the Lord's Supper. In the early ages of the Christian church it was customary for the faithful at the seasons for celebrating the Lord's Supper, to bring with them a free-will-offering, each according to his ability, to the treasury of the church. In the case of the more wealthy Christians, these oblations consisted partly of bread and wine, from which the sacramental elements were taken, the bread being that which was commonly used in the country, and the wine being mixed with water, according to the inviolable custom of the ancients. These oblations were not allowed to be presented by any but communicants, and to be prevented from making them was accounted as a sort of lesser excommunication. That the bread which was used in the primitive church, in the Lord's Supper, was common leavened bread, is plain from the very circumstance, that it was taken from the oblations contributed by the people. And, besides, Epiphanius mentions it as one of the peculiar observances of the Ebionite heretics, that they used unleavened bread in the Eucharist, which he would not have noted as a peculiarity had it been the regular practice of the Christian church. The ancient writers never refer to the employment of unleavened bread in the communion, but they often

speak of leavened bread, and even call the Lord's Supper *fermentum*, or leaven, on this account. It is somewhat remarkable, that no Greek writer before Cerularius, whatever complaint he may make against the Roman church, ever hints at their being chargeable with the use of unleavened bread—a strong proof that such a practice was utterly unknown even among them before the eleventh century.

What may have led to the change from leavened to unleavened bread it is difficult with any certainty to say. The conjecture of Bona upon this point, which Bingham thinks probable, is, that the custom was introduced when the people ceased to bring their oblations, and it became necessary for the clergy to provide the elements. The duty thus devolving upon them, it was judged more respectful and solemn to use unleavened instead of leavened bread, and at the same time, probably, they changed from a loaf of common bread that might be broken, to a thin delicate wafer, formed in the figure of a denarius or penny, to represent the pence, as some think, for which our Saviour was betrayed. But whether Bona's conjecture be well-founded or otherwise, one thing seem to be clearly established, that for more than a thousand years the use of unleavened bread in the sacrament of the supper was altogether unknown.

A keen controversy arose in the eleventh century between the Greek and Latin churches, on the question whether leavened or unleavened bread ought to be used in the Eucharist. The former contended for the use of leavened, the latter for the use of unleavened bread. The Greeks accordingly called the Latins, *AZYMITES* (which see), while the Latins retorted upon the Greeks the charge of being *Fermentati* or *Prozymites*. Both parties claim our Lord's example as in their favour, the one party alleging that he made use of the unleavened bread of the passover, and the other asserting with equal vehemence that he employed only common bread. On this point it is impossible to arrive at anything approaching to certainty. But the early Christian writers are completely silent as to the bread being any other than the fermented bread, which was commonly in use. Protestants consider the quality of the bread as of no importance. At the Reformation the greater number of them discontinued the use of unleavened bread. The Lutherans, however, still continue it. The eucharistic bread among the Romanists is made of meal and water, and formed into thin, small circular cakes like wafers, which receive the name of the *HOST* (which see). The Armenian church follows the Roman in employing unleavened bread. The Nestorians lay peculiar stress on the annual renewal of the holy leaven, a rite which they observe on the same Thursday that is set apart in the other Eastern churches for the sanctification of the chrism. They have a curious tradition that John the Baptist preserved a few drops of water which dripped from our Lord's garment as he came

up out of Jordan, and that these were intrusted to the care of John the son of Zebedee; that the latter John received from Christ at the supper a double portion of bread, and having eaten the one, he preserved the other; that he also being present at the crucifixion preserved some of the blood and water that flowed from the Saviour's side, gathering the former upon the bread, and adding the other to the baptismal water; and that the water being mixed with oil, and the bread ground down to powder, they were divided and distributed among the twelve, each of whom went forth to distant nations, provided with holy water for baptism, and leaven for the sacramental bread. In accordance with this tradition, the Nestorians mix oil, the Jacobites oil and salt with the flour in making the eucharistic bread. The loaf which is used by the Greeks in the communion is round, with a square projection in the middle called the Holy Lamb, or the Holy Bread, and on this projection there is a motto implying "Jesus Christ conquers." The motto stamped on the bread among the Copts is, "Holy, holy, holy; Lord of Sabaoth." See EUCHARIST.

BREAD OF THE PRESENCE. See SHEW-BREAD.

BREAD (UNLEAVENED), unfermented bread. Among the Jews, the passover has always been celebrated with unleavened bread, the paschal lamb being commanded to be eaten with this kind of bread, on pain of being cut off from Israel, or excommunicated. The reason of this strict injunction seems to have been partly to remind them of the hardships they had endured in Egypt, and hence it is called Deut. xvi. 3. the bread of affliction; and partly in commemoration of the haste with which they had fled from Egypt, not having had time to leaven their dough, and hence the command was given, "Thou shalt eat unleavened bread, even the bread of affliction; for thou camest forth out of Egypt in haste." The Jews are even yet so attentive to the observance of this ceremony, that the greatest care is taken in the preparation of the paschal bread. By the Rabbinical precepts on the point, it was either made of wheat or barley, but it was necessary that it should be of the very best quality. They separated all the moist grains, examined every sack, lest any remainder of old meal should be found in it, and conveyed it to the mill on the backs of horses, and uncovered, lest it should become heated. It was neither to be mingled with oil, nor salt, nor butter. Neither a child, nor a fool, nor a deaf man, nor a Gentile, nor a Christian, was allowed to touch it. Only a Jew was permitted to prepare it, and the Rabbis deemed it a peculiar honour to be so employed.

The modern Jews, before commencing the feast of the passover, are quite alarmed lest the slightest portion of leaven should be found in their houses. On the thirteenth day of the month Nisan, corresponding nearly to our March, all the houses and surround-

ing premises are examined with the most sedulous care; a candle being lighted, and every hole and corner searched. Before entering upon the search, the master of the house utters the following ejaculation, "Blessed be thou, O Lord our God, the King everlasting, who hast sanctified us by thy commandment, and hast enjoined us the taking away of leaven." Not a sentence is uttered between this and the search, and if any leaven is found, it is pronounced useless, and the master of the house repeats this wish, "All the leaven that is in my possession, which I have seen, or which I have not seen, be it null, be it as the dust of the earth, or entirely perish." All the leaven that can be found is collected together in a vessel, carefully preserved during the night, and along with the vessel in which it is deposited, is solemnly burnt a little before noon the next day. No vessels are to be used that have had any leaven in them, and, therefore, the ordinary kitchen utensils are removed, and others put in their place. Sometimes vessels are kept for special use on passover occasions, and employed at no other times. The whole kitchen furniture also is carefully washed first with hot water and then with cold.

After the leaven has been burnt, the unleavened cakes are prepared as many as will be wanted during the feast, to supply the place of common bread. The cakes are usually round, thin, and full of little holes. In general they consist only of flour and water, but the more wealthy Jews enrich them with eggs and sugar, taking care, however, to use only the simple cakes on the first day of the festival. The injunction of the use of unleavened bread during the feast of the passover has been supposed by some to have had a moral design, calling upon the Israelites to cleanse out the old leaven of malice and wickedness, and to cultivate the simple, pure qualities of sincerity and truth.

BREAD (FEAST of UNLEAVENED). See PASS-OVER.

BREAST-PLATE, one of the official garments of the Jewish high-priest in ancient times. It was called the breast-plate of judgment, probably because it was worn on those solemn occasions when the high-priest went into the most holy place, to consult God in reference to such judicial matters as were too difficult for decision by the inferior judges, and referred to the more important civil and religious concerns of the nation. The breast-plate was formed of the same rich brocade as the **EPHOD** (which see), of two spans in length, and one in breadth. It was doubled, and thus became a span, or eighteen inches square. At each corner was a golden ring. To the two upper rings were attached two golden chains of wreathen work, by means of which it was suspended on the breast. Through the two lower rings were passed ribbons of blue, which were also connected with two corresponding rings of the ephod. Thus were the breast-plate and the ephod inseparably joined together, and the punish-

ment of stripes was decreed against any one who should attempt to divide the one from the other. The breast-plate was set with twelve precious stones in four rows, three in each row. These stones were called **URIM** and **THUMMIM** (which see), by means of which God was consulted and answers received. Under the second temple there was a breast-plate made, and stones set in it, but these were never used to ascertain the will of God. Upon each stone was engraven the name of one of the sons of Jacob. The high-priest was not allowed to enter the holy place without being clothed in the sacred breast-plate, except on the great day of atonement, when he wore not his pontifical garments, but a dress of white linen.

The stones of the breast-plate were in some way used as a medium of the oracular responses which the high-priest obtained from Jehovah by consultation in behalf of the Jewish people. Some writers, among whom are Josephus and Philo, suppose them to have been identical with the **Urim** and **Thummim**; others regard the two as entirely distinct from one another. Sir Gardner Wilkinson, in his work on the 'Manners and Customs of the Ancient Egyptians,' refers to a pectoral ornament worn by the Egyptian judges, which seems exactly to correspond to the breast-plate of the Jewish priests. "When a case," he says, "was brought for trial, it was customary for the arch-judge to put a golden chain around his neck, to which was suspended a small figure of truth ornamented with precious stones. This was, in fact, a representation of the goddess, who was worshipped under the double character of *truth* and *justice*, and whose name *Thmei* appears to have been the origin of the Hebrew *Thummim*, a word, according to the Septuagint translation, implying *truth*, and bearing a further analogy in its plural termination. And what makes it more remarkable is, that the chief priest of the Jews, who, before the election of a king, was also the judge of the nation, was alone entitled to wear this honorary badge, and the **Thummim** of the Hebrews, like the Egyptian figure, was studded with precious stones." See **HIGH-PRIEST**.

BREIDABLIK, one of the mansions of the celestial regions, according to the ancient Scandinavian mythology. It was the region of ample vision.

BRETHREN, a class of Christians, in England, who assume to themselves this name to indicate their individual state as Christians or brethren in Christ, while they refuse to consider themselves as a distinct religious sect. They arose about 1830, and as their first church was formed in Plymouth, they are generally known by the name of Plymouth Brethren. The peculiar idea which they entertain of a Christian church, is, not that it is a definite ecclesiastical organization, but a recognized union of all who are true believers. They protest against all sects and separate denominations, both Established and Dissenting. They see no reason why the body of Christ, which is really one, should not be also visi-

bly united, having as its sole bond of union the recognition of the same vital truths and fellowship with the same living Head. Separation on account of differences of opinion on minor and non-essential points they regard as sinful and unwarranted by the Word of God. All articles, creeds, and confessions they view as a denial of the sufficiency of Scripture; and the appointment of a regular ministry, and the observance of ritual ceremonies, as a virtual refusal to acknowledge the Holy Spirit as the all-sufficient guide of his people. They disclaim, therefore, all human forms and systems, and profess to submit only to the direction of the Spirit. They disavow all distinction between the clergy and the laity in the Church of God. Any one of the Brethren who possesses the gift, not only may, but is morally bound to use it for the edification of the Church; all believers under the New Testament being a spiritual priesthood, subject to the guidance of the Holy Ghost. In their meetings, accordingly, any one who believes himself to be led by the Spirit to speak for edification may address the assembly. Should any, however, conceive themselves to be possessed of such peculiar gifts as to warrant them in devoting themselves to the work of preaching and expounding, they must do so solely on their own individual responsibility to the Lord, without any appointment or ordination from the brethren. A ministry ordained by man they disclaim, and in the case of the special ordinances of baptism and the Lord's Supper, the latter of which they celebrate weekly, it is in the power of any one of the Brethren to officiate.

In doctrine the Brethren avow principles which seem to be Antinomian in their character and tendency. Any man in whom the Holy Spirit dwells is a member of the Church Catholic throughout the world; and having received gifts from the Spirit, who divides to every man severally as he will, he may lawfully preach without any authority received from man. Being in a state of grace already, a Christian, in their view, has no need to ask for blessings which he has already received, but simply for increase of them. He is no longer under the law in any sense, having been entirely delivered from it by Christ. To preach the law, therefore, to true believers, is distinct legalism, and a denial of the completeness of Christ's work. Many of the "Brethren" believe in the second advent of Christ as a personal advent, and in his millennial reign upon the earth. This is by no means, however, the universal opinion of the body.

By the last census in 1851, the returns gave 132 places of worship as belonging to the "Brethren." This, however, is probably below the actual number, in consequence of their unwillingness, in many cases, to be recognized under any sectarian appellation. The number of adherents at that period did not exceed 6,000 or 7,000; but for several years past they have obtained considerable accessions, and

are now a much larger body. In America, also, the "Brethren" are making rapid progress.

BRETHREN OF ALEXIUS. See **CELLITES**.

BRETHREN OF THE COMMON LOT, a Christian institute or association which sprung up in the Netherlands in the fourteenth century, and proved itself one of the means under God of paving the way for the Reformation. The originator of this important institution was Gerhard Groot, a native of Deventer, born in 1340. Having been educated for the church at the university of Paris, he became canon of Utrecht and of Aix. Being a person of rank and fortune, and as yet a total stranger to the influence of divine grace, he gave himself up to worldly pleasure and amusement without regard to his clerical office and its deep responsibilities. But this was only for a time. It pleased God to awaken Groot to more serious and deeper thought. He now became a changed man. Renouncing the vanities of the world, he resolved to devote himself to the spiritual good of his fellowmen. To prepare himself for a life of active usefulness, he retired to a Carthusian monastery, where he spent three years in earnest study of the Holy Scriptures, serious meditation, and prayer. He now returned to active duty, as a private individual, however, not as a priest. "I would not for all the gold of Arabia," said this devout thoughtful man, "undertake the care of souls even for a single night." With such elevated views of the sacred ministry, he refused to be ordained to any higher office than a deacon—an office which conferred on him the right of instructing the people.

Thus, invested with the power of preaching, Groot set out to do the work of an evangelist, travelling through towns and villages everywhere, calling upon the people, like another John the Baptist, to repent and turn to the Lord. Nor did he preach like the priests of his time, in the Latin language, but in their own vernacular tongue, and with an eloquence and a power which attracted crowds to hear him. Wherever he went, he was unwearied in proclaiming the gospel, frequently preaching twice a-day, and for three hours at a time. The result was, that numbers, attracted by curiosity to hear the wonderful preacher, were brought by his instrumentality to the saving knowledge of the truth. The clergy, whose corrupt manners he denounced with unsparing severity, were indignant at the uncompromising fidelity with which their vices were exposed. They complained to the bishop of Utrecht, and prevailed upon that prelate to withdraw from Groot his license to preach. The good man meekly submitted to the orders of his ecclesiastical superior, and now confined himself to a quiet and circumscribed sphere of labour, in which he felt peculiar enjoyment. He settled at Deventer, and loving the society of young men, he gathered around him a number of active zealous youths, whom he employed in copying the Scriptures and other devotional books. This led to the institution of the

Brotherhood of the Common Lot. The nature and objects of the society are thus described by Ullmann in his 'Reformers before the Reformation':—"In their mode of life and pursuits they constituted a union of brethren, conformed as far as the circumstances of the times would permit to the apostolical pattern. Combined for the cultivation of genuine piety, they procured for themselves the means of a simple livelihood, partly like the apostle Paul by manual labour, and partly by receiving voluntary donations, which, however, no one was permitted to solicit, except in a case of urgent necessity. To insure their common subsistence, and in token of their fraternal affection, they had introduced among them the principle of a community of goods. In most cases each member surrendered what property he possessed for the use of the society. There seems, however, to have been, at least in the infancy of the institution, no strict and general law upon the subject, such as obtained in the societies of the Pythagoreans and Essenes. All was to proceed from freedom and love. Imitating the Church at Jerusalem, and prompted by brotherly affection, they mutually shared with each other their earnings and property, or consecrated also their fortune, if they possessed any, to the service of the community. From this source, and from donations and legacies made to them, arose the Brother-houses, in each of which a certain number of members lived together, subjected, it is true, in dress, diet, and general way of life, to an appointed rule, but yet not conventually sequestered from the world, with which they maintained constant intercourse, and in such a way as, in opposition to monachism, to preserve the principle of individual liberty. Their whole rule was to be observed, not from constraint, but from the sole motive of good-will constantly renewed, and all obedience, even the most unconditional, was to be paid freely and affectionately, and for God's sake.

"The grand object of the societies, was the establishment, exemplification and spread of practical Christianity. This they endeavoured to accomplish, in the first instance, among themselves, by the whole style of their association, by the moral rigour and simplicity of their manner of living, by religious conversations, mutual confessions, admonitions, lectures, and social exercises of devotion. For the promotion of the same object outwardly, they laboured by transcribing and propagating sacred Scripture and proper religious treatises; but most of all by the instruction of the common people in Christianity, and the revival and improvement of the education of youth. In this last department they form an epoch. It is true that at a much earlier date schools had been instituted in the chief cities of the Netherlands, as for example at Gravesande in 1322, at Leyden in 1324, at Rotterdam in 1328, at Schiedam in 1336, at Delft in 1342, at Hoorn in 1358, at Haarlem in 1389, and at Alkmaar in 1390. But for the most part these schools were not purely scien-

tific. They were at the same time financial enterprises of the towns. The right to set up a school was leased. The consequence was that wages were exacted from the scholars, such as only the more wealthy could pay; while the whole style of the institutions was very defective. Nor was the instruction imparted by the monks in the conventual schools more satisfactory. It was too superficial, and being universally mingled with coarse and superstitious ingredients, was in many ways at variance with true enlightenment. The Brethren of the Common Lot, on the contrary, not merely gave instruction gratuitously, and thereby rendered the arts of reading and writing attainable by all, both rich and poor, and not merely promoted in every way the progress of the more indigent class of students; but what was of most consequence, they imbued education with quite a new life and a purer and nobler spirit."

The system of instruction followed by the Brethren of the Common Lot was thoroughly religious. It was founded upon the Word of God, and while the best of the Church Fathers were used in the schools, as well as useful selections from the heathen moralists, all was directed to the inculcation of a spirit of vital godliness. Nor were these institutions long in commending themselves to public favour. In a short space of time, and at different places in Holland, Guelders, and Brabant, in Friesland, Westphalia, and even as far as Saxony, Brother-houses were erected.

Though professing himself a rigid and zealous adherent of the Romish church, Groot was perhaps unconsciously hastening forward the Reformation. He insisted with the greatest earnestness upon the use of the holy Scriptures, and the multiplication and diffusion of copies of them. Christ was to him the beginning and end of the Bible, the root and stem of life, the sole foundation of the church. The anxiety of this excellent man was to bring back the clergy to the model of apostolic life and doctrine. "Whoever wishes," says he, "to undertake the cure of souls in a worthy manner, ought above all things to have a pure intention. A pure intention, however, requires of him that he seek the glory of God, and the salvation of souls, as his chief object, and it will be a test of this if he undertake the pastoral office even when no temporal advantage is connected with it, and solely for the work's own sake; provided he have sufficient means from other sources to support himself and those dependent upon him."

Groot intended, had his life been prolonged, to have founded a convent of regular canons, with the view of exemplifying the mode of life which he judged to be the most profitable. But death prevented the accomplishment of his scheme. He was cut off by the plague, and his death was calm, peaceful, and resigned.

After the decease of Groot, his disciple Florentius Radewins completed the work that he had begun, by founding in 1386 at Windesheim, in Zwoll, a chapter of regular canons, and afterwards granted to

the society a Brother-house in Deventer, in which, under the superintendence of priests, young men were prepared for the sacred office, and pious laymen who plied their different trades, lived together as brethren in community of goods, but without a perpetual vow, endeavoured to promote Christian piety among themselves and others by regular devotional exercises, to which every one had free access. These brethren spread themselves quickly in the Netherlands, and also in Northern Germany. From their resemblance to the BEGHARDS (which see) they quickly fell under the suspicion of the inquisitors, and suffered much persecution.

At the beginning of the fifteenth century, the Brethren of the Common Lot in the Netherlands were attacked by Matthew Grabo, lector of the Dominican monastery at Groningen, who declared their whole method of life unlawful and heretical. The reformed canons of the Windesheim congregation interposed in defence of the Brethren. Grabo was accused before the bishop of Utrecht, and appealed to the Pope. The question was brought before the council of Constance, when the principal authorities pronounced at once in favour of the Brethren, and Grabo was sentenced to renounce his errors. From this time the institution of the Common Lot made rapid progress. Many of the Brethren were engaged in schools, and others were employed in different trades to earn a livelihood. It was a leading object of the association to forward the religious education of the people, and in particular to train up a pious clergy. Thus it soon became a fruitful training school for the monasteries. The jealousy of the Mendicant monks was aroused, and they stretched forth the hand of persecution; but Eugene IV. took the Brethren under his protection, and many of them found it necessary to unite with the Tertiaries of the Franciscans, in order to obtain peace. The hostility of the Mendicants to the Brethren, however, in process of time began to abate, when they saw that the training given to the young brought them also many novices. In Upper Germany and Switzerland, the Brethren of the Common Lot could find no footing; and there the societies of the Beghards remained continually addicted to mendicancy, and became nurseries of heresy.

The Brethren of the Common Lot were associated together in separate communities, under the name of Brother-houses, which are thus described by Ullmann:—"About twenty of them lived together in a domicile, possessing a common fund, and taking their food at a common table. They were again divided into priests, clergy, and laymen. The number of priests was at first very small, because the first brethren, after the example of Gerhard, viewed the spiritual office in all its magnitude and responsibility. Subsequently, however, more of them received ordination as priests, and of these several accepted spiritual offices, and ceased cohabiting with the brethren, whereas others still continued as in-

mates of their houses. Usually there were four priests or even more in a house, and about twice as many so called *clerici*, with whom were classed the novices and such laymen as were desirous of practising for a while the brethren's method of life. Reception into a fraternity, usually accorded only after repeated and urgent solicitation (for the brethren were above courting proselytes like the mendicant monks), was preceded by a year of probation, during which the novices were subjected to very rigorous treatment. Nor was it thought desirable during this interval for the probationer to return home, lest he might again become entangled with family affairs and worldly connections. The candidate, on his admission into the Society, was expected to resign his patrimony for the common use. Among the sayings of Florentius we find the following, 'Woe to him who, while living in a community, seeks his own things, or says that anything is his own!' Whoever passed the trial, and was still desirous of permanently joining the Society, became a clerk. This state corresponded with that of an ordinary monk, excepting that no vow binding for life was exacted. Any clerk was at liberty to leave the Society without incurring canonical penalties; though he required to settle accounts with the brethren, and leave behind him a certain sum of money. The freedom in respect of dress and mode of living, was also greater than in monasteries. The customary dress was a grey cloak, coat, and breeches, without ornament. A cowl of the same colour covered the head, whence they were called *cucullati*, pupils had the hair shaved from their crowns. The life of the brethren in every house was very methodical. They had fixed hours for devotional exercises, writing, and manual labour. During meals some book was read, the brethren taking duty in turn. On such occasions one of them was also appointed to censure the improprieties that might take place at table. In general an equality, like that between the members of a family, prevailed in the societies, though, for the sake of order, it was requisite that there should be distinct offices. Over every house presided a rector, prior, or *praepositus*, elected from among the brethren and assisted by a vice-rector."

About the same time as that which saw the commencement of the Brother-houses, female Societies of the Common Lot also arose. Groot had formed a community of women, who lived a simple and retired life, chiefly employing themselves in sewing and weaving, devotional exercises, and the instruction of female children. The sisterhood once begun, rapidly extended. At the head of each house was placed a directress, called Martha, with an under-Martha as her assistant. The chief Martha in Utrecht superintended all the female societies of the district, and visited them once a-year. The houses were formed on the principle of a community of goods.

The Brethren of the Common Lot continued to

operate with the most beneficial influence upon society wherever their institutions were planted, until they were absorbed in the men of the Reformation. Luther acknowledged that they had faithfully kept the pure Word, and first introduced the gospel. They were the pioneers, indeed, of the Reformation, and by the encouragement which they gave to the cultivation of polite literature, as well as by the pious, though somewhat mystical spirit which they diffused all around them, they contributed mainly to the hastening of that glorious era when multitudes threw off the yoke of Rome, and claimed for themselves complete liberty of thought and action.

BRETHREN OF THE COMMUNITY, one of the two parties into which the Franciscan order of monks was divided in the beginning of the fourteenth century. They, in opposition to the Spirituals, were strongly in favour of relaxing the strict vow of poverty enjoined by their founder, St. Francis. In A. D. 1310, Pope Clement V. summoned the leaders of both parties to his court, and made great efforts to bring about a reconciliation. After various conferences, the Pope, in the general council of Vienne, A. D. 1312, published a bull, in which he endeavoured to terminate the dispute, by adopting a middle course. To please the Spirituals, he commanded the Franciscans to adhere strictly to their rule, enjoining poverty, while to please the Brethren of the Community, he allowed the Franciscans, where they had no opportunity of procuring a subsistence by begging, to provide themselves with granaries, and to collect and lay up in them what they could procure by begging, while the officers and overseers of the order were to judge when and where such granaries were necessary. This decision quieted the contention for a time; but unhappily it burst forth in France with increased vehemence on the death of Clement V., and, in A. D. 1314, the Spirituals drove the Brethren of the Community out of the monasteries of Narbonne and Beziers, appointed new presiding officers, cast off their former garments, and put on a short, narrow, ill-shaped dress. John XXII., on his elevation to the papedom, directed all his efforts towards a settlement of the dispute, summoning the French Spirituals before him at Avignon, and exhorting them to lay aside the obnoxious dress they had assumed. Some of them complied, but a few refused to submit to the requisition. Indignant at this attempted resistance to his authority, John called in the aid of the Inquisitors, who burned several of the rebels at the stake for no other crime than setting the rule of their founder, St. Francis, above the power of the pontiffs.

The points thus keenly contested were of very inferior importance, referring exclusively to the form of the garments which Franciscans were allowed to wear, and their right to have granaries and cellars in which to store their provisions. The Brethren of the Community wore long, loose, somewhat elegant habits, with ample hoods or coverings for their heads,

while the Spirituals wore short, narrow, mean dresses, with small hoods. The Brethren of the Community also, in the seasons of harvest and vintage, laid up corn in their granaries and wine in their cellars; but the Spirituals contended that such a practice was inconsistent with true mendicity. The two parties were bitterly opposed to each other. The Pope, John XXII., however, persecuted the Spirituals with the most unsparing severity, committing numbers of them to the flames without mercy. This persecution raged for a long period, and, from A. D. 1318 to the time of Innocent VI., A. D. 1352, no fewer than one hundred and thirteen persons of both sexes were cruelly put to death in France and Italy. "To these," says Mosheim, "so many others might be added from the historians and documents, printed and manuscript, that I suppose a catalogue of two thousand such martyrs might be made out." See **FRANCISCANS**.

BRETHREN OF THE FREE SPIRIT, a sect which arose in the thirteenth century. It seems to have originated in the Pantheistic system, introduced by Amalric of Bena (See **AMALRICIANS**), which, after the persecution it underwent in Paris, in A. D. 1210, only spread more widely than before. The sect of the Brethren of the Free Spirit made its appearance first under the name of Ortlibenses, or Ortlibarii, in Strasburg, in A. D. 1212. This name was probably derived from a person called Ortlieb, who made known the doctrines of Amalric in that part of Germany. From Strasburg the sect spread into the rest of Alsace and the Thurgau. In A. D. 1230, they had crept in among the Waldenses in Lyons; in A. D. 1250 they appeared at Cologne, and a few years later they were so numerous among the **BEGHARDS** (which see) on the Rhine, that they were often confounded with them. In the beginning of the fourteenth century, they made their appearance also in Italy, where Mosheim erroneously alleges them to have had their origin. The peculiar name of Brethren and Sisters of the Free Spirit, seems to have been taken from the words of the Apostle Paul, Rom. viii. 2, 14, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For as many as are led by the Spirit of God, they are the sons of God." Founding on this passage, they alleged themselves to be the true sons of God, brought into the most perfect freedom from the law. The mystic theology which they taught is thus described by Mosheim. "They held that all things emanated from God and would revert back to him; that rational souls were parts of the Supreme Being, and that the whole universe was God; that a man, by turning his thoughts inward, and withdrawing his attention from all sensible objects, may become united in an inexplicable manner with the Parent and First Cause of all things, and be one with him; that persons thus immersed in the vortex of the Deity by long contemplation attain to perfect freedom, and become divested not only of all

their lusts, but of the instincts of nature. From these and similar principles they inferred that a person thus raised up to God, and absorbed as it were in the divine nature, is himself God, and such a son of God as Christ was, and therefore is raised above all laws, human and divine. And they maintained, consequently, that all external worship of God, prayer, fasting, baptism, the sacred supper, &c., are mere elements for children, which a man no longer needs when converted into God himself, and detached from this visible universe."

Some of the adherents of this sect limited their notion of the liberty to which the apostle referred, to a freedom from outward worship and ecclesiastical law; thus making religion consist solely in the internal worship of the heart. Others, again, carried the idea of liberty so far as to maintain that it involved a complete exemption from even the possibility of sinning, the believer being so closely united to God that his whole actions and operations must be viewed as done by God himself. That such opinions were maintained by a portion of the brethren is evident from their own writings. "If God wills," says one of their favourite works, "that I should sin, I ought by no means to will that I may not have sinned. This is true contrition. And if a man have committed a thousand mortal sins, and the man is well regulated and united to God, he ought not to wish that he had not done those sins, and he ought to prefer suffering a thousand deaths rather than to have omitted one of those mortal sins."

The teachers of the sect of the Free Spirit wandered from place to place in imitation of the apostles. They were also called apostles by their followers, and laboured by teaching and writing for the extension of their sect. It was owing to the activity of this sect, indeed, that the Inquisition, after a long interval, was revived in Germany in the fourteenth century with fresh energy. Two Dominicans were appointed, about A. D. 1367, to be Inquisitors for Germany. Charles IV., in A. D. 1369, lent the Inquisitors the most powerful support, by the publication of three edicts in their favour. Gregory XI. increased the number of the Inquisitors for Germany to five, and Boniface IX. appointed six for North Germany alone. The Brethren of the Free Spirit did not wholly disappear before the fifteenth century.

BRETHREN OF THE HOLY TRINITY, an order of monks which arose in the end of the twelfth century, in consequence of the holy wars of the Christians in Palestine, in which many Christians became captives among the Mohammedans. It originated with John de Mattia and Felix de Valois, two pious Frenchmen, who led a solitary life at Cergy, in the diocese of Meaux. The name, Brethren of the Holy Trinity, was given to the order, because all their churches were dedicated to the Holy Trinity. They were also called Brethren of the Redemption of Captives, because of the work to which they

directed their energies, the redemption of the Christian captives from the hands of the Mohammedans, a purpose to which they devoted one-third of their revenues. By some ancient writers, Mosheim informs us, this order is called the Order of Asses, because their rule forbids the brethren to ride on horses, and requires them to ride on asses. An order similar to the Brethren of the Holy Trinity was instituted in Spain, A. D. 1228, by Paul Nolasco, and called the Order of St. Mary for the Ransoming of Captives.

BRETHREN OF THE HOSPITAL. See HOSPITALIERS.

BRETHREN OF THE OBSERVATION. See OBSERVANTINES.

BRETHREN OF THE REDEMPTION OF CAPTIVES. See **BRETHREN OF THE HOLY TRINITY**.

BRETHREN OF THE SACK, an order of monks instituted in the thirteenth century.

BRETHREN OF THE SWORD, an order of ecclesiastical knights founded by Albert, bishop of Livonia, in A. D. 1202, against the so-called infidel Livonians.

BRETHREN (THE TWELVE). See MARROWMEN.

BRETHREN (UNITED). See MORAVIANS.

BRETHREN (WHITE). See ALBANI.

BREVIARY (Lat., *Breviis*, Short), the private liturgy of the priests of the Church of Rome, composed, as has been usually alleged, in the eleventh century. It contains for each day of the year appropriate prayers, psalms, and hymns, Scripture lessons for daily reading, with accompanying comments from the fathers and doctors of the church, and the legends of its saints and martyrs. Such books for the special instruction and guidance of the priesthood, existed long before the Reformation in almost all the national churches of Europe. The name Breviary is obviously intended to convey the idea of a compendium, but the Roman Breviary is the largest of the books of devotion in use in the Church of Rome; so that, in all probability, the name was applied at an early period, to some short collection of prayers and Scripture lessons for the use of the priesthood. Such an epitome was prepared in the time of Pope Damasus for the use of the monks in Palestine, and was afterwards enlarged by Gregory the Great. During the sittings of the Council of Trent, various attempts were made to obtain an authorized version of the Breviary. The council, however, delayed the matter, and at length gave it over into the hands of the reigning pontiff. Three divines, accordingly, were selected, A. D. 1568, by Pius V., to undertake the difficult and delicate task. After the lapse of many years it was still incomplete. It was not indeed until the pontificate of Urban VIII. that, in his own name and the name of his two predecessors, the reformed Breviary appeared as it now stands, with the exception of some additions

made since that period, including the new festivals and new saints, with their offices and legends. An edition of the Breviary, with considerable amendments, was prepared by Cardinal Quignonius at the suggestion of Clement VII., with the consent of Paul III. It omitted the office of the Virgin, and was so arranged as to "revive the custom of reading through all Scripture every year, and all the Psalms every week." This new edition of the Romish priest's book of devotion, however, though realizing the theory of the Breviary more completely than the edition actually in use, failed to meet with acceptance in the church generally, being considered as savouring of heresy, being too Protestant and too little Popish in its whole aspect.

The following is a condensed view of the contents of the Romish Breviary:—"The Roman Breviary is divided much in the same manner as the Missal, as to its parts. The Psalms are so distributed, that in the weekly office (if the festivals of saints do not interfere), the whole Psalter would be gone over, though several psalms, viz., the 118th (alias 119th), &c., are said every day. On the festivals of saints, suitable psalms are adopted. The lessons are taken partly out of the old and New Testament, and partly out of the acts of the saints and writings of the holy fathers. The Lord's Prayer, the Hail Mary, or angelical salutation, the apostles' creed, and the *confiteor*, are frequently said. This last is a prayer by which they acknowledge themselves sinners, beg pardon of God, and the intercession, in their behalf, of the angels, of the saints, and of their brethren upon earth. No prayers are more frequently in the mouth of Roman Catholics than these four, to which we may add the doxology, repeated in the office at the end of every psalm, and in other places. In every canonical hour a hymn is also said, often composed by Prudentius, or some other ancient father. The Roman Breviary contains also a small office in honour of the blessed Virgin, and likewise what is called the office of the dead. We there find, besides, the penitential and the gradual psalms, as they are called, together with the litanies of the saints and of the Virgin Mary of Loretto, which are the only two that have the sanction of the church."

That the reader may form an idea of the extent of a priest's daily employment in the use of the Breviary, we may quote Mr. Lewis's account of the first Sunday in Advent, as given in his 'Bible, Missal, and Breviary.' "He turns to the beginning of the Breviary, and recites the Lord's Prayer, a Hail Mary, a short prayer to Mary, consisting of a single sentence, the apostles' creed, a halleluiah, and a verse called the Invitatorium, or invitation to praise; Ps. xcv., "Come let us sing to the Lord," &c., is then said or sung; if he observe the first nocturn, he recites the first fifteen psalms; if the second nocturn, he recites three psalms, Ps. xvi., xvii., and xviii.; if the third nocturn, three psalms, Ps. xix., xx., xxi., also some

versicles, and the hymn *Te Deum*, any one of the nocturns forms a good night's work of recitation. If he prefer the lauds, then he recites seven psalms, with the song of the three children of Babylon, taken from the apocryphal book of Daniel, with the song of Mary (Luke i.); if the prime, that is the hour that is usually in the south of Europe six o'clock in the morning, after the Lord's Prayer, Hail Mary, and the creed, he says or sings one of the hymns of the Breviary, reads the creed of Athanasius, along with certain prayers very suitable to morning devotions. Having completed the office of the Psalter, he has still before him those of the festival, or saint's day, if he is called by duty or inclination to its observance, which includes a Scripture lesson, a homily from a father or doctor, and, if a saint's day, also a church legend, besides prayers and hymns."

Instead of the whole Word of God being perused by the priest in the course of the year, as the true ideal of the Breviary implies, only mutilated extracts are given in the Breviary, and portions which contain the vital doctrines of Christianity are carefully omitted. Thus the Epistle to the Romans, which so clearly unfolds the fundamental doctrine of justification by faith, contains in all 433 verses, of which 259 are omitted. Of the Epistle to the Hebrews more than one-half is not to be found in the Breviary. The other books, both of the Old and New Testaments, meet with similar treatment at the hands of Rome. The Psalter, however, is given in its entire form.

Besides the quotations from Scripture, the Breviary contains numerous passages from the Fathers, amounting to no fewer than 449 quotations or lessons from twenty-eight different Fathers and Doctors of the Church. Of these, 113 lessons are from the writings of Augustine, the most scriptural in his opinions of all the Fathers. The passages extracted for the perusal of the priests, though many of them professing to be expositions of Sacred Scripture, are far from being in accordance with the Word of God. Many of the portions selected, particularly from the writings of Jerome, are evidently introduced to give sanction to the erroneous doctrines and superstitious practices of Rome.

The Breviary contains, however, not only portions of Scripture and quotations from the Fathers, but also numerous legends of the saints, including narratives, in many cases, incredible and absurd, of the miracles which they performed, and the strange events which befell them. The sufferings of various martyrs are also related in the most exaggerated style.

Such is the Romish priest's book of devotion which he is bound diligently and with unvarying punctuality to peruse every day on pain of mortal sin. Dens, in his 'Theology,' considers it as a sufficient excuse for the omission of his daily task, if the priest is engaged in a work of necessity or charity, if he has no Breviary, or even if he has accidentally for-

gotten his duty. Though the Roman Breviary is most generally in use in the Roman Catholic Church, there are several dioceses, and several religious bodies, even in that church, which have their particular breviaries.

BRIAREUS, one of the Uranids of ancient Greek mythology, who are described as having been huge monsters, with fifty heads and a hundred arms. Homer says, that among men he was called *Ægeon*, but among the gods *Briareus*, and that he came on one occasion to the rescue of Zeus, when he was threatened to be put in chains by the Olympian gods. *Briareus* and his brothers conquered the Titans when they rebelled against Zeus, by hurling at their heads three hundred rocks, which so completely defeated them, that they were cast down to Tartarus or the infernal regions. By some writers *Briareus* is regarded as a sea god, while most authors look upon him as having been one of the giants who stormed Olympus. Theocritus represents him as one of the Cyclops who resided under Mount *Ætna*. The most probable opinion, as to the nature and origin of this fabulous monster, is, that he was a personification of volcanoes or earthquakes, or some of the more violent powers of nature. See **URANIDS**.

BRIDGE (THE SHARP). See **AL-SIRAT**.

BRIDGET, ST., (ORDER OF), a religious order established about 1363, by St. Bridget, a Swedish lady. It was confirmed by Urban V. in A. D. 1370, and united nuns and monks in a peculiar manner in the same houses. Each cloister, by the arrangements made by their founder, was to hold sixty sisters, and thirteen priests for their service, along with four deacons, and eight lay brothers. These male persons, though dwelling under the same roof with the sisters, were completely separated from them. The rule of St. Bridget is nearly the same with that of St. Augustine. The religious profess great mortification, poverty, and self-denial; and they are bound not to possess any thing they can call their own, and on no account to touch money. This order spread extensively through Sweden, Germany, and the Netherlands. There appears to have been one monastery of this order in England. It was built by Henry V. in 1415, opposite to Richmond on the Thames, now called *Sion House*. On the dissolution of the monastery at the Reformation, the inmates settled at Lisbon.

BRIDE. See **MARRIAGE**.

BRIEFS, letters patent, in England, giving licence for public collections in churches. They are no longer in use.

BRIEFS (APOSTOLICAL). See **APOSTOLICAL BRIEFS**.

BRIHAT-KATHA, the great story, a collection of the popular legends of India.

BRIMIR, one of the halls of *VALHALLA* (which see), or heaven of the ancient Scandinavians. It was situated in that region of the abodes of the

blessed which was called *Okolni*, and abounded in the richest wines of every kind.

BRIMO, the angry, a surname of several divinities of ancient Greece, such as *Hecate*, *Demeter*, and *Cybele*.

BRISÆUS, a surname of the Grecian deity *Dionysus*, derived probably from Mount *Brisa* in Lesbos.

BRITISH CHURCH. It is difficult to ascertain with certainty the precise period at which Christianity was first introduced into Britain; but from occasional remarks which occur in some ancient writers, it is believed to have been before the end, and perhaps even the middle, of the first century, somewhere between A. D. 43 and A. D. 61. *Tertullian*, in his book against the Jews, which was written A. D. 209, affirms, that those parts of Britain into which the Romans had never penetrated, had become subject to Christ, and from this statement, it has been conjectured, that Christianity had then been, for some time, known in the Roman provinces in the south. *Eusebius*, who flourished in the beginning of the fourth century, mentions the British Islands among the remote countries in which the apostles had preached; and *Theodoret*, who flourished a century later than *Eusebius*, states, that fishermen, tentmakers, and publicans, had persuaded many nations to embrace the gospel of Christ, and among these he includes the Britons. *Gildas*, also, when speaking of the revolt and defence of the Britons under *Boadicea*, A. D. 61, appears to fix the introduction of Christianity into the British islands to that period. Another argument in favour of the gospel having thus early reached Britain, is drawn from the circumstance, that in A. D. 43, a Roman province having been established in the south-east parts of the island, *Pomponia Græcina*, the wife of *Aulus Plautius*, the first governor, was accused of having embraced a strange and foreign superstition, which has been interpreted as meaning that she was a Christian, and probably one of the first who introduced the new religion into Britain. It has also been thought that *Claudia*, mentioned along with *Pudens* in 2 Tim. iv. 21, that Epistle having been written, as is supposed, A. D. 66, was the same British lady who is celebrated by *Martial*, in his Epigrams, iv. 13, xi. 54, for her beauty and virtues.

The question has given rise to no small difference of opinion among the learned, who first preached the gospel in Britain? Many have contended that the conversion of the Britons is to be traced to the labours of the Apostle James, who preached the gospel in Spain, Britain, and other countries of the West. The early martyrdom of this apostle, however, as related in the Acts of the Apostles xii. 1, 2, renders such a supposition very improbable. Others have mentioned *Simon Zelotes* as having preached in the West, and particularly in Britain, where they allege him to have suffered martyrdom and been buried. Neither is this supposition likely, as the sphere of this apostle's labours has usually been ad-

mitted to have been the East Indies. One writer, who belongs to so late a period as the tenth century, contends keenly in behalf of the Apostle Peter as having founded the British Church. He alleges that this apostle spent twenty-three years in Britain, where he established several churches, ordained bishops, priests, and deacons, and having thus planted Christianity in the country, he returned to Rome A. D. 65. In opposition, however, to this idea, it is sufficient to bear in mind, that Peter was the apostle of the circumcision, and, therefore, that he fulfilled his mission by preaching, as is generally believed, in those countries where the Jews chiefly abounded. If the introduction of Christianity into Britain must of necessity be ascribed to an apostle, the evidence greatly preponderates, we conceive, in favour of the Apostle Paul, who is alleged by many ancient writers to have passed the latter years of his life in the western provinces of Rome, of which Britain was one. There is a popular legend, devised by the monks of Glastonbury, which alleges Joseph of Arimathea to have been sent into Britain by Philip, about A. D. 63. The effect of this mission is thus described by Mr. Thomson, in his 'Illustrations of British History :—"Though they preached with great zeal, they could not induce any of the Britons to forsake their ancient superstition; but the king being informed that they had come from far, and behaved modestly, appointed them a residence in an island called Iniswitrin, on the borders of his kingdom, to which two other Pagan princes afterwards added twelve hides of land more. In this wilderness, the angel Gabriel admonished them to build a church to the honour of the blessed Virgin; and they accordingly constructed the first Christian church at Glastonbury. It consisted, however, only of a small oratory, having walls of barked alders, or wicker-wands twisted together, and its roof thatched with straw or rushes. It was sixty feet long, and twenty-six feet broad; the door reached to the eaves of the roof; there was a window over the altar in the east, and it was surrounded by a churchyard capacious enough to hold a thousand graves. An imaginary representation of this church has been engraven by Sammes and Hearne; but another ancient Christian church, erected at Greensted in Essex, by the Saxons, about the eleventh century, partook of nearly the same architectural character. The walls consisted of the upright trunks of large oaks placed close together, roughly hewn on both sides, let into a sill beneath, and a plate above, where they were fastened by wooden nails. The original fabric was twenty-nine feet nine inches long, fourteen feet wide, and five feet six inches high on the sides supporting the ancient roof."

Bede, a monkish historian of the eighth century, reports that Lucius, a British king, requested the Roman bishop, Eleutherus, in the latter part of the second century, to send him some missionaries. The evident design of this tradition is to make the

British Church an offspring of Rome. But the peculiarities of the later British Church completely militate against the idea of its having had its origin from Rome; for in many parts of its rites and ceremonies it differed from the usages of the Romish Church, and approached much more nearly to the practices of the churches of Asia Minor. It is well known besides, that during a great part of its early history, while the **ANGLO-SAXON CHURCH** (which see) submitted to the Papal power, the British Church continued to withstand the authority of the Romish see.

But although the period of the first entrance of Christianity into Britain is far from having been fully ascertained, the British Christians, at all events, appear to have been a numerous body so early as the third century, and the British Church at that period was an organized community. Towards the end of the third or the beginning of the fourth century, the Christians in the Roman province of Britain were exposed to persecution for their religion, and St. Alban, a native of Verulamium, was the first British martyr in that city, which is now named after him, St. Albans. His martyrdom took place about A. D. 286, and at the same time, Aaron and Julius, two citizens of Caerleon, and several other persons of both sexes, were put to death in different parts of the country. This persecution of the British Christians was stopped by Constantius Chlorus, when he was declared emperor, A. D. 305; and peace was fully restored to the Church by the accession of his son, Constantine the Great, in the following year. "Then," says Gildas, "the British Christians came out of the lurking-places, to which they had retired, rebuilt their ruined churches, and kept their sacred solemnities with pure and joyful hearts."

About this period the Arian controversy (see **ARIANS**) which had broken out at Alexandria, and for a long period continued to agitate the whole Christian church, spread even to the remote shores of the British Islands, where, we learn on the authority of Gildas, this pernicious heresy made alarming progress. It is pleasing, however, to be able to state, in opposition to the monkish historian, that both Jerome and Chrysostom in their writings frequently speak in strong terms of the constancy of the British church. Christianity having obtained a firm footing in this remote island, continued to flourish until the Romans left Britain, in A. D. 422, when the nation became exposed to the incursions of the Picts and Scots. At this time sprung up the noxious heresy of Pelagius, a British monk, whose real name was Morgan. Being a native of the country, his opinions (see **PELAGIANS**) spread rapidly throughout the British Church. The clergy, alarmed at the prevalence of this fatal heresy among their flocks, applied for assistance in suppressing it to the church in Gaul, which forthwith despatched two orthodox prelates to Britain. These prelates, Germanus bishop of Auxerre, and

Lupus bishop of Troyes, in their voyage to the British shores, are said to have been exposed to a violent storm, from which they miraculously escaped. Having at length reached their destination in safety, they directed their most strenuous efforts to expose the erroneous character of the doctrines of Pelagius. Their preaching aroused the attention and interest of the people, when, taking advantage of the excitement which their coming had occasioned, they summoned the Pelagians to a public disputation, in the course of which their arguments were felt to be so convincing, that the Pelagian champions could scarcely be defended from popular fury. Having remained some time in Britain, the prelates returned to Gaul, though Germanus afterwards made a second visit to Britain, with similar success, in consequence of the Pelagian heresy having again broken out. After this the British church maintained its orthodoxy for a long period, until the arrival of the Saxons in A. D. 449, when the nation was almost reduced a second time to Paganism.

The Saxons treacherously made themselves masters of the land which they had come professedly to relieve, and leaving the western division of the island only to its ancient possessors, they founded the kingdom of the Anglo-Saxon Heptarchy. They had now almost overrun the country, and the Saxons, not contented with having driven the Britons into a narrow district, evinced their violent hatred towards the British church by the murder of its ecclesiastics and the destruction of its churches. As Christianity came to be introduced among the Anglo-Saxons, and a Christian church to be formed, this fierce animosity gradually subsided, or at least changed its character. Having itself submitted to the Papal power, it was desirous that the ancient British church should also own the domination of the bishop of Rome. This they positively refused to do. Having received Christianity at first, not from Rome, but from the East, and never having been accustomed, like the Anglo-Saxon church, to acknowledge the Roman church as their mother, they looked upon themselves as a completely independent church of Christ. In various points of their ecclesiastical arrangements they differed widely from Rome. Among these may be mentioned the time of keeping the festival of Easter, the form of the tonsure, and several of the rites practised at baptism. Rome was indignant at the resistance made by the British church to her power, and the Anglo-Saxon church, unwilling to tolerate an independent church in her immediate neighbourhood, discouraged as far as possible the ancient church of Britain, which, limited to the mountainous districts of Wales, gradually diminished and died away. See ENGLAND (CHURCH OF).

BRITOMARTIS, an ancient Cretan deity who presided over hunters and fishermen. At a later period this goddess became identified with Artemis, the favourite female divinity of Crete. Britomartis

was worshipped also at Ægina under the name of Aphæa, or goddess of the moon. She was called Dictymna, from being concealed by fishermen under their nets. Her temples, like those of ARTEMIS (which see), were usually built on the banks of rivers or on the sea-coast.

BRITTINIANS, a congregation of Augustinian monks, so called from their having been first established at a place named Brittinin, near Ancona in Italy. They were very austere, eat no animal food, fasted from the feast of the Exaltation of the Holy Cross till Easter, and at other times, every Wednesday, Friday, and Saturday, besides the fasts enjoined by the Church. This congregation refused to submit to the bull of Pope Gregory IX., which enjoined the Augustinian monks to lay aside their grey habits, and to put on the black. At length Gregory issued a bull in their favour, in A. D. 1241, allowing them to wear the grey habit, but without the surcingle or belt to distinguish them from the Friars Minor. They joined the general congregation of AUGUSTINIAN MONKS (which see), which was formed by Alexander IV. in A. D. 1256.

BRIZO (Gr., to fall asleep), a goddess worshipped anciently in the island of Delos, as presiding over dreams, regulating their nature, and interpreting their meaning. She was worshipped by women, who brought sacrifices to her in vessels constructed in the shape of boats, and she was invoked more especially to give protection against shipwrecks.

BROCKEN, the mountain of altars, the Olympus of the ancient Saxons.

BRONTES, one of the three CYCLOPES (which see).

BROTHERS (LAY), attendants on the monks in Romish monasteries, who, not being in sacred orders, received the name of Lay Brothers.

BROTHERHOOD, a name given to a congregation of monks residing in a monastery.

BROTHERHOOD OF GOD, a Christian sect which arose in the twelfth century, having for its chief object to restrain and abolish the right and exercise of private war. It was founded by a carpenter at Guienne, who pretended to have had special communication with Jesus Christ and the Virgin Mary. He was received as an inspired messenger of God. Many prelates and barons assembled at Puy, and took an oath, not only to make peace with all their own enemies, but to attack such as refused to lay down their arms and to be reconciled to their enemies.

BROWNISTS, a sect which arose in England immediately after the Reformation in the sixteenth century, and which violently opposed the Church of England, affirming it to be Popish and Antichristian. It derived its name from its originator, Robert Brown, a clergyman who had early imbibed the principles of the Puritans, and, although holding the office of chaplain to the lord-treasurer, Burghley, he avowed openly so strong a hatred of the national

church, that, in A. D. 1571, he was summoned to appear before Archbishop Parker at Lambeth Palace; and on that occasion he was only rescued from condign punishment by the kind interference of his patron and relative Burghley, who claimed for Brown, as his chaplain, exemption from the authority of the court. The opinions of this Puritan divine were equally opposed to Episcopacy and Presbyterianism. He and his followers maintained, according to Neal, in his 'History of the Puritans,' "that the form of church government should be democratical; that every distinct society was a body corporate, having full power within itself to admit or exclude members, to choose and ordain officers, and when the good of the society required it, to depose them, without being accountable to any other jurisdiction. They did not allow the priesthood to be a distinct order; any lay brother had the liberty of prophesying, or giving a word of exhortation in their church assemblies; it was usual after sermon for some of the members to propose questions, and confer with each other, upon the doctrines that had been delivered. They declared against all prescribed forms of prayer; and as for church censures, they were for an entire separation of the ecclesiastical and civil sword. Some of their reasons for withdrawing from the church are not easily answered. They alleged that the laws of the realm and the queen's injunctions had made several unwarrantable additions to the institutions of Christ: that there were several gross errors in the church service: and these additions and errors were imposed and made necessary to communion: that, if persecution for conscience' sake was the mark of a false church, they could not believe the Church of England to be a true one. They apprehended, further, that the constitution of the hierarchy was too bad to be mended, that the very pillars of it were rotten, and that the structure should be raised anew. Since, therefore, all Christians are obliged to preserve the ordinances of Christ pure and undefiled, they resolved to lay a new foundation, and keep as near as they could to the primitive pattern, though it were at the hazard of all that was dear to them in the world."

Mr. Brown exercised the ministry for several years at Norwich, but was on different occasions arrested and imprisoned for the intemperate language in which he spoke of the Church of England. At length, accompanied by a number of his adherents, he took refuge in Holland, where they were permitted to open a place of worship at Middleburg, in the year 1588. This congregation, however, being distracted by internal dissensions, was speedily dissolved, and their pastor, unable to reconcile the contending parties, returned to England in 1589, where, having renounced his principles, he obtained through the interest of his former patron, Lord Burghley, a rectory in Northamptonshire. His violent temper, however, still continued to involve him in many troubles, and even when upwards of eighty years of age, he was carried to prison for an assault upon the

parish constable. He died in jail at Northampton in 1630, "boasting," as Fuller asserts, "that he had been committed to two-and-thirty prisons, in some of which he could not see his hand at noon-day."

Though forsaken by their leader, the Brownists in Holland still continued to maintain their existence as a separate community, as it appears that they had a chapel at Middleburg in 1592, called the *Vischmarkt kerk*. A few years after, the sect received considerable accessions in Holland by the arrival of a number of their brethren from England, who had been compelled to emigrate in consequence of the severe persecutions to which they were exposed. The congregation at Middleburg, for a number of years, flourished under the ministry of Mr. Henry Jacob, and from the press of that town issued various works in defence of the Brownist principles, particularly maintaining the congregational or independent form of church government (see CONGREGATIONALISTS), in which each congregation is recognized as independent of all other churches. It is not known how long the Brownists existed in Middleburg as a separate community, but Dr. Stevens, to whom we are indebted for much of our information on the history of this sect in Holland, conjectures that it became extinct in the end of the seventeenth century.

Meanwhile the Brownists in England were subjected to the most arbitrary treatment. An act of parliament was passed in 1580, which punished absence from the parish church with a penalty of £20 a-month, and imprisonment till the fine was paid; absence for a year, not only exposed the delinquent to a fine, but two sureties were required for £200 till he should conform. The result of this oppressive enactment was, that great numbers of the Brownists were sent to prison, where not a few of them died; others were tried by the court of High Commission which had recently been appointed, and condemned to death for no other crime than that they held the opinions and read the writings of Brown. As usually happens when exposed to persecution, the obnoxious sect rapidly increased, and in 1590, they had become so large and important a body, that still more stringent measures were devised by government to arrest their progress. Another act was passed for the avowed object of punishing persons obstinately refusing to come to church. And the punishment was sufficiently severe, indicating that the rights of conscience, at that period, met with no respect. By the act to which we now refer, all persons who were convicted of attending a conventicle, or meeting for religious worship, were to be imprisoned until they should conform; if they continued obstinate, they were to be banished for life; and if they returned home, they were to be punished with death. The effects of this intolerant enactment, in so far as the Brownists were concerned, are thus described by Mr. Marsden, in his 'History of Christian Churches and Sects:' "Hiding themselves from the bishop's officers and pursuivants,

those in London met at a retired place in the fields at Islington, where a Protestant congregation had formerly assembled, under similar circumstances, in the reign of Mary. About fifty-six were apprehended on the Lord's-day, while singing hymns, and sent, two by two, to different prisons in London. They suffered a long, miserable confinement, and many died under their barbarous usage; amongst whom was Roger Rippon. He expired a prisoner in Newgate; and his fellow-prisoners placed the following inscription upon his coffin:—"This is the corpse of Roger Rippon, a servant of Christ, and her majesty's faithful subject; who is the last of sixteen or seventeen which that great enemy of God, the archbishop of Canterbury, with his high commissioners, have murdered in Newgate, within these five years, manifestly for the testimony of Jesus Christ. His soul is now with the Lord, and his blood crieth for speedy vengeance against that great enemy of the saints."

Among those whom persecution compelled to seek an asylum in foreign parts was Francis Johnson, who had been imprisoned and expelled from the University of Cambridge in 1588, for avowing Brownist principles. This eminent minister of Christ fled to Holland, and in 1600 the Brownists, who had settled at Amsterdam, chose him as their pastor, and Henry Ainsworth as their doctor or teacher. A few were expelled from the congregation for holding doctrines similar to those which were afterwards promulgated by Arminius (see ARMINIANS). Another schism took place in the Amsterdam congregation on the subject of church discipline. Francis Johnson maintained, that the government of the church was vested solely in the eldership, while Ainsworth held that it was vested in the church generally, of which the elders are only a part. The controversy was conducted with considerable keenness, and at length a separation took place; both parties building separate places of worship, and assuming respectively the names of their leaders, the Franciscan and Ainsworthian Brownists. Soon after Johnson left Amsterdam, and retired to Emden in East Friesland, and his small congregation being forsaken by their pastor, speedily dispersed or joined the other congregation which continued under the pastoral care of Ainsworth till 1622. He was succeeded by John Canne, whose marginal references to the Bible have made his name familiar, and who ministered to the Brownist congregation till his death in 1667. After this sect had existed for more than a century in Amsterdam, the congregation was broken up, and its last representatives, six in number, applied and were admitted in 1701 as members of the British Reformed or Presbyterian Church in Amsterdam. Before taking this step, they conveyed over their chapel to the Dutch deacons, on the understanding that it should only be used by those of the Reformed religion.

Towards the end of the reign of Elizabeth, the

Brownists in England were treated with great severity. The opinions which they held on the point of spiritual independence, denying, as they did, the supremacy of the queen in ecclesiastical matters, rendered them particularly obnoxious to the ruling powers of the time. Greenwood and Barrow, two of the leaders of the sect, were publicly hanged at Tyburn; Dr. Reynolds, who attended them in their last moments, having the courage to assure the queen, "that had they lived they would have been two as worthy instruments for the Church of God, as any that had been raised up in that age." About the same time two other Brownist ministers were sentenced to death. One of them was executed, and the other died in prison. The queen seems now to have repented of such cruelty being practised towards men whose characters were blameless, and whose lives were admitted to have been useful.

In 1604, John Robinson, a minister in Norfolk, who held Brownist sentiments and had suffered much on that account, emigrated to Leyden, and established a congregation in that town. This individual is generally thought to be the father of the Independents, in whom the Brownists finally merged. From the Brownist congregation at Leyden numbers emigrated, along with their minister, to America, being among the first of the pilgrim fathers who founded the colony of New England. The Brownists maintained their footing in England, though they made no great progress, during the reigns of James I. and Charles I., but during the Commonwealth they were absorbed into the Independents, and the existence of the sect cannot be traced after the Restoration. See PURITANS.

BRUGGLENIANS, a small party of enthusiasts in Switzerland, which sprung up in 1746 at a small village in the canton of Brugglen, whence they derived their name. Two brothers, Christian and Jerome Robler, pretended to be the two witnesses mentioned in the Apocalypse, and collected a number of followers, who gave credit to their pretensions. One day Christian Robler promised to raise himself to heaven, and take his followers along with him; but when the day came he declined the journey. Both the brothers were arrested, tried, and executed in 1753, and the sect soon after became extinct.

BRUMALIA, heathen festivals among the ancient Romans, alleged to have been instituted by Romulus in honour of BACCHUS (which see). They were celebrated twice a year, on the 12th day of the Kalends of March, and the eighteenth of the Kalends of November. Tertullian mentions the *Brumalia* among the heathen festivals, which some Christians were inclined to observe, and he produces it as a matter of reproach to Christians that they were not so true to their religion as the heathen were to theirs; for the heathen would never engage in any Christian solemnity, nor join with Christians in such observances, lest they should be

thought Christians; but "we," says he, "are not afraid of being thought heathens." By the *Brumalia*, to which Tertullian refers, some learned men suppose are meant not the feasts of Bacchus, but the festivals of the winter solstice, so called from *bruma*, winter, and from which they were accustomed to form a conjecture as to their good or bad fortune during the rest of the winter. This superstitious observance seems to have continued among the early Christians till the end of the seventh century, for we find the council of Trullo, A. D. 692, prohibiting the attendance of Christians on the *Brumalia* under pain of excommunication.

BRYANITES. See **BIBLE CHRISTIANS.**

BUABIN, a household god of the natives of Tonquin in China. He is regarded as presiding over buildings of every kind, and protecting them from fire, lightning, or any other evil to which they are exposed. On the decease of the owner of a house, the priests burn papers and perfumes in honour of this idol.

BUAKUN, a sacred pond at Cape Coast town in Western Africa.

BUBASTIS, a female deity worshipped among the ancient Egyptians. She was a daughter of Osiris and Isis, and the sister of Florus. The chief seat of her worship was at a town bearing her name, where there was a temple erected, and a festival held in honour of this deity. The animal consecrated to her was the cat, and she herself was usually represented with the head of a cat; and Herodotus tells us that when cats died, they were embalmed and carried to Bubastis. This goddess corresponds to **ARTEMIS** (which see) of the Greeks, who is at once the moon and Lucina. The cat is here the symbol of the night of chaos, of the moon which is the piercing eye of night, and also the symbol of fertility, because, like Lucina, this deity presides over accouchements. The Bubastis of the Scandinavians is **FREYA** (which see), whose chariot is drawn by two cats. In all probability, Bubastis was the goddess of the moon, and this completely accords with the statement of Plutarch, that the cat was a symbol of the moon. Josephus, in his 'Antiquities of the Jews,' mentions that Onias, the high-priest, requested permission from Ptolemy and Cleopatra to purge a temple of Bubastis which had fallen into decay at Leontopolis, in the nomos of Heliopolis. This statement shows, that even so late as the reign of Ptolemy Philometor, the worship of this goddess existed in Egypt. It is very probable that Bubastis, being sprung from Osiris the sun, and Isis the moon, represented the new moon.

BUBONA, a goddess, among the ancient Romans, of oxen and cows. Small figures of this deity were placed in the walls of the stables, or pictures of her painted over the manger. By these devices, the animals were supposed to be protected from injury or disease.

BUCHANITES, a sect of visionary enthusiasts

which sprung up in Scotland in 1783, deriving their origin and name from a female of the name of Buchan. This remarkable person was born in Banffshire in 1738, of humble parentage. Her mother having died while she was yet in infancy, and her father having soon after married again, Elspeth Simpson, for such was her maiden name, was much neglected in early life, and was indebted to the kindness of a distant relative of her mother for any little knowledge she possessed of reading and sewing. Being a young woman of lax religious principles, she fell into dissolute habits, and is said to have trepanned a working potter at Ayr, by name Robert Buchan, to become her husband, though it has been doubted whether they were ever legally married. Elspeth and her partner now removed to Banffshire, where they commenced a manufactory of earthenware, and this scheme not having succeeded, Buchan set out for Glasgow, leaving his wife behind, who, to provide for herself and her family—then three in number—commenced a school. It was about this period that Mrs. Buchan began to entertain and actively promulgate opinions on religious matters of the most wild and visionary kind. She was a regular attendant on fellowship meetings, where she broached some of the strange views, hinting not obscurely that she had received them directly from heaven. She now became a noted disputant on knotty theological points; her school was neglected, and the pupils rapidly diminished in numbers. By the advice of her friends, Mrs. Buchan and family removed to Glasgow, where she joined her husband, who had found employment in a pottery in that city.

In the end of 1782, the Rev. Hugh White, a minister in connection with the Relief body in Irvine, happened to be assisting at a communion in the neighbourhood of Glasgow. This clergyman was possessed of great popular gifts, and attracted crowds to hear him wherever he preached. Mrs. Buchan availed herself of the opportunity which occurred of hearing Mr. White, and being delighted with his eloquence, as well as impressed with the views which he set forth of divine truth, she wrote him in the most flattering terms, and so much pleased was he with the communication, that he invited her to Irvine, whither she went in 1783, and lived in his house. Her conversation, her visits from house to house, her ready solution of difficulties, but, above all, her expositions of Scripture, raised her very high in the estimation of the religious people of the place. She was listened to as an oracle, and although her sentiments were given forth with the utmost dogmatism and ill-concealed vanity, numbers flocked to converse with her, and to become acquainted with her solution of the mysteries of the Bible. Plausible and insinuating in her general deportment, Mrs. Buchan completely succeeded in gaining over Mr. White to her own views, and while some of the shrewder members of his congregation were not long in discovering the true character of her opinions, as

both erroneous and dangerous, he himself became the thorough dupe of this artful and designing woman. The heresy, and even blasphemy, which he now uttered from the pulpit, shocked the great majority of his hearers. He was summoned before the Relief Presbytery of Glasgow to answer for preaching heretical doctrine, and the charge being fully established, he was suspended from the ministry, to the deep regret of a large circle of friends, who admired his talents and loved him as a man, while they wondered at, and heartily pitied, his credulity. The errors which, through the influence of Mrs. Buchan, Mr. White had imbibed, as referred to in the libel proved before the presbytery, were three in number:—1. That sin does not adhere to the believer; 2. That Christ tasted death for all men; and 3. That whilst the bodies of saints under the New Testament are the temples of the Holy Ghost, the saints under the Old Testament were not favoured with this distinction.

A minister charged with deviations so serious from the doctrines of the Word of God, could not possibly be retained in connection with a professedly orthodox church; and it was not surprising, therefore, that Mr. White was declared no longer a minister of the Relief Church. Though thus ejected, however, he still continued to exercise all the functions of the ministry, and a number of his former congregation still adhered to him. He preached first in his own garden, and afterwards, to escape annoyance from evil-disposed persons, in a room in his own house, which was always crowded to excess. Mrs. Buchan stately attended these meetings, and, whenever appealed to, gave explanations as to her views on various passages of the Bible which happened to be under discussion. The populace of Irvine were strongly impressed with the idea that a woman who could exercise so strange an influence over an able and long-respected minister, could be no other than a witch-wife, to use their own homely phrase. They watched every opportunity to lay violent hands on her and her deluded followers. At length, on one occasion they seized her, and, dragging her through all the streets of the town, conveyed her forcibly as far as Stewarston, a village eight-miles from Irvine, on the road to Glasgow. On reaching that place, a crowd assembled to gaze upon the notorious woman, and, in the confusion which ensued, the night being dark, she escaped from the hands of her enemies. Some of her adherents went in search of their "Friend Mother in the Lord," as they usually termed her, but were disappointed. They returned to Irvine, and, though past midnight, they held a meeting in Mr. White's parlour to mourn their loss, but while they were comforting one another with the idea that she had ascended to heaven, to their astonishment, to quote the language of one of her followers, "in she stepped, in the grey of the morning, in a most pitiable plight; she was bareheaded, barefooted, with scarcely a rag to cover her nakedness,

and all her person covered with blood, yet she was cheerful and said, 'I suffer all this freely for the sake of those I love!'"

Next day a crowd again assembled in the streets of Irvine opposite Mr. White's house, and the magistrates, apprehending a riot, ordered Mrs. Buchan to leave the town without delay. She was accordingly carted off to Glasgow, followed by a number of the townspeople, who threatened to take her life if she returned. Her next visit was to Muthill, in Perthshire, where Andrew Innes, one of the earliest and staunchest Buchanites, resided; but neither she nor Mr. White, who followed her to that place, met with the encouragement which they expected. They therefore retraced their steps to Irvine, the headquarters of the sect. The populace were enraged at the re-appearance of Mother Buchan in their town. The magistrates were strongly urged to apprehend both her and her coadjutor, Mr. White, and to try them for blasphemy. This strong step, however, they were unwilling to take, and contented themselves with banishing Mrs. Buchan from the burgh, ordering her to remove within two hours beyond the bounds of the royalty. To protect her from insult, the magistrates accompanied her about a mile out of town, but, notwithstanding all their efforts, she was grossly insulted by the mob, thrown into ditches, and otherwise ill-used by the way.

About this period, Mrs. Buchan was legally divorced by her husband, a step to which she was completely reconciled, it being a rule of her society to disregard the marriage union on the ground of a text of Scripture which they strangely perverted, "It remaineth that they who have wives be as though they had none." Thus set free herself from all legal ties, the female leader of the Buchanites enforced upon her followers to set aside the bonds of matrimony. The community, accordingly, alleging that sin in their case was impossible, indulged in the most lawless licentiousness.

On leaving Irvine, the Buchanites travelled southward towards Nithsdale. They were forty-six in number, but as they proceeded onward, some of the company returned homewards, professing that they wished to settle their affairs and return. The emigrants found a resting-place for a time in an empty barn at New Cample, a farm near Thornhill. Here the Buchanites commenced what they considered as their apostolic life, "all that believed were together, and had all things common." They were joined by a few of the country people, and as the tenant of the farm was quite willing that they should remain, they built a house for themselves where the whole body, now amounting to sixty, were lodged promiscuously together. The founder of the society was now openly proclaimed by Mr. White to be the woman predicted in the book of Revelation, who had come to enlighten the world, and that she would live until the second coming of Christ, when she would be translated to heaven to meet the Lord in the air.

Crowds of people came from all quarters to see the Buchanites, and Mr. White preached daily, the service being usually closed by a short address from Mother Buchan. When curiosity had somewhat subsided, the country-people of Nithsdale, like the populace of Irvine, became indignant at the encampment in the midst of them of a company of lawless fanatics. They resolved, accordingly, to expel them from the country, and, having fixed upon a particular day, multitudes of people assembled and made an assault upon them, destroying the doors and windows of their house, and breaking in pieces the little furniture they had. The mob sought for "Lucky Buchan," as they called her, and the "Man-child White," wishing to wreak their vengeance upon these originators of the fanatical movement; but arrangements had been previously made for the safety of the leaders, by removing them to Closeburn Castle until the tumult should have passed away. A number of the rioters were apprehended, and, although the Buchanites refused to prosecute, and could scarcely even be prevailed upon to bear evidence as to the injury they had sustained, upwards of twenty of the most conspicuous and active in the assault were tried at Dumfries before the sheriff of the county and fined.

The enemies of the Buchanites were now more determined than ever to crush them. A prosecution was instituted in the presbytery of the bounds on the ground of blasphemy, but speedily abandoned. An attempt was then made to raise an action against the leaders in the civil courts, but this also failed. The sect waxed more and more bold every day in the promulgation of their absurd doctrines, and Friend Mother announced openly that she was the Holy Spirit of God, the Third Person of the blessed Trinity, and that she had the power, by breathing upon any person, to communicate the Holy Spirit. Mr. White set himself to the task of preparing a work which might afford a clear exposition of the faith and practice of the community. This curious book was published in 1785, under the following lengthy title, 'The Divine Dictionary, or a treatise indited by holy inspiration, containing the faith and practice of the people (by the world) called Buchanites, who are actually waiting for the second coming of our Lord, and who believe that they alone shall be translated into the clouds to meet the Lord in the air, and so shall be ever with the Lord.' "There appeared a great wonder in heaven—a woman." Rev. chap. xii. verse 1. Written by that society.' To the mortification of the new sect, which sought nothing more earnestly than notoriety, this exposition of their dogmas, though given forth to the world in the most authentic form, as revised and approved by Mother Buchan herself, excited no sensation whatever, very few copies being purchased, and not a single pen being wielded to controvert its statements. This unexpected neglect was sufficiently galling, but it did not prevent the two leaders from vaunting their strange pretensions openly before the world. Mrs.

Buchan assumed herself to be the woman mentioned in the Apocalypse, who was to remain one thousand two hundred and threescore days in the wilderness; while she declared Mr. White, to be the man-child that was to rule the nations with a rod of iron. The period of her stay in the wilderness commenced, she alleged, on her first visit to Irvine, when Mr. White was converted and joined her in the great mission which she was destined to fulfil. The days spoken of in Rev. xii. 1, she declared to be literal, not prophetic, days, and, therefore, when the period of 1260 literal days had nearly expired, her followers were on the tiptoe of expectation, fully expecting that they would then ascend along with her to heaven, being translated to glory without tasting of death. The near approach of this expected consummation brought considerable accessions to the ranks of the Buchanites from all quarters. Every day, as it passed, they were looking for the full realization of all their hopes, and the utmost excitement prevailed in the society. The following scene, graphically described by one of themselves, is quoted from a most interesting history of the sect, entitled 'The Buchanites from First to Last,' by Joseph Train.

"One evening when we were as usual all employed, some in the garret, and many below, Friend Mother was in the kitchen surrounded by children, when, on a sudden, a loud voice was heard, as if from the clouds. The children, assisted by our great luminary, struck up the following hymn:—

'Oh! hasten translation, and come resurrection!
Oh! hasten the coming of Christ in the air!'

All the members below instantly started to their feet, and those in the garret hurried down as fast as they possibly could through the trap-door; but it being about midnight, and there being no light in the house, Mr. Hunter, in the agitation of the moment, and being a feeble old man, tumbled headlong down the trap-ladder, while striving to descend from the cockloft. In an instant, however, he bounded from the ground, and, with a voice as loud as a trumpet, joined in the general chorus of 'Hasten translation,' which every one in the house sung most vehemently. The bodily agitation became so great, with the clapping of hands and singing, that it is out of my power to convey a just idea on paper of the scene which it occasioned: every one thought the blessed moment was arrived; and every one singing, leaping, and clapping his hands, pressed forward to the kitchen, where Friend Mother sat with great composure, whilst her face shone so white with the glory of God, as to dazzle the sight of those who beheld it; and her raiment was as white as snow.

"The noise was so loud, that the neighbourhood was alarmed. Thomas Davidson, our landlord, came to our door like a man out of his senses; he rapped and called at the door till he obtained admission; and he, too, squeezed into the kitchen, beseeching her to save him, and the multitude by whom the

house was surrounded, from the pending destruction which they apprehended was about to destroy the world. She told them to be of good cheer, for neither he nor any of his friends would suffer any damage that night, for she now saw her people were not sufficiently prepared for the mighty change which she intended them to undergo.

"As the light passed from her countenance, she called for a tobacco-pipe, and took a smoke; and, as the extraordinary agitation diminished, the people without dispersed quietly. How long the tumult lasted, I was not in a state of mind to recollect; but I remember, when daylight appeared, of having seen the floor strewn with watches, gold rings, and a great number of trinkets, which had been, in the moment of expected translation, thrown away by the possessors, as useless in our expected country. We did so, because Elijah threw away his mantle, when he was, in like manner, about to ascend to heaven. My own watch was of the number. I never saw it more; but I afterwards learned that John Gibson, our treasurer, had collected all the watches and jewellery then thrown away, and sold them in Dumfries."

The Buchanites were now firmly established in the belief that their Friend Mother was a divine person, after the midnight manifestation which they had just witnessed. She announced to them that to prepare for their approaching translation to heaven without tasting death, it was necessary that they should hold a complete fast, or total abstinence from all food for forty days. This was accordingly agreed upon, and shutting themselves up in their house, they bolted all the doors, nailed down and screened the windows, spent the time in reading and singing hymns composed for the occasion; all the while longing for, and expecting the final conflagration, and the second coming of Christ. One of the sect testified that, during the first four weeks of the fast, there was not as much solid food consumed by all the members of the society as he had seen one individual take at a single meal. The suspicion rose in the neighbourhood, that some of the Buchanites had died of starvation; but on inquiry, by order of the magistrates, no evidence could be obtained of such an event having occurred. And yet the report ran through the whole surrounding country that infanticide was practised at Buchan Ha', as their domicile was termed, and this, combined with what was known as to their repudiation of the marriage tie, and the permission among them of the promiscuous intercourse of the sexes, led the religious people of Nithsdale to view the sect with the utmost aversion, and even horror.

Before the forty days' fast had expired, Mrs. Buchan led out her followers to Templand hill, from which she flattered them they were to ascend bodily to heaven. Platforms were erected on which they stood, Friend Mother's platform being higher than the rest. Each of the company had the hair cut short,

with the exception of a tuft, which was left on the top of the head, that the angels might thereby draw them up to heaven. White was in full canonicals, and walked about gazing upwards. The momentous hour came when the ascension was to take place; the whole sect stood on their platforms with their faces towards the rising sun, and their arms extended upwards, each individual expecting every moment to be wafted to the paradise above. As might have been anticipated, they were doomed to disappointment, and Mrs. Buchan attributing the failure of the attempt to their want of faith, led them back to New Cample, enforcing upon them the necessity of repentance, and a more lively confidence in the fulfilment of the Divine promises.

Many of the Buchanites began from this period to doubt the reality of her pretensions—a change of feeling which she ascribed to their being possessed with an unclean spirit, which she professed to remove by various ceremonies. All her skill, however, failed to check the growing discontent of her followers. One after another left the body, and among the fugitives was John Gibson, who, from the beginning, had acted as treasurer. This man laid a claim against Mrs. Buchan and Mr. White for the sum of £85, which they refused to pay. On this the quondam treasurer applied for a fugie warrant against them, and they were thereupon apprehended, and lodged in Dumfries jail. An individual offered bail for both the leaders, which was accepted, and they were set at liberty. When Gibson's claim came into court, his case was dismissed on the ground that he had voluntarily joined the Buchanites, and lodged his funds in the treasury of the body for general purposes. Disappointed at the result of his lawsuit, Gibson laid a charge against Mrs. Buchan and Mr. White before the kirk-session of Closeburn, of having carried on an improper intercourse. The case was referred by the kirk-session to the presbytery of the bounds; but the pursuers failing to appear, the case was dismissed.

In January 1787, Mr. White was summoned to attend a court of county magistrates at Brownhill to give security that none of the society would become a burden on the parish. He was unable, however, to procure the requisite security, and the magistrates decreed that the whole body of the Buchanites should leave Dumfries-shire on or before the 10th of March following. This was a sore discouragement to Friend Mother and her followers; but, through the kind intervention of Thomas Davidson, their landlord, they obtained the lease of a moorland farm at Auchengibbert, in the parish of Urr and stewartry of Kirkcudbright. When the sect removed to their new residence, their funds were nearly exhausted, and every member was obliged to work for hire, though such a step was in complete opposition to the principle which they had all along maintained, that it was sinful for God's people to be indebted for support to the ungodly world. But necessity

has no law, and to get subsistence for themselves and their fellow-members, the Buchanites hired themselves out to any one who would employ them. Dr. Muirhead, the minister of the parish in which they now resided, engaged a number of them as reapers during the first harvest after their arrival. A scene which occurred on the harvest-field is thus described by Mr. Train: "A few days after the commencement of their labour, Mother Buchan went, as she said, 'to see how her bairns were getting on with their work.' The moment she entered the field where they were employed, they threw down their sickles, and, after embracing each other, moved towards her in a body, with their heads uncovered, and their hands in a supplicating attitude. They also struck up, with a loud voice, to their favourite tune, 'Beds of sweet roses,' their hymn beginning, 'O hasten translation.' As soon as the music met the ear of 'the Lady of Light,' she stopped, and, raising her hands and eyes towards heaven, stood in that position till they had formed a circle round her; then, uttering a short benediction, she placed the palm of her right hand on the head of a young man, who instantly fell prostrate on the ground as if deprived of life, with his face downward, and, in like manner, she laid her hand on the brow of every other individual in the circle with similar effect. Then, extending her arms and saying a few words, which every ear was raised a little from the ground to hear, and kneeling down, she again touched with the palm of her hand the forehead of each individual in succession, who immediately started up like an automaton figure, raised by the pressure of an internal spring. As soon as these singular devotees had attained an upright position, they embraced each other again. She moved slowly away in the midst of them, while they sung with great vehemence, to the amazement of the remaining reapers, a popular hymn."

The disappointment on Templand hill caused no slight discontent among the Buchanites generally, which went on daily increasing. Mr. White himself, though he had all along been the most active in the movement, was observed from that time to become more distant and reserved in his communications with the members, and to treat Mrs. Buchan with great coolness approaching almost to contempt. The Friend Mother felt deeply this marked change in the deportment of her coadjutor, which was aggravated by the information, that both he and his wife spoke frequently of her in private as a deceiver. All this preyed upon her mind, and it was soon plain to the whole sect that their leader was in a declining state of health. She sunk rapidly, and in a few weeks was stretched on a dying bed, when summoning her followers around her, she exhorted them to remain steadfast in their adherence to the doctrines she had taught them, and assuring them, as with her latest breath, that she was the Holy Spirit of God, and could not possibly die. She ad-

mitted that she might exhibit the appearance of being dead, but if they would only believe, she would return in six days to take them with her to heaven; and if they did not believe, she would not return for ten years, or if even then they were unprepared, she would not re-appear for fifty years, when she would assuredly come to bring judgment upon the earth. Shortly after uttering these words, Mrs. Buchan, with the utmost composure, breathed her last. Mr. White, finding that Friend Mother was really dead, tried to persuade her mourning adherents, that she was only in a trance, and when that pretence could no longer avail him, he caused the body to be secretly buried in Kirkgunzeon churchyard, alleging, as is said, that he had seen her taken up to heaven. Her daughters, however, who had left the sect two years before, and resided in the neighbourhood, made application to the magistrates, and to his great mortification, Mr. White was compelled to produce the body.

The death of their leader could not fail to prove disastrous to the sect. Mr. White now attempted to take the entire management of their affairs into his own hands; but the harsh manner in which he had treated Mrs. Buchan, for a considerable time previous to her decease, and the conviction which he openly expressed, that she was an impostor, rendered him no favourite, with some at least of the party. Finding his position by no means comfortable, he renounced the Buchanite tenets, and along with a party who adhered to him, emigrated to the United States of America in 1792, where they separated from one another, and all trace of their former opinions was lost. A small remnant of the sect still continued after Mr. White's departure to cleave to their former principles, and though only fourteen in number, they took up their abode at Larghill, in the parish of Urr, where the men employed themselves in working their moorland farm, and the women in spinning. Gradually their distinctive peculiarities disappeared, and they became assimilated to the people by whom they were surrounded. The few who survived in 1800 purchased five acres of ground for houses and gardens at Crocketford, near Castle-Douglas, to which, however, they did not remove till 1808, and there they continued to maintain their religious opinions, until one after another they passed away from the earth, leaving behind them not a single heir to lay claim to the singular enthusiastic opinions of the followers of Mother Buchan.

BUDHA, a very ancient generic word having a double root in the Sanscrit language. The one signifies being, existence, and the other wisdom, superior intelligence. It is applied in various Oriental countries to denote a being, partly historical and partly mythical, who, though not regarded as God, is arranged in all the attributes of Deity. It is also applied to those who seek to be absorbed in Deity. The Budhas are beings who appear after intervals of

INDRA
The Hindu God of Thunder
and other parts of the



Oriental Divinities.

A Fullarton & Co London & Edinburgh

COTAMA BUDHA.
A statue of the Buddha
and other parts of the



time inconceivably vast. Before they enter upon their Budhaship, they must pass through countless phases of being, as BODHISATWAS (which see), at one time existing as a divine being, at another as a frog; but all the while accumulating more and more merit, thus becoming all the better fitted for the distinguished honour which is yet awaiting them. In the last stage of their existence, when they are about to become Budhas, they must be born as other human beings are, must pass through infancy, childhood, and youth, until at a certain age they abandon the world, and retire to a desert, where, at the foot of a sacred tree, they receive the office towards which their ambition has been directed for countless ages. In the exercise of the high and honourable duties of Budhas, they obtain supernatural wisdom, whereby they are enabled to direct sentient beings in the path that leads to NIRWANA (which see) or annihilation. At his death a Budha ceases to exist; he enters upon no further state of being. The Budhas are looked upon by their adherents as the greatest of beings, and the most extravagant praises are lavished upon them.

BUDHA (GOTAMA), a historical personage worshipped in Thibet, Tartary, the Indo-Chinese countries, and China, as a divine incarnation, a god-man, who came into the world to enlighten men, to redeem them, and point out to them the way to eternal bliss. This remarkable person, who commenced his career as a mendicant in the East, has given origin to a system of religion which is professed by no fewer than 369,000,000 of human beings, and which, to use the language of Mr. Spence Hardy, to whom we are indebted for a more full and authentic account of Buddhism than to any other author, "has exercised a mightier influence upon the world than the doctrines of any other uninspired author in any age or country."

Gotama Budha was born, B. C. 624, at Kapilawastu, on the borders of Nepaul. At his very birth he started into full consciousness of the greatness of his mission, and, looking around him, he exclaimed, "I am the most exalted in the world; I am chief in the world; I am the most excellent in the world; this is my last birth; hereafter there is to me no other existence." In previous states of existence, as his followers believe, he had been gradually preparing for the office of a Budha. A very short time after his appearance in this world, he showed himself to be possessed of superior power, for when five months old, as we are informed, he sat in the air without any support at a ploughing festival. When he had reached his twenty-ninth year, he retired from the world, and passed six years in the forest of Uruwela, where he went through a course of ascetic discipline. At length, in this same forest and under a BO-TREE (which see), he was exalted to the honour of the supreme Budhaship. The enlarged experience which he obtained at this time is thus described by Mr. Hardy in his valuable work

entitled 'Eastern Monachism:' "Whilst under the bo-tree he was attacked by a formidable host of demons; but he remained tranquil, like the star in the midst of the storm, and the demons, when they had exerted their utmost power without effect, passed away like the thunder-cloud retiring from the orb of the moon causing it to appear in greater beauty. At the tenth hour of the same night, he attained the wisdom by which he knew the exact circumstances of all the beings that have ever existed in the infinite worlds; at the twentieth hour he received the divine eyes by which he had the power to see all things within the space of the infinite systems of worlds as clearly as if they were close at hand; and at the tenth hour of the following morning, or the close of the third watch of the night, he attained the knowledge by which he was enabled to understand the sequence of existence, the cause of all sorrow and of its cessation. The object of his protracted toils and numerous sacrifices, carried on incessantly through myriads of ages, was now accomplished. By having become a Budha, he had received a power by which he could perform any act whatever, and a wisdom by which he could see perfectly any object, or understand any truth, to which he chose to direct his attention."

From this time Gotama commenced his ministry, declaring himself to be the teacher of the three worlds, wiser than the wisest, and higher than the highest. Twenty-four Budhas are mentioned by name as having preceded him at immense intervals, all of them having been *Kshatriyas* with the exception of the three last, who were *Brahmans*; but innumerable Budhas have existed of whom nothing is known, not even their names. But the Budhists are particularly desirous to exalt Gotama above all the Budhas that have ever existed. Their historians pretend to trace his ancestry as far back as to Maha Sammata, whom they account the first monarch of the world, who is himself reckoned to have been of the race of the Sun. Little is known of the doings of Gotama after he entered on his Budhaship. He travelled through many parts of India, and went as far as Ceylon, where the mark of his foot is said to be still pointed out on a rock, called the Peak of Adam, from the circumstance, that the Mussulmans allege the foot-mark to have been that of our first father. But the wanderings of Gotama were not limited to this lower world; he is also affirmed to have visited occasionally the celestial regions. On his return to Benares, where he chiefly resided, he disclosed his system of doctrine in the presence of an innumerable multitude of hearers of all classes. His instructions are contained in a collection of one hundred and eight large volumes, known under the generic name of *Gandjour* or verbal instruction. This voluminous work, as M. Hue informs us, in his 'L'Empire Chinois,' is found in all the libraries of the great Budhist convents. The finest edition

is that published at Peking at the imperial press. It is in four languages, Thibetan, Mongolian, Mantchou, and Chinese. According to the Singhalese chronology, Budha died B. C. 543, in the eightieth year of his age. Before his death, this eminent sage predicted that his doctrine would be taught upon the earth for five thousand years; but at the end of that time, another Budha, another God-man, would appear, who was destined to be for ages the teacher of the human race. "Onward to that era," he added, "my religion will be exposed to persecution, my followers will be obliged to quit India, and take shelter in the mountainous regions of Thibet, which will thenceforth become the palace, the sanctuary, the metropolis of the true faith." Great difference of opinion has existed as to the age in which Gotama Budha lived. Various Oriental authorities fix it at B. C. 1000, and a few above B. C. 800. We have preferred following the calculation of the Singhalese writers, which is generally regarded as approaching nearest to the truth.

It is somewhat doubtful what is the precise position which Gotama holds in the estimation of his numerous followers. That he was a real historical personage all admit. Some view him as simply an ordinary mortal, whose wisdom was so superior to that of his fellow-mortals, not of his own age only, but of every age, that he is entitled to the highest veneration. Others regard him as a personification of the Divine attribute of wisdom in human shape; others as a Divine incarnation, a God-man, possessed at once of a Divine and a human nature; and others still, as though once a man, yet, in virtue of his Budhaship, having had his humanity so completely lost in his Divinity, that he is in reality God, a man-god.

The great mission which Gotama Budha had marked out for himself, seems to have been to overturn Brahmanism, the ancient religion of the Hindus. It is not to be wondered at, therefore, that he met with keen opposition from the Brahmins; but his followers boast, that, in a discussion which he held with the most learned of those priests of the old faith, he so completely triumphed, that the principal disputant who had opposed him, threw himself prostrate before him, and owned himself vanquished. In memory of this victory a festival was instituted which lasts during the first fifteen days of the first month. One of the Budhist legends, probably founded on the contentions of Budha with the Brahmins, represents him as no sooner having been invested with the Budhaship, than he was attacked by his adversary, Maraya, who came with a great army to prevent him, if possible, from becoming lord of the world. Maraya then brought on a thick darkness, but the body of Budha shone as a thousand suns. In further testimony of his Divine authority, the earth shook 100,000 times, and began to turn round. By this miracle, Maraya was frightened, and acknowledged the superiority of Budha,

when forthwith all the gods and Brahmas of the universe came and ministered unto him. From that moment Gotama became a perfect Budha, and during the forty-five years which he held the office, he is alleged to have spoken 84,000 discourses, which are contained in the BANA (which see), or Sacred Books. They were not committed to writing, either by himself or his immediate disciples, but they are said to have been preserved in the memory of his followers during the space of 450 years, after which they were reduced to writing in the island of Ceylon. It can be easily conceived how little confidence can be put in traditions committed to writing after so long an interval of time. It is not improbable, that the discourses and miracles, and even common incidents of the life of Gotama Budha, are little more than a mass of fables. See BUDHISM.

BUDHA (LIVING), a saint among the Mongol Tartars in Thibet, who, being believed to have passed through various stages of being, is supposed to be fitted for presiding over a LAMASERY (which see). He is also called a *Chaberon*, and such superiors are in large numbers, and placed at the head of the most important religious establishments. Sometimes one of these sacred personages commences his career, with only a very few disciples; but as his reputation grows, the number of his followers increases, and his temple becomes the resort of many pilgrims and devout persons. The following interesting account of the election and enthronization of a living Budha is given by M. Huc, in his 'Travels in Tartary, Thibet, and China:' "When a Grand Lama has gone, that is to say, is dead, the circumstance is no occasion of mourning in the Lamasery. There are no tears, no lamentations, for everybody knows the Chaberon will very soon reappear. This apparent death is but the beginning of a new existence, as it were, one ring more added to the unlimited, uninterrupted chain of successive lives—a regular palingenesis. While the saint is in a state of chrysalis, his disciples are in the greatest anxiety; for it is their most important affair to discover the place where their master will resume life. A rainbow appearing in the air is considered a signal sent to them by their old Great Lama to aid them in their research. Every one thereupon says his prayers, and while the Lamasery which has lost its Buddha redoubles its fastings and prayers, a troop of elect proceeds to consult the Tchurchun or augur, famous for the knowledge of things hidden from the common herd. He is informed that on such a day of such a moon, the rainbow of the Chaberon has manifested itself on the sky; it made its appearance in such a place; it was more or less luminous, and it was visible so long; then it disappeared amid such and such circumstances. When the Tchurchun has received all the necessary indications, he recites some prayers, opens his books of divination, and pronounces at last his oracle, while the Tartars, who have come to consult him, listen, kneeling and full

of unction. 'Your Great Lama,' says he, 'has reappeared in Thibet, at such a distance from your Lamasery. You will find him in such a family.' When these poor Mongols have heard this oracle, they return full of joy to announce the glad tidings to their Lamasery.

"It often happens that the disciples of the defunct have no occasion to trouble themselves at all in order to discover the new birth-place of their Great Lama. He himself takes the trouble to initiate them into the secret of his transformation. As soon as he has effected his metamorphosis in Thibet, he reveals himself at an age when common children cannot yet articulate a single word. 'It is I,' he says with the accent of authority; 'it is I who am the Great Lama, the living Buddha of such a temple; conduct me to my ancient Lamasery. I am its immortal superior.' The wonderful baby having thus spoken, it is speedily communicated to the Lamas of the Soumé indicated, that their Chaberon is born in such a place, and they are summoned to attend and invite him home.

"In whatever manner the Tartars discover the residence of their Great Lama, whether by the appearance of the rainbow, or by the spontaneous revelation of the Chaberon himself, they are always full of intense joy on the occasion. Soon all is movement in the tents, and the thousand preparations for a long journey are made with enthusiasm, for it is almost always in Thibet that they have to seek their living Buddha, who seldom fails to play them the trick of transmigrating in some remote and almost inaccessible country. Every one contributes his share to the organization of the holy journey. If the king of the country does not place himself at the head of the caravan, he sends either his own son, or one of the most illustrious members of the royal family. The great Mandarins, or ministers of the king, consider it their duty and an honour to join the party. When everything is at last prepared, an auspicious day is chosen, and the caravan starts.

"Sometimes these poor Mongols, after having endured incredible fatigues in horrible deserts, fall into the hands of the brigands of the Blue Sea, who strip them from head to foot. If they do not die of hunger and cold in those dreadful solitudes—if they succeed in returning to the place whence they came—they commence the preparations for a new journey. There is nothing capable of discouraging them. At last, when, by dint of energy and perseverance, they have contrived to reach the eternal sanctuary, they prostrate themselves before the child who has been indicated to them. The young Chaberon, however, is not saluted and proclaimed Great Lama without a previous examination. There is held a solemn sitting, at which the new living Buddha is examined publicly, with a scrupulous attention. He is asked the name of the Lamasery of which he assumes to be the Great Lama; at what distance it

is; what is the number of the Lamas residing in it. He is interrogated respecting the habits and customs of the defunct Great Lama, and the principal circumstances attending his death. After all these questions, there are placed before him different prayer-books, articles of furniture, teapots, cups, &c., and amongst all these things, he has to point out those which belonged to his former life.

"Generally this child, at most but five or six years old, comes forth victorious out of all these trials. He answers accurately all the questions that are put to him, and makes, without any embarrassment, the inventory of his goods. 'Here,' he says, 'are the prayer-books I used; there is the japanned porringer out of which I drank my tea.'" And so on.

When this ceremony has come to a close, the Chaberon or living Budha is conducted in triumph, amid great excitement on the part of the spectators, to the Lamasery of which he is to be the Grand Lama. As the procession moves along, the Tartars prostrate themselves, and present offerings. On reaching the Lamasery, the child takes his place upon the altar, and men of all ranks, from the highest to the lowest, bow their heads before him. From that time he resides in the temple, receiving the adorations of the devout, and bestowing blessings upon them. It is his duty specially to superintend all that relates to prayers and sacred ceremonies.

BUDHA-VISHNU, one of the AVATARS (which see) or incarnations of Vishnu, the preserver of the world. This Budha is the manifestation of the eternal wisdom, and the ninth of the Avatars. This Budha is to be carefully distinguished from Gotama Budha, the originator of the Buddhist system of religion.

BUDHISTS, those who adhere to the system of belief alleged to have been promulgated by GOTAMA BUDHA, who is said to have lived in the sixth century before Christ. The nations professing their adherence to the doctrines of Buddhism, are the Burmans, Singhalese, Siamese, Nepaulese, Chinese, and Thibetans, amounting to a greater number than are known to profess any other single form of religion on the face of the earth.

The Buddhist system teaches that there are numberless systems of worlds called *sakwalas*, each having its own earth, sun, and moon, as well as a series of hells and heavens. The *sakwalas* are scattered throughout space in sections of three and three, each of them being surrounded by a circular wall of rock. The earth inhabited by men is subject alternately to destruction and renovation, in a series of revolutions to which neither beginning nor end can be discovered. There are three modes of destruction. The *sakwalas* are destroyed seven times by fire, and the eighth time by water. Every sixty-fourth destruction is by wind. All the systems of worlds are homogeneous, and so also are the orders of beings which inhabit them. "With the exception," says Mr. Hardy, "of those beings who have entered into one

"As soon as the master of the ceremonies has given the signal, by tinkling a little bell, each murmurs in a low voice a preliminary prayer, whilst he unrolls, upon his knees, the prayers directed by the rubric. After this short recitation, follows a moment of profound silence; the bell is again rung, and then commences a psalm in double chorus, grave and melodious. The Thibetian prayers, ordinarily in verse, and written in a metrical and well-cadenced style, are marvellously adapted for harmony. At certain pauses, indicated by the rubric, the Lama musicians execute a piece of music, little in concert with the melodious gravity of the psalmody. It is a confused and deafening noise of bells, cymbals, tambourines, sea-conchs, trumpets, pipes, &c., each musician playing on his instrument with a kind of ecstatic fury, trying with his brethren who shall make the greatest noise.

"The interior of the temple is usually filled with ornaments, statues, and pictures, illustrating the life of Budha, and the various transmigrations of the more illustrious Lamas. Vases in copper, shining like gold, of the size and form of tea-cups, are placed in great numbers on a succession of steps in the form of an amphitheatre, before the idols. It is in these vases that the people deposit their offerings of milk, butter, Mongol wine, and meal. The extremities of each step consist of censers, in which are ever burning aromatic plants, gathered on the sacred mountains of Thibet. Rich silk stuffs, covered with tinsel and gold embroidery, form, on the heads of the idols, canopies from which hang pennants and lanterns of painted paper or transparent horn.

"The Lamas are the only artists who contribute to the ornament and decoration of the temples. The paintings are quite distinct from the taste and the principles of art as understood in Europe. The fantastical and the grotesque predominate inside and out, both, in carvings and statuary, and the personages represented, with the exception of Budha, have generally a monstrous and satanic aspect. The clothes seem never to have been made for the persons upon whom they are placed. The idea given is that of broken limbs concealed beneath awkward garments."

The shape of the images of Gotama differs in different countries, according to the peculiar taste of the people. In Ceylon, they resemble a handsome, well-shaped native; but in Siam they are of a more slender figure, and in Nepaul they have often three heads, and six or ten arms. The BO-TREE (which see), or *ficus religiosa*, under which Gotama sat when he received the Budhaship, is still an object of worship. The Kandians are in possession of the left canine tooth of their sage, and it is preserved by them with the utmost care, being regarded as the very palladium of their country. The impressions of Gotama's foot are also worshipped. One which is seen on the top of Adam's Peak, 7,240 feet above the level of the sea, is the frequent resort of Bud-

hist pilgrims. One of the titles of the king of Siam is, the pre-eminently merciful and munificent, the soles of whose feet resemble those of Budha.

Besides the Buddhist temples, there are also found throughout the countries of Eastern Asia temporary erections, in great numbers, in the form of pagodas, which are used by the Buddhist priests for reading the BANA (which see), or Sacred Books, to the people. The *Madunwa*, as this building is called, is constructed of rough materials, no part of which, however, is seen, the pillars and roof being covered with white cloth, on which mosses, flowers, and the leaves of the cocoa-nut are worked into various devices. In the centre of the interior is an elevated platform for the convenience of the priests, and the people sit around it upon mats spread upon the ground. Lamps and lanterns are suspended throughout the building in great profusion and variety. The time appointed by Budha for reading Bana to the people is during the three months of the rainy season. The scene is striking and beautiful. The females are arrayed in the gayest attire, and flags, and streamers, and figured handkerchiefs float from every convenient point. At intervals tomtoms are beat, trumpets blown, and muskets fired, all which, with the glare of many lamps, the display of richest flowers and acclamations of the people, produce a most exciting and bewildering effect.

The copies of the Sacred Books used on these occasions are written in large characters on talipot leaves, in the Pali language, which is not understood by the people; and as the Bana is seldom interpreted in the vernacular tongue, the knowledge of Buddhist principles, possessed by the great mass of the community, is very imperfect. A class of benevolent persons, however, called *Upasakas*, endeavour to diffuse information among the people by going from house to house, reading books in the vernacular language, accompanied with familiar expositions.

Budhism varies somewhat in the different countries in which it is professed. The system taught in Ceylon is considered the most ancient, if not the original form, in which it came from the mouth of Gotama. The Singhalese priests, amounting to the large number of 2,500, being nearly 1 in 400 of the population, boast of the remote antiquity of their order, Budhism having been professed in the island for 2,000 years. They are of a thoroughly mendicant description, being wholly indebted for their support to the use of the ALMS-BOWL (which see). According to a legend, which is credited by the natives, Gotama Budha, driven from the continent of India by the persecution of the Brahmans, took refuge in their island, and he ascended into heaven from the summit of Adam's Peak, leaving the impression of his foot on the mountain. It appears to have been towards the sixth century of our era that Brahmanism obtained a decisive victory over the partizans of Budhism, compelling them to flee from

Hindustan, and to cross the Himalaya, spreading themselves over Thibet, Mongolia, China, the Burman empire, Japan, and Ceylon. The new religion obtained complete possession of these countries, and is now the prevailing religion of the Indo-Chinese territories and entire East of Asia. M. Huc says, that among all the Buddhist nations which he visited, the Mongols were the most devotedly attached to their religion; then came the Thibetans, next the Singhalese of Ceylon, and last of all, the Chinese, who have fallen into scepticism.

The priests of Budha are all of them monks, residing in the temples, and living in a state of celibacy. In the Burman empire they are very numerous, much more so, indeed, than in Ceylon; and in Siam, where they are called Talapoins, their number is larger still. In Thibet, the superior priests are called Lamas, and are regarded as incarnations of Budha; hence they are called Living Budhas or Chabérons. See BUDHAS (LIVING). Priests of this kind are peculiar to the Buddhists of Thibet and Japan. The Buddhism of China is known by the name of the religion of *Fo*, and in Japan of that of *Budsdō*. In Nepaul, the priests are called BANDAYA (which see), whence the Chinese BONZE (which see), which in Sanscrit signifies a person entitled to reverence. They are divided into four orders, *Bhikshu* or Mendicants, *Srawaka* or Readers, *Chailaka* or Scantily-robed, and *Arhanta* or Adepts.

"In some countries where Buddhism is professed," we learn from Mr. Hardy, "it is usual for all persons to take upon themselves, during some period of their lives, the obligations of the priest; but this is probably only an entrance into the noviciate. In Ceylon it is less common for any one thus to assume the yellow robe who does not intend to devote his whole life to the profession. Nearly every male inhabitant of Siam enters the priesthood once in his life. The monarch of this country every year, in the month of Asārha, throws off his regal robes, shaves his head, adopts the yellow sackcloth of a novice, and does penance in one of the wihāras, along with all his court. At the same time slaves are brought to be shaved and initiated, as an act of merit in their converter. The same practice prevails in Ava. Among the Burmans, instead of the expensive mode of putting away a husband or wife, which the common law furnishes, a much easier is often resorted to with complete success. The parties aggrieved merely turn priests or nuns, and the matrimonial bond is at once dissolved. They may return to secular life at any time, and marry another; but, for the sake of appearance, their return to the world is usually deferred some months. It is the custom in China to serve three years as abbot, and after this period to retire into privacy."

The Buddhist priests are under a strict vow of poverty. At their ordination they must possess only eight articles, which consist of three robes of different descriptions; a girdle for the loins; a pátara or

alms-bowl; a razor; a needle; and a water-strainer. These are the only things which a priest can be allowed to possess in his own individual right. But whatever may have been the original design of Gotama Budha in regard to the priesthood, their real situation in Ceylon is very different from that of mendicants who renounce all property. The fact is, that the possessions of the temples constitute a large proportion of the cultivated lands in the Kandyan provinces, and yet, with all this wealth, a priest is not allowed to take into his mouth a morsel of food which has not been given in alms, unless it be water, or some substance used for the purpose of cleaning the teeth. Many of the Buddhists consider it most meritorious to make a vow never to partake of food without giving a portion to the priests. The tonsure or shaving of the head is required of every priest. The hair must not grow longer than two inches, and, therefore, it is the usual custom to shave once every fortnight. They walk out uncovered with their bald crown exposed to the fiercest rays of a tropical sun. Their entire wardrobe is confined to three robes, which are worn in the simplest manner. The Chinese Buddhist priest prefers garments which are torn and tattered, and have been rejected by others. In Burmah, they tear the cloth into a great number of pieces, but take care that it shall be of the finest quality. The garment worn by the priests in Ceylon is entirely of a yellow colour, though occasionally differing in shade. The Thibetan priests wear silken vests adorned with images, and have a lettered border of sacred texts woven into the scarf. The residences of the priests in Ceylon are usually mean erections, being built of wattle filled up with mud, whilst the roof is covered with straw, or the platted leaves of the cocoa-nut tree. Their residences in Burmah appear to be of the same description, but those in Siam are much superior, having richly carved entrances and ornamented roofs. The priests in Ceylon are seldom seen with any thing in the hand unless it be the alms-bowl or the fan, which, like a hand-screen, is carried to prevent the eyes from beholding vanity. They are usually followed by an attendant called the Abittayá. Cleanliness is strictly inculcated upon them; but they are not allowed to bathe oftener than once a fortnight, unless in six weeks of summer, and the first month of the rainy season. The priest must use a tooth-cleaner regularly in the morning. It is generally made of some fibrous substance.

The Budhas, the Sacred Books, and the Priesthood, are the triad or sacred three of the Buddhists, in which they put all their confidence. The assistance derived from these three gems is called *sarama*, protection, which amounts to a removal of the fear of reproduction or successive existence, and also a removal of the fear of the mind, the pain of the body, and the misery of the four hells. By reflecting on the three gems, scepticism, doubt, and reasoning will be driven away, and the mind become

clear and calm. The Budhists are particularly attached to relics, which they hold in great reverence, more especially the remains of Gotama. The most celebrated relic now in existence is the DALADA (which see), or left canine tooth of the sage. The DAGOBA (which see) or Buddhist monument, is also honoured, from the consideration that such buildings contain relics. Among the Nepaulese, to walk round the dagoba is regarded as one of the most pious acts of Buddhist devotion. Mental prayers are repeated during the process, and a small cylinder, fixed upon the upper end of a short staff or handle, is held in the right hand, and kept in perpetual revolution.

The great object of the devout Buddhist is to attain *Nirvana* or cessation of existence. He directs his whole efforts, not towards ABSORPTION (which see), like the Brahman, but *annihilation*. He longs and strives to enter into a state of non-existence, and to become a nonentity. There is much in the moral precepts of Buddhism that is pure and excellent; but in its great fundamental principles, it is a gigantic system of atheism, infidelity, and superstition, spreading like an upas-tree over immense regions of Eastern Asia, shedding a withering, a destructive blight over all that dwell under its shadow.

BUDNÆANS, a sect of SOCINIANS (which see), which arose in Poland in the sixteenth century, headed by Simon Budny, from whom they derived their name. He and his followers were not contented, like other Socinians, with denying the divinity of the Lord Jesus Christ, and affirming him to be a mere man, but they denied the inspiration of the Sacred Scriptures. Budny, who had many followers in Lithuania and Russian Poland, was deposed from the ministerial office in 1584, and along with his adherents was excommunicated from the Minor Reformed Church of Poland, as the Socinian body in that country termed themselves. It is a remarkable fact, that Budny's translation of the Old Testament Scriptures is considered as the best that has ever been made, while his Commentaries on these Scriptures, as well as on the New Testament, stamped him as an infidel. He is said to have afterwards renounced his infidel principles, and to have been received again into communion with the Socinians.

BUDSDO, the name given in Japan to Gotama Budha, who is worshipped also in that island. See BUDHA, GOTAMA.

BUDSDOISTS, the worshippers in Japan of Budso or Gotama Budha. See BUDHISTS.

BUFFALO (SACRIFICE OF THE), a sacred rite which seems to be peculiar to the Malayan Mohammedans in the Straits of Malacca. The buffalo selected for the offering must be without blemish or disease; its fore and hind leg bones, and also its spine, must not be broken after death; neither are the horns to be used for common purposes. The animal to be sacrificed is thrown down in a convenient place near the mosque, with his hind and fore

legs bound together; his head is also secured and turned in the direction of the KIBLAH (which see), and water then poured over it. The BILAL (which see) now advances with the sacrificial knife, and turning himself towards the Kiblah, recites a short prayer four times successively, and then divides the wind-pipe and large blood-vessel of the neck of the animal. It is flayed after death, and cut up into two equal parts. One half is distributed among the inhabitants of the Mukim or parish, which consists of forty-four houses; the other half is distributed among the officials of the mosque. The first half is generally cooked and eaten on the spot. On religious occasions, buffaloes are always sacrificed on one of these three days, Friday, Monday, or Thursday. They are also sacrificed at weddings, births, and circumcisions of wealthy persons; at the *Chukur Anak*, or the ceremony of shaving the heads of children; and finally, when going to war. On these occasions the buffalo need not be without blemish, and is killed according to the usual Mohammedan custom of the *Zabbah*.

BUG, or BOG, a river flowing into the Black Sea, which was once an object of devotion among the Russians, and one of the consecrated localities of their worship.

BUGRI. See CATHARI.

BUKTE', the name applied to a Lama or Buddhist priest in Tartary, who professes to work miracles, particularly to cut himself open, take out his entrails, and place them before him, and then resume his former condition as if nothing had happened. This spectacle, so revolting to the spectators, is very common in the Lamaseries of Tartary. The Buktè who is to manifest his power, as it is termed by the Mongols, prepares himself by previous fasting and prayer for a considerable period, during which he lives in complete retirement, and observes total silence. The disgusting scene is thus described by M. Huc: "When the appointed day is come, the multitude of pilgrims assemble in the great court of the Lamasery, where an altar is raised in front of the Temple-gate. At length the Buktè appears. He advances gravely, amid the acclamations of the crowd, seats himself upon the altar, and takes from his girdle a large knife, which he places upon his knees. At his feet, numerous Lamas, ranged in a circle, commence the terrible invocations of this frightful ceremony. As the recitation of the prayers proceeds, you see the Buktè trembling in every limb, and gradually working himself up into phrenetic convulsions. The Lamas themselves become excited: their voices are raised; their song observes no order, and at last becomes a mere confusion of yelling and outcry. Then the Buktè suddenly throws aside the scarf which envelopes him, unfastens his girdle, and seizing the sacred knife, slits open his stomach, in one long cut. While the blood flows in every direction, the multitude prostrate themselves before the terrible spectacle, and the enthusiast is

interrogated about all sorts of hidden things, as to future events, as to the destiny of certain personages. The replies of the Buktè to all these questions are regarded, by everybody, as oracles.

"When the devout curiosity of the numerous pilgrims is satisfied, the Lamas resume, but now calmly and gravely, the recitation of their prayers. The Buktè takes, in his right hand, blood from his wound, raises it to his mouth, breathes thrice upon it, and then throws it into the air, with loud cries. He next passes his hand rapidly over his wound, closes it, and everything after a while resumes its pristine condition, no trace remaining of the diabolical operation, except extreme prostration. The Buktè once more rolls his scarf round him, recites in a low voice a short prayer; then all is over, and the multitude disperse, with the exception of a few of the especially devout, who remain to contemplate and to adore the blood-stained altar which the saint has quitted."

Such painful ceremonies frequently take place in the great Lamaseries of Tartary and Thibet, and so skilfully is the operation conducted, that even the most intelligent Budhists believe in the reality of the pretended miracle. Certain days of the year are set apart on which such scenes are exhibited, when great numbers of people assemble, bringing with them offerings of various kinds, which go to enrich the Lamasery. The regular Lamas disclaim all connection with spectacles of this sort, and they are only enacted by lay Lamas of indifferent character and of little esteem among their brethren.

The so-called miracle, which we have just described, is always performed in public, with great pomp and parade. There are others, however, which are practised by a Buktè in private houses. Among these may be mentioned the heating irons red-hot, and then licking them with impunity, and making incisions in different parts of the body, which the instant after leave no trace behind. On these occasions the operations are preceded by the recitation of a prayer addressed to a demon, and if the appeal is without effect, then the being invoked is assailed with insults and imprecations.

BUL, the eighth month in the ancient Hebrew calendar, afterwards called Marchesvan, and corresponding to our October. It was the second month of the civil, and the eighth of the ecclesiastical year, and consisted of twenty-nine days. The sixth day of the month Bul was kept as a fast, because on that day Nebuchadnezzar slew the children of Zedekiah in the presence of their father, whose eyes, after he had witnessed the melancholy spectacle, he caused to be put out.

BULGARIANS, a name given to the CATHARI (which see).

BULL, a brief or mandate of the Pope, which derives its name from the seal (*bulla*) of lead, or sometimes of gold attached to it. The lead is stamped on one side with the heads of Peter and Paul, and

on the other with the name of the Pope by whom the bull is issued, and the year of his pontificate in which it appears. If the bull refers to a matter of justice, the leaden seal is suspended by a hempen cord; but if it refers to a matter of grace, by a silken thread. The Papal bulls form a very large and important part of ecclesiastical law in use in all Romish countries; but great doubt has often been felt as to the precise bulls which properly form a part of canon law many forged bulls having been palmed upon the world. In the twelfth century many bulls were interpolated under the name of the Popes to subserve particular interests. People returning from a pilgrimage to Rome brought with them interpolated bulls, and put them in circulation. A forger of this sort appeared in Sweden in the time of Innocent III. in the character of a papal legate. Some ecclesiastics were particularly skilful in imitating Papal bulls, and realized considerable sums by the practice. In England, near the close of the twelfth century, such attempts at imposture were publicly condemned, and Innocent III. enacted laws subjecting criminals of this kind to severe punishment, and at the same time laid down special marks by which genuine might be distinguished from spurious bulls. In these circumstances it was felt to be necessary that a new and properly accredited collection of genuine bulls should be prepared. After many attempts to supply this felt desideratum, Pope Gregory IX., in A. D. 1234, caused such a digest to be formed by the general of the Dominicans, Raymund a Penneforte. The Decretals of Raymund formed a very important addition to Popish ecclesiastical law, and were appointed to be read in all schools, and to be taken for law in all ecclesiastical courts. A second volume of Decretals was collected and arranged by Pope Boniface VIII. and published about A. D. 1298. A third volume was collected by Pope Clement V. and published in A. D. 1308. This last collection is commonly known by the name of Clementines. These three volumes of Decretals or Papal bulls are acknowledged as carrying legal authority in all Popish states, and are called by canonists *Patriæ Obedientiæ*. A commentary on the Decretals was published under the title of *Novellæ* by John Andreas, a famous canonist in the fourteenth century. The Papal bulls issued after the Clementines are usually known by the name of Extravagants. The first series of these are by Pope John XXIII., who was the immediate successor of Clement V., and they received the strange name of Extravagants probably because, in their earliest state, they were not digested nor ranged with the other Papal constitutions, though at an after period they were inserted into the body of the canon law. The collection of Decretals in 1483 was called the common Extravagants. See CANONS.

BULL IN CŒNA DOMINI. See ANATHEMA.

BULL UNAM SANCTAM, a celebrated Papal

decree issued by Pope Boniface VIII., in the commencement of the fourteenth century, and designed to assert the temporal as well as spiritual authority of the Pope. Philip, the then reigning king of France, along with his nobility and commons, publicly disclaimed the Papal authority, in so far as temporal matters were concerned; and, accordingly, Boniface, to assert his double power, issued this famous bull, in which he declares that the church is one body and has one head, the Pope; that under its command are two swords, the one temporal and the other spiritual. "Either sword," the bull goes on to say, "is in the power of the church, that is the spiritual and material. The former is to be used *by* the church, the latter *for* the church. The one in the hand of the priest, the other in the hand of kings and soldiers, but at the will and pleasure of the priest. It is right that the temporal sword and authority be subject to the spiritual power. Moreover, we declare, say, define, and pronounce, that it is a necessary article of faith that every human being should be subject to the Roman pontiff." This was the first open assertion in a formal document of the Papal authority being of a twofold character, both temporal and spiritual.

BULL UNIGENITUS, a decree issued by Pope Clement XI., in A.D. 1713, against the French translation of the New Testament with notes by the celebrated Jansenist, Pasquier Quesnel. The publication of this work had occasioned considerable dispute between the two parties in the Church of Rome, the Jesuits and Jansenists; and although Clement had privately lauded the work, he proceeded, at the instigation of the Jesuits, to condemn, in the noted Bull Unigenitus, one hundred and one propositions extracted from the notes of Quesnel. The publication of this bull occasioned the greatest commotions in France. It was accepted by forty Gallican bishops, but opposed by many others, especially by Noailles, archbishop of Paris. A violent persecution arose, and many of the Jansenists were compelled to flee from France to escape the resentment of the Jesuits.

BULL-WORSHIP. This is a far from infrequent form of idolatry in many parts of the world, and it is one of the most natural species of **ANIMAL-WORSHIP** (which see), when we consider that the bull has been generally regarded as an emblem of the creative power of God. Among the Persians, bulls were anciently consecrated, according to Xenophon, to their Jupiter, that is, to Ormuzd. The horns of the bull were viewed in Judea, Persia, and China, as an emblem of power. Moloch, the great god of the Ammonites, is represented as having a bull's head; so also is the Cretan Moloch, or Minotaur; while the Sicilian god Hebon has the body of a bull. The bull Mnevis in Egypt was consecrated to the sun; and the great bull Apis, which was set up at Memphis, was dedicated both to the sun and moon. The bull was one of the forms under which the god Osiris received universal adoration in Egypt; and this

animal being a type or representation of creative power and energy, was an appropriate form in which to exhibit the god of the sun, the source of fertility and productive energy in the earth. Mylitta, the goddess of matter and of nature, is usually seen standing upon a bull, but at Hierapolis she is borne upon lions, while Jupiter has bulls under his feet.

The bull, when it is alone, indicates matter and the world. India and Egypt have represented the history of the world and its four ages by a bull which is supported successively upon four feet, then three, two, and one. Among the Persians, the world-producing egg contains, instead of the world, the bull Aboudad, which includes the germs of all beings. In India the bull is the creating god Brahma; but in the worship of Mithras, which is derived from that of Ormuzd, under the influence of the doctrines which have produced in the Christian Church the Gnostic sects, the world-producing bull is regarded by M. Rougemont, the learned and able author of '*Le Peuple Primitif*,' as moist, chaotic, dark, and impure matter, which its adversary, Mithras, the invincible sun, sacrifices, and its death he considers as the emblem of that which the solar and igneous spirit must inflict upon the material and impure body.

But not only is the bull found occupying a conspicuous part in that department of mythology which refers to the sun, it is also seen in emblematic representations of the moon. In a number of monuments, Diana and Artemis, the one the Roman, and the other the Grecian goddess of the moon, are figured with the horns of a bull, or seated on a bull.

In the cosmogony of various nations, the bull is seen in the very foreground of the picture. At Miaco in Japan there is a pagoda in honour of a bull, which is considered as the brother of Aboudad. It is represented upon a broad square altar of massive gold. It wears upon its neck a very rich collar, but the object which principally attracts attention is an egg which it holds between its feet and strikes with its horns. The bull is seen standing upon a piece of rock, while the egg swims in water, which is included in a hollow part of the rock. The egg represents chaos. The entire world at the time of chaos was enclosed in that egg, which swam upon the surface of the waters. The moon, by the power of its light and its influence, drew from the bottom of the waters an earthy matter, which was converted insensibly into rock, and there the egg rested. The bull finding this egg, broke its shell with its horns, and from this shell burst forth the world. The breath of the bull produced man. Such is the explanation of the mythical representation given by the Japanese doctors.

The recent excavations of Mr. Layard and M. Botta on the site of the ancient Nineveh have brought to light many figures which show plainly that bull-worship had been practised among the ancient Assyrians, who had probably derived it from Egypt. In the latter country, the three sacred

bulls, Mnevis, Onuphis, and Apis, were regarded as of the highest hieroglyphical importance. The first was symbolically adored at Heliopolis; it was of a black colour, had bristly hair, and symbolised the sun. Onuphis was likewise black, had shaggy, recurved hair, and is supposed to have been the emblem of the retroceding sun. Apis was the offspring of a cow, asserted and believed to have been impregnated by a ray of light from heaven. It was necessary that he should be of a black colour, with the exception of two white spots, one of a triangular shape upon the forehead, and another, in the form of a half-moon, upon the right side. Taurus, or the bull, is the second of the signs of the zodiac, and in the Egyptian mythology, Osiris is the sun in Taurus, or the second stage of the vernal sun, whereas the sun in Aries is not Osiris but Ammon, the first light or solar phasis of commencing spring. The Gauls worshipped a brazen bull, and the temple of Juggernaut in Hindostan has in the middle of it an ox cut in one entire stone, larger than life. In Guzerat the bulls consecrated to *Shiva* are of wonderful beauty. They are perfectly white, with black horns, a skin delicately soft, and eyes rivalling those of the antelope in beautiful lustre. Never was Apis regarded in ancient Egypt with more veneration than is now paid to the bull of Shiva in Hindustan. Besides the living animals, there is in most temples a representation of one or more of the race sculptured in marble or stone.

BULOTU, a word used to denote the invisible world among the inhabitants of the Tonga islands. It was supposed to be peopled with the spirits of departed chiefs and great persons of both sexes; and it was to these chiefly that worship was paid and sacrifices were offered. These spirits in Bulotu were thought to act as intercessors with the superior gods, who were too highly exalted to be approached by men except in this way. An idea prevailed among the people, as we learn from Mr. Mariner in his description of the Tonga islands, that the spirits of men were in the habit of revisiting the earth. They would come in birds or in fish as their shrines. The tropic-bird, king-fisher, and sea-gull, the sea-eel, shark, whale, and many other living creatures, were considered as sacred because they were favourite shrines of those spirit-gods. The natives never killed any of these creatures. To some the cuttle-fish and the lizard were gods; while others would lay offerings at the foot of certain trees, under an impression that spirits from Bulotu came to inhabit them. The souls of chiefs were all supposed to go straight to Bulotu after death; but there was no certainty as to the fate of the common people, who, indeed, were scarcely thought to have souls.

BULUH-BATANG, a species of bamboo which grows in Sumatra, and which is supposed by many of the natives to be the habitation of numberless good and evil supernatural beings. Captain Gibson, in an interesting paper read before the American

Geographical and Statistical Society, mentions that the Orang Kooboos, both male and female, have been observed to sit round a Buluh-Batang and to strike their heads repeatedly against the trunk of the tree, and utter some rude, grunting ejaculations. This was done whenever any one or all of the band got hurt, or received any special gratification, but mostly when injured. The natives are wont to speak in the most ecstatic language of the good wood-nymphs of the Buluh-Batang.

BUNÆA, a surname of the Grecian goddess HERA (which see).

BURAIKUS, a surname of the ancient god HERACLES (which see), derived from the Achean town of Bura, in the neighbourhood of which there was a statue erected in honour of him, and there was also an oracle in a cave, which was consulted by throwing dice marked with peculiar characters.

BURA - PENNOU, an earth-god among the Khonds of the districts of Ganjam and Cuttack in Hindostan. According to the views of this singular race, the earth was originally a crude and unstable mass, unfit for cultivation or human residence. The earth-god said, "Let human blood be spilt before me." The command was obeyed, and, in consequence, the soil became firm and productive. From that time the deity Bura-Pennou appointed that human sacrifices should be regularly offered. This principle accordingly, the sacrifice of human victims, is a fundamental principle of the religion of the Khonds. Whenever a field is sown with grain, it must be enriched with the blood of a human victim. At every little interval as the crop advances, the same bloody rite is repeated. Should either national or individual calamities occur, the wrath of the earth-god must be appeased with the blood of a man. The victims, which are called *merias*, are usually Hindus who have been purchased to be used in sacrifice. The unhappy meria is brought to the village with his eyes blindfolded, and he is lodged in the house of the abbaya or patriarch. He is considered as a consecrated being until it comes to his turn to be sacrificed. We extract an account of one of these revolting sacrifices of human beings to Bura-Pennou from a report made on the subject to the British government a few years ago, as contained in the 'Friend of India.'

"From these festivals of sacrifice no one is excluded, and during their celebration all feuds are forgotten.

"They are generally attended by a large concourse of people of both sexes, and continue for three days, which are passed in the indulgence of every form of gross excess in more than Saturnalian license.

"The first day and night are spent exclusively in drinking, feasting, and obscene riot. Upon the second morning, the victim, who has fasted from the preceding evening, is carefully washed, dressed in a new garment, and led forth from the village in solemn procession with music and dancing.

"The meria-grove, a clump of deep and shadowy forest trees, in which the mango, the bur, the saul, and the peepul generally prevail, usually stands at a short distance from the hamlet, by a rivulet which is called the meria-stream. It is kept sacred from the axe, and is avoided by the Khond as haunted ground: my followers were always warned to abstain from seeking shelter within its awful shades. In its centre, upon the day of sacrifice, an upright stake is fixed, and generally between two plants of the sun-kissar or buzzur-dauti shrub, the victim is seated at its foot, bound back to it by the priest. He is then anointed with oil, ghee, and turmeric, and adorned with flowers, and a species of reverence, which is not easy to distinguish from adoration, is paid to him throughout the day. And there is now eager contention to obtain the slightest relic of his person; a particle of the turmeric paste with which he is smeared, or a drop of his spittle, being esteemed, especially by the women, of supreme virtue. In some districts, instead of being thus bound in a grove, the victim is exposed in or near the village, upon a couch, after being led in procession around the place of sacrifice.

"Upon the third morning, the victim is refreshed with a little milk and palm sago, while the licentious feast, which has scarcely been intermitted during the night, is loudly renewed. About noon, these orgies terminate, and the assemblage issues forth with stunning shouts, and pealing music, to consummate the sacrifice.

"As the victim must not suffer bound, nor, on the other hand, exhibit any show of resistance, the bones of his arms, and if necessary, those of his legs are now broken in several places.

"The acceptable place of sacrifice has been discovered the previous night, by persons sent out for this purpose, into the fields of the village, or of the private oblator. The ground is probed in the dark with long sticks, and the first deep chink that is pierced is considered the spot indicated by the earth-god. The rod is left standing in the earth, and in the morning four large posts are set up around it.

"The priest, assisted by the abbaya, and by one or two of the elders of the village, now takes the branch of a green tree, which is cleft a distance of several feet down the centre. They insert the victim within the rift, fitting it in some districts to his chest, in others, to his throat. Cords are then twisted round the open extremity of the stake, which the priest, aided by his assistants, strives with his whole force to close. He then wounds the victim slightly with his axe, when the crowd, throwing themselves upon the sacrifice, and exclaiming, 'We bought you with a price, and no sin rests on us,' strip the flesh from the bones.

"Each man bears his bloody shred to his fields, and from thence returns straight home; and for three days after the sacrifice, the inhabitants of the village, which afforded it, remain dumb, communi-

cating with each other only by signs, and remaining unvisited by strangers. At the end of this time, a buffalo is slaughtered at the place of sacrifice, when tongues are loosened."

It is not usual to find the earth represented as a god, but as a goddess. It seems more probable that the sacrifices thus offered were made not to *Bura-Pennou*, who is supposed by some to be a solar god, but to *Tari-Pennou*, his companion, who was a goddess of the earth.

BURCHAN, the name of the idols of the Calmuck Tartars. Most of their gods are supposed to have been spiritual beings, who, after passing through all the different degrees of transmigration, have at last raised themselves to the dignity of divine beings by great deeds and extreme sufferings.

BURGHES. See ASSOCIATE (BURGHER) SY-NOD.

BURIAL RITES. See FUNERAL RITES.

BURNT-OFFERINGS, sacrifices consumed by fire. These are the most ancient sacrifices in the world. They are often mentioned in heathen authors. Xenophon says, that in early times they sacrificed whole burnt-offerings of oxen to Jupiter, and of horses to the sun. The sacrifices of animals were the most common among the Greeks and Romans. (See SACRIFICES.) But the sacrifice which was known by the name of the burnt-offering was specially a Jewish service. Of sacrifices, in which the animals were either wholly or in part consumed by fire, there were four kinds—the whole burnt-offerings, the sin-offerings, the trespass-offerings, and the peace-offerings. The first of these was all consumed except the skin. Of the second some part was burnt, the rest being given to the priests, who were to eat it in the courts of the tabernacle. The trespass-offerings, which formed the third kind of burnt-offerings, were also partly consumed by fire, and partly eaten by the priests. In regard to the peace-offering, a different arrangement took place, some part of it being burnt, while the breast and the shoulder were given to the priest, and the remainder was eaten by the person who brought the offering along with his friends. It was the first, in which the whole animal was consumed by fire, that properly received the name of the burnt-offering. In early times burnt-offerings were sacrificed by every head of a family in his own dwelling; but afterwards, probably to prevent idolatry, special regulations were laid down as to the manner in which the rites were to be performed.

In the case of a burnt-offering, every individual was bound to bring his sacrificial victim to the door of the tabernacle, for the purpose of being offered upon the ALTAR OF BURNT-OFFERING (which see), which stood in the centre of the outer court. When the animal was thus brought, it was said to be offered up to God. The time appointed for sacrificing was in the day. The animals used were bullocks, sheep, and goats, and, in cases of extreme poverty, turtle-

doves and pigeons might be offered. No beast could be sacrificed before it was seven days old, and special care was taken that it should be without blemish. The rites of the burnt-offering are thus described by Mr. Lewis, in his 'Hebrew Antiquities': "The man that brought a sacrifice led him up into the court of the tabernacle, and afterwards into the inner court of the temple, and stood with him before the altar with his face to the west, as in the sight of God. The most holy sacrifices were led through the gate of the court upon the north, called the gate of offering; the less holy were led through the southern gate; and the victims that were young and tender had their feet tied, and were carried in by the persons that owned them.

"Then was he to lay his two hands, pressing with all his force, upon the head of the victim between his two horns, though some conceive that the laying on of one hand was sufficient; yet the practice of Aaron, who laid his two hands upon the goat on the day of expiation, became a general canon, and two hands were commonly laid on. This imposition of hands was followed by a confession of sin in this form: I have sinned, O God, I have transgressed and rebelled, I have done this or that (naming the particular offence), but now I repent, and let this victim be my expiation; that is, let the punishment which I have deserved fall upon the head of this my sacrifice. And this confession of sin was thought so necessary, that without it the sacrifice was attended with no cleansing quality, and was wholly ineffectual.

"In the same place where hands were laid upon the victim was he slain, and that instantly and without delay. The sacrifice was tied down to the rings at the slaughtering place upon the north side of the altar, if it was one of the most holy; but if not, it might be killed in any part of the court, but generally towards the east. The victim to be slain was bound, his fore legs and hinder legs together, and laid thus bound with his head towards the south, and his face towards the west; and he that killed him stood upon the east side of him, with his face westward, and then cut through the throat and the wind-pipe at one stroke: the blood was then caught in a bason by another person, who continually stirred it about, lest it should coagulate before it was sprinkled. But the blood of the red cow was always received by the priest in his left hand. The killing of the sacrifice was regularly and ordinarily the office of the priests; yet it might upon occasion be done by another, by a woman, a servant, or unclean person, who, though he could not come into the court, yet was allowed to stand without, and by stretching his hand within to slay the sacrifice. But this rite could not be discharged by a person that was deaf, or a fool, or a minor, who were not qualified to attend to the sacred action they were about."

The sacrifice having been slain, the blood was sprinkled by the priest. (See BLOOD.) The animal

was then stripped of its skin, and divided into pieces. Wood was now brought to the altar, and the priests, carrying the portions of the divided sacrifice, went to the ascent of the altar, and there laid them down and salted them. This salt, which was called the salt of the covenant, was indispensable to the efficacy of the offering. (See SALT.) The parts of the sacrifice being salted, the priest that was to offer them carried them up the ascent of the altar, and threw them into the fire along with the fat. This fat the Jews say was laid upon the head of the sacrifice when it was cast into the fire, and the whole animal was thus consumed, except the skin, which was given to the priest.

Besides the burnt-offerings sacrificed on special occasions, there were two regular burnt-offerings called the *daily sacrifice*, one of them being offered every morning at nine o'clock, and the other at three o'clock in the afternoon. Each consisted of a lamb of the first year without blemish. Some burnt-offerings were positively enjoined by the law; others were voluntarily presented for a vow or a freewill-offering. The constant burnt-offerings are thus enumerated by Lewis: "The daily sacrifice of two lambs, which were burnt together with their meat-offering and drink-offering upon the altar. Upon every seventh day or Sabbath four lambs. Upon every new moon distinctly for itself as a new moon, or first day of the month, two bullocks, one ram, and seven lambs. Upon the fifteenth day of the first or passover month, being the first of the seven days of that great festivity after the passover, two bullocks, one ram, and seven lambs; and so for seven days continually. In the sheaf of the first fruits one he-lamb. In the feast of first fruits, if we consult the Levitical book, we find seven lambs, one bullock, and two rams; but in the book of Numbers, seven lambs, one ram, and two bullocks. In the first day of the seventh month, or the feast of trumpets, one bullock, one ram, and seven lambs. Upon the tenth day of the seventh month, or the day of expiation, one bullock, one ram, and seven lambs. Besides this offering, there was a ram for the high-priest himself, and another for all the people. Upon the fifteenth day of the seventh month, being the beginning of the feast of tabernacles, thirteen bullocks, two rams, fourteen lambs, and so constantly for seven days; only every day there decreased one bullock from the offerings, till at the seventh day there were but seven bullocks. Upon the eighth and last day there was offered but one of each."

Burnt-offerings are sometimes called *Holococausts*, from the circumstance that the offerings were wholly burnt upon the altar. Such sacrifices were those most commonly in use before the time of Moses. An account of the manner in which they were to be offered is laid down in Lev. i. They were remarkably emblematic of a sense of sin on the part of the worshipper, and of a recognition of the great princi-

ple laid down by God himself, that "without shedding of blood there is no remission," the whole animal being consumed by fire as an offering of a sweet-smelling savour unto the Lord.

BURRIBURRI, the name given among the Negroes of New Guinea to God, the Creator.

BUSTAMI, a Mohammedan mystic in the ninth century of our era, who taught that the recognition of our personal existence was idolatry, which is the worst of crimes. He held that man is absorbed in God, and when he adores God he adores himself. He considered himself as identified with the power, the wisdom, and the goodness of the universe. He would say, "I am a sea without bottom, without beginning, without end. I am the throne of God, the word of God. I am Gabriel, Michael, Israfil; I am Abraham, Moses, Jesus." Such language indicates Bustami to have been a Pantheist of the worst description. Similar doctrines have been revived in our own day by an American writer of great popularity. See EMERSONIANS.

BUSTUM, a place appointed for burning the bodies of the dead among the ancient Romans. The Bustum was in the immediate neighbourhood of the place of sepulture, that when the body was consumed the ashes might be interred.

BUSUM, or SUMAN (*sacredness*), the native name used by the Ashantees and Fantees, for the deities worshipped by the Negroes, and which are called by the Europeans FETISHES (which see).

BUSUMPRAH (*sacred river*), a divinity among the Ashantees. This river issues from a large rock about half-way up the side of a mountain, near a little crevice called Santasu. There the special presence of the god is supposed to abide, and sacrifices are consequently offered. On the northern bank of the river is a fetish-house or temple, where Ashantee travellers make oblations to the deity of the river before they venture to plunge into the stream.

BUTH, an individual who is said to run furiously on certain days of the year through the city of Lhasa in Thibet, killing recklessly all whom he meets,

in honour of the goddess *Manipa*, who is imagined to take peculiar delight in the shedding of blood.

BUTO, a goddess among the ancient Egyptians, who, as some think, represented the full moon, and was worshipped along with *Horus* and *Bubastis* at the town of Buto. She is identified by the Greeks with the goddess *Leto*. She was accounted by Herodotus one of the eight principal Egyptian divinities. By the Greeks generally she was thought to be the goddess of night, and in accordance with this view, the shrew-mouse and the hawk were sacred to her.

BYTHOS (Gr. *the abyss*), the primal essence, among the Valentinian Gnostics, where the spirit is lost in contemplation. According to this system, all existence has its ground in the self-limitation of the Bythos, which has in it a fulness of divine life which flows out in the complete series of *ÆONS* (which see). The first self-manifestation of the Hidden One, the *Monogenes*, is called distinctively the invisible name of the *Bythos*, or that wherein the *Bythos* has conceived himself. Irenæus speaks of a class of Valentinians who considered the *Bythos* to be something exalted above all opposition, of which even existence could not be predicated; the Absolute identical with Nothing.

BYZANTINE CHURCH, those who acknowledge subjection to the patriarch of Constantinople, who is the head of the Oriental or GREEK CHURCH (which see).

BYZANTINE RECENSION, the name usually applied to the text of the Greek New Testament used in Constantinople after that city became the metropolis of the Eastern empire. In the opinion of Michaelis, most of the manuscripts found in the convent on Mount Athos are of the Byzantine edition. Griesbach reckons upwards of one hundred manuscripts of this class.

BYZAS, the founder of Byzantium, now called Constantinople. He was said to be sprung from the gods, being a son of Poseidon and Ceroessa, the daughter of Zeus and Io. But Byzas was the name of the leader of the Megarians, who, B. C. 658, founded Byzantium.

C

CAABA. See KAABA.

CABARNUS, the ancient name given in the island of Paros to a priest of DEMETER (which see). It was also the name of a mythical personage from whom Demeter learned that her daughter had been carried off.

CABBALA (Heb. *tradition* or *reception*), a term

sometimes used in an enlarged sense to denote all the traditions which the Jews have received from their fathers; but more frequently applied to denote those mystical interpretations of Scripture and those metaphysical speculations concerning the nature and perfections of God which are said to have been handed down by a secret tradition from the earliest

ages. This mysterious system of theological science has been held in the highest esteem by many Jews, conducting the mind, as they allege it does, by an easy process to the knowledge of the sublimest truths. The Cabbalists regarded the Mishna as the soul of the law, and preferred it to the revealed or written word, while they deemed their own Cabbala as the soul of the soul of the law. It is with them a mystery concealed from the uninitiated, chiefly consisting in viewing the words of the sacred Scriptures as involving abstruse meanings, which may be ascertained by combining the letters of which they are composed in different forms. To maintain the antiquity of this system of teaching, it has been alleged that Moses spent forty days on Mount Sinai on three different occasions; that during the first of these periods he received the written law; that during the second he was instructed in the Mishna; while the last forty days were spent in the study of the Cabbala. The great Jewish legislator is imagined to have explained the principles of this mysterious science in the first four books of the Pentateuch, which treat of the existence and attributes of God, while, in the book of Deuteronomy, the Cabbala is not to be found. Some Jewish writers, however, plead for a still more remote antiquity as belonging to their favourite traditional science, it having been taught, they say, by God to angels immediately after the fall of man, and the angel Raziel having been despatched from heaven on very purpose to instruct Adam in the mysteries of religion by means of the Cabbala. Different angels also were employed to initiate the succeeding patriarchs in this difficult science, Tophiel having been the teacher of Shem, Raphael of Isaac, Metatron of Moses, and Michael of David.

No Cabbalistic writings are to be found, however, which are not evidently of a date posterior to that of the destruction of the second temple. The most celebrated of them are the *Sepher Jetsira*, or book of the creation, and the *Sepher Zohar*, the book of splendour. The former is ascribed by some Jews to the patriarch Abraham, but others, with greater probability, attribute it to the famous Rabbi AKIBA (which see). The author of the Zohar is believed to have been a disciple of Akiba, named Simeon Ben Jochai, whom the Jews consider as the prince of Cabbalists, and to whose authority they implicitly bow on every point not contradicted in the Talmud. Simeon is supposed to have lived some years after the destruction of Jerusalem. The emperor Titus Vespasian is said to have condemned him to death, but having escaped, he concealed himself along with his son in a cave, where, with the assistance of Elias, who occasionally descended from heaven to instruct them, they prepared the *Zohar*, a production of great fame, as containing the Cabbalistic mysteries, expounded with greater fulness than in any other work. A brief view of this noted book may be of some interest to the reader. The first part is called

mystery, and well does it deserve the name, from the mysterious doctrines which it teaches, all of them supported by passages extracted from the Old Testament, and explained in a very peculiar way. It mentions the Microprosopon, or the little face, and the Macroprosopon, or long face, with his spouse, with the different dispositions of his beard, and other circumstances equally trifling and absurd. The second part is called the Great Synod, and enters more into particulars, explaining the dew of the brain of the old man, and of the great face. He afterwards examined his skull, and his hair, his forehead, eyes and nose, and every part of the great face, but particularly his beard, which is represented as "transcending all encomium. Neither prophet nor saint ever came near it. It is white as snow, and reaches even to the middle. It is the ornament of ornaments, and the truth of truths; wo unto him that toucheth it." This marvellous beard consists of no fewer than thirteen parts, which none but the initiated can comprehend. The third part of the Zohar is called the Little Synod, and contains the last farewell which Simeon Ben Jochai took of his disciples. His last words were written by Rabbi Abba, and contain further explanations in reference to the old man who had formed the subject of the two former parts. "His head," said he, "is concealed in a superior place where it is not seen; but it expands its forehead, which is beautiful and agreeable. It is the complacency of delights, and therefore it has there the figure of a forehead, which appears with the brightest light, and when it appears, the complacency is manifest in all the worlds. The prayers are heard, the face of the little visage is enlightened, the eyes are as admirable as the forehead. They always behold, and never sleep, for the Psalmist says, 'He that keepeth Israel never sleeps,' and, therefore, he has neither eyelids nor eyebrows." Simeon speaks with the same obscurity of all the other parts of the little face.

But the question naturally arises in the mind, What can be the meaning of all this? It is a mysterious allegorical representation of some important truths. The following brief explanation may suffice. "The Cabbalists distinguish three kinds of worlds, and represent them under the figures of three men, called the celestial man, the terrestrial man, and the archetype, or original and model of the other. To each of these men they appropriate a woman, and all the parts of the human body, pretending that these parts are so many significant symbols, representing the operations and effects of the Deity. They imagine also a long and a little face, to which they, in the first place, assign some wives, because the production of all things is effected by union. They, in the second place, ascribe to them a brain, which is concealed, by which they insinuate that God comprehends all things in his secret council. They, in the third place, assert 'that the skull is full of a white dew as clear as crystal,' by which they mean that all

colours have a very subtle principle, and that every thing is white. They teach, in the fourth place, that the little face has two arms, which are expressive of his bounty and severity. They further describe his body as beauty, his right thigh as power, and his left as glory. They, in the fifth place, attribute to him abundance of hair, which overshadows a part of that radiance and effulgence that would dazzle and confound the saints, who, in their present imperfect state, are incapable of beholding that lustre which surrounds divine perfection." From this imperfect exposition it is plain, that under the figure of the old man, with the different parts of his body, are veiled divine truths of no ordinary importance.

We are informed that in the very act of expounding these mystical allegories, Rabbi Simeon expired. While he had been engaged in teaching his disciples, a bright light filled the house, which so dazzled those present that they could not look steadfastly upon the face of their instructor. A fire also was seen to burn at the door of the house, which effectually prevented the entrance of all except Simeon's more immediate disciples; and when both the fire and the dazzling brightness disappeared, they perceived that the lamp of Israel was extinguished. The burial of this eminent Rabbi was strictly private, and it was reported that while the last sad ceremony was being performed, and the body was about to be let down into the grave, a voice was suddenly heard from heaven exclaiming, "Come to the marriage of Simeon; he shall enter into peace, and rest in his chamber." And when the coffin was actually deposited in the tomb, a voice was again heard saying, "This is he who caused the earth to quake and the kingdoms to shake." Such legends strikingly indicate the high estimation in which Rabbi Simeon is held among the Jews.

The Cabbala has been usually divided into three kinds:—(1.) The *Gematria*, which consists in taking the letters of a Hebrew word for arithmetical numbers, and explaining every word by the arithmetical value of its letters. (2.) The *Notaricon*, which consists in taking every particular letter of a word for an entire diction. (3.) The *Themurah*, which consists in transposing or changing the letters. Cabbalistic science was a favourite study of the Jews in the middle ages. At that dark period, diagrams were frequently drawn in particular forms and inscribed with mystical Hebrew words, or rather special combinations of Hebrew letters, which were supposed to act as amulets or charms, healing diseases, averting calamities, and otherwise exerting magical influence. The following figure, called the Shield of David, may give the reader some idea of these talismanic diagrams. We are indebted for it to Allen's 'Modern Judaism,' and the Hebrew inscription, *Aglā*, is composed of the initial letters of four Hebrew words, which may be rendered, "Thou art strong for ever, O Lord," or "Thou art strong in the eternal God."



The Cabbala is commonly divided into two branches. The one treats of the perfections of God and of the celestial intelligences, and receives the name of the chariot, or *Mercava*, because they suppose that Ezekiel has explained the chief mysteries in the chariot which he mentions in the beginning of his visions. The other is called *Bereschit*, or the beginning, and includes the study of the material universe, taking its name from the Hebrew word with which the Mosaic account of the creation opens in the book of Genesis. In the Cabbalistic system are included ten sephiroths or splendours, ten names of God, ten orders of angels, ten planets, and ten members of the human body, and these corresponding to the ten commandments. The ten splendours are denominated the crown, wisdom, understanding, magnificence, might, beauty, victory, glory, the foundation, and the kingdom. The ten names of God corresponding to these ten splendours are "I am that I am," Jah or the Essence, Jehovah, God the Creator, the Mighty God, the Strong God, God of Hosts, the Lord God of Hosts, the Omnipotent, and the Lord Adonai. The ten orders of angels are the seraphim, cherubim, thrones, dominions, virtues, powers, principalities, archangels, angels, and souls. The ten planets are the empyreal heaven, the primum mobile, the firmament, Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon. The ten members of the human body are the brain, the lungs, the heart, the stomach, the liver, the gall, the spleen, the reins, the vitals, and the womb.

The greatest secret of the Cabbala is found in the sephiroths or splendours, and to obtain an acquaintance with these requires much earnest and industrious application. A greater excellence is attributed to the first three of these splendours than to any of the rest. They approach nearer to the infinite, and constitute the chariot *Mercava*, which it is unlawful to explain to any except the initiated. Some Christian writers imagine that in these three special sephiroths is involved the idea thus plainly seen to exist among the Cabbalistic Jews, of a Trinity of Persons in the Godhead. It is most probable, how-

ever, that these sephirot were, like the other, only attributes of God, not Persons of the Godhead. Hence we find the Cabbalists representing these splendours as united to the divine essence, and as flowing from it like colours from the flame.

"In order to provide for the communication and subordination of the splendours," says an intelligent writer, "they have also supposed numerous canals through which these influences are communicated. Corresponding to the number of the Hebrew letters, they have formed twenty-two canals, to convey the influence of the superior to all the inferiors. From the crown issues three, one terminating in wisdom, a second in understanding, and a third in beauty. From wisdom proceeds a fourth emptying itself into understanding, a fifth into beauty, a sixth into magnificence. In this manner the whole is conducted, and each one performs a particular operation. Each canal has also a particular seal, consisting of three letters. The first is that letter which denotes the number of the canal, and denotes one of the perfections of God, and the other two letters are taken from the name of God, *Jah*. Two examples will illustrate this matter. The letter *L* is the number of the twelfth canal, issuing from *might*, and terminating in *beauty*. To this letter is united *Ja*, and these constitute the God of the thirty ways of wisdom. The letter *T* is the number of the twenty-second canal, to which being added the letters *Ja*, we obtain 'the God who is the end of all things.' To each canal is annexed some appellation of the Deity, and the letters of the name Jehovah, in a similar manner, as one of the names of God, are annexed to each of the splendours."

Carrying out their mystical system, these fanciful writers described thirty-two ways and fifty gates which lead men to the knowledge of all that is secret and mysterious, whether in nature or religion. All the ways proceed from wisdom, as Solomon says, "Wisdom's ways are ways of pleasantness, and all her paths are peace." The fifty gates are degrees of knowledge, which have never been wholly attained, no man having ever entered the fiftieth gate. Moses passed through the forty-ninth, but could proceed no farther, as God had said to him, "Thou shalt not see my face;" and the fiftieth gate forms the entrance to the residence of the Almighty whom no man hath seen or can see.

In their love of mystery, the Cabbalistic divines discover mysteries in every letter of the Hebrew language, each letter having a relation to the splendours or to the works of creation. The universe, in their view, was formed with an analogy to the Hebrew letters, and hence they imagined that a certain combination of letters constitutes the beauty and excellence of the universe. Thus it is, that by the assistance of a letter, one may attain the knowledge of many things connected with it. The number seven is with them the perfect number by which all things were formed. Not only do they attach

peculiar value and importance to the letters of the Hebrew alphabet, but even the accents are considered to have in them an inherent virtue. Words are also twisted into a thousand extravagant and fantastic meanings, and when words do not signify what they wish, they change them by certain rules so as to extort from them the desired signification. The word Jehovah, in particular, they hold in the utmost veneration, asserting it to be an inexhaustible fountain of wonders and mysteries. It serves as a bond of union to all the splendours, and forms the pillar upon which they all rest. Every letter of which this ineffable name consists is fraught with mysteries, which only the initiated can comprehend. It includes all things, and he who pronounces it takes the whole universe into his mouth.

The Cabbalists apply their mysterious science to five different purposes; to the investigation of nature, hence called the "Natural Cabbala;" to the discovery of the beautiful connection which exists among the works of God, therefore denominated "Connecting Cabbala;" to the contemplation of celestial subjects, which is designated the "Contemplative Cabbala;" to the purposes of astrology, or the "Astrological Cabbala;" and to miraculous or healing purposes, which constitutes the "Magical Cabbala."

CABBALISTS, those Jewish doctors who profess to believe in the doctrines of the Cabbala, or oral tradition of the Jews. The Cabbalistic opinions have been revived in modern times, and openly taught by Fabre D'Olivet, who maintains that there is a mystery involved in every letter of the Hebrew alphabet.

CABEIRI, obscure divinities in ancient Greek mythology of whom little is known, and concerning whom there has been much dispute among the learned. They were worshipped chiefly in Samothrace, Lemnos, and Imbros. It has been supposed by some that they were originally worshipped in Phrygia, and that the name of Cabeiri, which has puzzled many philologists, was derived from Mount Cabeirus in that country. The earlier Greek writers speak of these mysterious deities as descended from inferior gods, Proteus and Hephestus. In Samothrace they are represented as having formed a sort of triad, consisting of AXIEROS, AXIOCERSUS, and AXIOCERSA (which see), thought to be identical with Demeter, Persephone, and Hades. Later writers, such as Strabo, regard the Cabeiri not as regular divinities, but like the Corybantes and Curetes, mere attendants on the gods. Some authors consider them as identical with the Roman Penates or household gods. In addition to the Samothracian there seem to have been also Boeotian Cabeiri. That they were worshipped among the Macedonians is certain, from the circumstance that Alexander, at the close of his Eastern expedition, set up altars to the Cabeiri. Herodotus speaks of them as having been worshipped even at Memphis in Egypt. They are

sometimes identified with the *Dioscuri*, or Castor and Pollux. See next article.

CABEIRIA, festivals of the nature of mysteries, celebrated in all the different places in Greece where the worship of the Cabeiri was observed. (See preceding article.) Inviolable secrecy being required of all the initiated, little is known of the rites practised in the Cabeiria. Those of Samothrace were held every year, and continued for nine days. The initiated, on admission, passed through various purifications, which were understood to cleanse them from all crimes, even of the most atrocious description; and in token of their admission they were presented with a purple ribbon, which was worn around the body as a charm against evils of different kinds. The Cabeiria of Lemnos, which were less famous than those of Samothrace, were celebrated by night, and protracted throughout nine nights, during which all fires in the island were extinguished as being impure. Sacrifices offered to the dead, and a sacred vessel, which the Cabeiri were supposed to accompany, was sent to Delos to bring new fire, which was distributed among the people. Authors are silent about the manner in which the Cabeiria were observed in other places where the Cabeiri were worshipped. (See MYSTERIES.)

CACA, a Roman goddess, who received divine honours in return for having revealed the place where the cattle were concealed which her brother Cacus had stolen from Hercules. A perpetual fire was kept burning in her temple.

CACUS, in the Roman mythology, a giant, the son of Vulcan or fire, represented by Ovid in his 'Fasti' as vomiting fire and whirlwinds of smoke against Hercules. He is said to have stolen a portion of the cattle which belonged to Hercules, and to have hid them in a cave. Cacus was betrayed by his sister Caca, and he was accordingly slain by Hercules. He is generally considered as some evil demon personified, but Rougemont suggests, in his 'Le Peuple Primitif,' that the whole story of Cacus may have a reference to the volcanic districts of Italy, which were often fabled as being the scene of contests between the giants and the gods.

CADHARIANS, a Mohammedan sect who deny predestination, and hold that human actions are solely regulated by the free-will of man himself. One of the Mohammedan doctors terms them the Manicheans of the Mussulman faith, because they maintain the existence of two original co-ordinate principles, the one Divine and the other human.

CADIR, an order of Mohammedan monks founded by Abdu'l-cádir-Gilani, who died at Bagdad in A. D. 1165. Once a-week they spend a great part of the night in turning round, holding one another by the hand, and incessantly exclaiming *Hai*, Living, one of the attributes of God. They never cut their hair nor cover their heads, and go always barefooted. They may leave their convents at pleasure, and are under no vow of celibacy.

CADIZADELITES, a modern Mohammedan sect who bear some resemblance in their general deportment to the ancient Greek Stoics, affecting peculiar gravity and austerity of manner, and avoiding all feasts and amusements. They have introduced some innovations into the Mohammedan system, in so far as practice is concerned. Thus they have invented some new ceremonies, in praying at funerals for the souls of the departed. This sect causes their Imam to cry aloud in the ears of the dead man, calling upon him to remember that there is but one God, and his prophet is one. They read the Bible in the Slavonian tongue, and the Koran in Arabic. They drink wine during the great Mohammedan fast of Ramadan; but they neither put cinnamon nor other spices in it. In public and private they are constantly speaking of God, and incessantly repeating the cry, "There is but one God only." Some of them spend whole nights in this way, sitting and inclining their bodies towards the ground. This sect loves and protects the Christians from all insults on the part of other Mohammedans. They believe that Mohammed is the Paraclete or Comforter promised by Christ to be sent from the Father after he himself should leave the world. They hate images and the sign of the cross. They are circumcised, and justify their adherence to this custom by the example of Christ. In short, the Cadizadelites seem to have adopted a system of faith and practice which is little else than a confused mixture of Mohammedanism, Christianity, and Judaism.

CADMILLUS, a deity generally spoken of in connection with the Cabeiri of the ancient Greeks, and supposed to be identical with HERMES (which see), the messenger of the gods.

CADMUS, a divinity worshipped in ancient times in various parts of Greece. He is reckoned by some a Pelasgian, and by others a Phœnician god. He is said to have been a son of Agenor and Telephassa. Having been sent out by his father in search of his sister Europa, whom Zeus had carried off to Crete, he failed to find her, and settled along with his mother in Thrace. On consulting the oracle at Delphi as to the hiding-place of Europa, he was told to desist from the search, and to follow a cow of a particular kind until he reached a spot where the animal would fall down from fatigue, and that on that spot he should build a town. He obeyed the command of the oracle, and built Thebes in Boeotia. As he resolved to sacrifice the cow to Athena, he despatched messengers to a neighbouring well to fetch water for the sacrifice. The well, however, was guarded by a dragon which killed the messengers, and the monster was in turn destroyed by Cadmus, who, at the suggestion of Athena, sowed the teeth of the dragon, in consequence of which a troop of armed men sprung up who slew one another, with the exception of five, who were the ancestors of the Thebans. Having been invested with the government of the city which he had built, he received

from Zeus. Harmonia for his wife, by whom he had several children. Afterwards removing from Thebes, Cadmus became king of the Cenchelians, and finally he and his wife were changed into dragons, and removed by Zeus to Elysium.

Cadmus is said, by some writers, to have been a worshipper of *Dionysus*, who married his daughter Semele, and to have introduced the worship of that deity into Greece along with civilization. To Cadmus the Greeks are said to owe the original alphabet of their language, which consisted of sixteen letters, and which appears to have come to them from Phœnicia. The whole story of Cadmus, indeed, told in several different ways, seems to be a mythical representation of the immigration of a colony at a very early period from Phœnicia into Greece, bringing with them the use of a written alphabet and various important arts, which formed the groundwork of that high civilization and refinement by which the Greeks were afterwards characterized.

CAF. See KAF.

CAFRES (RELIGION OF). See KAFIRS (RELIGION OF).

CAFUR, the name of a fountain in the Mohammedan paradise, thus referred to in the Koran, "The just shall drink of a cup of wine, mixed with the water of Cafur, a fountain whereof the servants of God shall drink; and they shall convey the same by channels whithersoever they please." See PARADISE.

CAIANIANS, a Christian sect mentioned by Tertullian, in his work, 'De Baptismo,' as denying the necessity of outward baptism. They have sometimes been confounded with the CAINITES (which see), from which, however, they were altogether distinct.

CAINITES, a Gnostic sect of the second century, whom Neander considers as belonging to the great stock of the *Ophites* or Serpentians. They derive their name from the very high estimation in which they held Cain. Such was their hatred of the Demiurge or the god of the Jews, and also their dislike of the Old Testament, that they regarded the worst characters recorded in that ancient Jewish record, such as Cain, Korah, Dathan, Abiram, the inhabitants of Sodom, and even Judas the traitor, as entitled to veneration, as having rebelled against the Demiurge, who was in their view an enemy of the true God. These men, usually accounted wicked, were, according to the system of the Cainites, the sons of the *Sophia*, and the instruments which she employed in opposing the Demiurge's kingdom. They were fervent admirers of Judas Iscariot, whom they looked upon as alone of all the apostles possessed of the true Gnosis, and as having procured the death of Christ from the laudable motive of thereby destroying the kingdom of the Demiurge. Origen, therefore, was fully justified in denying to such a sect the title of Christian, opposed, as they were,

in the very fundamental principles of their system, to both the person and the work of Christ.

CALABAR (RELIG. OF). See FETISH-WORSHIP.

CALENDARS, books in which were recorded, in ancient times, the memorials of the days on which the Christian martyrs suffered. At first only those who actually died for the cause of the Redeemer had the honour of being mentioned in the registers; but afterwards eminent confessors were also included. These calendars were usually kept in the churches, and are sometimes confounded with the diptychs.

CALENDERS. See KALENDERS.

CALF-WORSHIP. The worship of this animal seems to have had its origin in Egypt, which was the chief seat of *Animal-Worship* of almost every kind. The great ox-god Mnevis was worshipped at Heliopolis in Lower Egypt, while the ox-god Apis was worshipped at Memphis in Upper Egypt. The former object of idolatry, that of Muevis, is supposed by Sir Gardner Wilkinson to have given origin to the worship of the golden calf, which is minutely described in Exod. xxxii. as having been engaged in by the Israelites in their journey through the wilderness. After speaking of the worship of the sacred animals in general, Wilkinson remarks, "The Hebrew legislator felt the necessity of preventing the Jews from falling into this, the most gross practice of which idolatry was guilty. The worship of the golden calf, a representation of the Muevis of Heliopolis, was a proof how their minds had become imbued with the superstitions they had beheld in Egypt, which the mixed multitude had practised there." The Israelites, when employed in worshipping the calf which Aaron had made, held a festival on the occasion; for it is said, "the people sat down to eat and to drink, and rose up to play." And Moses is further said to have seen "the calf and the dancing." The most ancient popular rites of the Egyptians, according to Creuzer, were of the nature of orgies, and the fundamental character of their religion was Bacchanalian. Sensual songs were sung, with the accompaniment of noisy instruments. This accounts for the remark, Exod. xxxii. 17, "And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp."

The gold from which the calf was made by Aaron was obtained from the Israelites in the form of earrings; and, in reference to this the observation of Wilkinson is valuable, "The golden ornaments found in Egypt consist of rings, bracelets, armlets, necklaces, ear-rings, and numerous trinkets belonging to the toilet; many of these are of the times of Osirtasen I. and Thothmes III., contemporaries of Joseph and Moses." The same author shows that earrings were commonly worn in Egypt. Rings of gold were so common in Egypt, according to Rosellini, that they took, to a certain extent, the place of coin, and many times were used in trade. Besides the calf worshipped in the wilderness, we find, at a

much later period, king Jeroboam setting up calves to be worshipped by the people in different parts of Palestine, particularly at Dan and Bethel. Both Aaron's and Jeroboam's calves were constructed of gold, which was the very metal used by the Egyptians in making the statues of their gods. In imitation of the Egyptians, also, Jeroboam had no sooner set up his idol-calves than, as Aaron had done, he ordained a feast or festival in honour of them. It is worthy of notice that Jeroboam does not select Shechem, the capital of his kingdom, as the seat of the calf-worship, but, as the Egyptians worshipped one ox-god at Memphis and the other at Heliopolis, so he set the one calf-god in Bethel and the other in Dan, at the two extremities of his kingdom.

Throughout the whole of the Sacred Scripture this species of idolatry is spoken of in terms of reproach. The idol-calves are termed devils in 2 Chron. xi. 15; and Hosea, on account of this idolatrous worship, calls Bethel—in chap. x. 5, 8—which means the House of God, by the name of Bethaven, that is, the house of vanity or wickedness. That the divine wrath was kindled against the Israelites for worshipping the golden calf is plain, from the fact that by the command of Moses the Levites put three thousand of them to death; and a pestilence was commissioned to destroy those who escaped the sword. The withered hand of Jeroboam was an evidence that his idolatry did not pass unpunished; and though he and many of his successors still adhered to calf-worship, the crime was not unavenged, for calamities the most severe and protracted were brought upon the whole nation.

Bryant, in his 'Mythology,' regards this form of idolatry as having originated in the ARK (See ARK-WORSHIP), which he regards as identical with the ox or calf. This, however, though maintained with much learning and acuteness, we cannot but regard as more ingenious than well-founded.

CALIGÆ, boots, or rather half-boots, which in ancient Roman warfare were worn by soldiers as a part of their military equipment, and in the early Christian church were worn by bishops as emblematical of that spiritual warfare in which they were engaged. The use of common shoes was censured as unbecoming. In A. D. 789, the priests were required to wear shoes made after the fashion prevailing at Rome. In the middle ages the priests wore in the summer a lighter kind of boots called *estivalia*.

CALIPH, or KHALIF (Arab. *Successor*), the highest ecclesiastical dignitary among the Saracens, or rather the supreme dignitary among the Mohammedans, vested with absolute authority both in religious and political matters. The caliphs are regarded as the vicars or representatives of Mohammed. It is one of the titles of the Grand Signior of Turkey, as the successor of Mohammed, and it is also a title of the Sufi of Persia, as the successor of Ali. Being the imâm, or chief priest of islamism, it was the duty of the caliph to begin the public prayers in the principal mosque on

Friday, and also to deliver the sermon. Afterwards the sermon was preached by an assistant, while the devotional exercises continued to be conducted by the caliph in person. He headed the pilgrims in their journey to Mecca, and led the armies of the empire to battle. The caliphs usually rode to the mosque on mules. At one of the windows of the caliph's palace there always hung a piece of black velvet, twenty cubits long, which reached to the ground and was called the caliph's sleeve, which the grandees of the court were wont to kiss every day with great respect. When Bagdad was taken by the Tartars and the caliphate destroyed, the Mohammedan princes appointed each in his own dominions a special officer to discharge the spiritual functions of the caliph. The name of this officer in Turkey is MUFTI (which see), and in Persia he is called SADUE (which see), both of them officers vested with high spiritual authority. See next article.

CALIPHATE, the office of a caliph in Mohammedan countries. It continued from the death of Mohammed till the taking of Bagdad by the Tartars in the 655th year of the Hegira. Even after this period, the title was claimed by individuals in Egypt, who assumed to be of the family of the Abbassides, and the successors of the Arabian prophet. Their authority, however, though to a certain extent acknowledged, was very limited in its nature, being entirely restricted to religious matters. The honour of being the true caliphs and successors of Mohammed is asserted at present by the emperors of Morocco to belong exclusively to them. The title, however, which they take, is that of grand-scherifs.

CALISTA, a nymph of Diana in ancient Roman mythology, who, having been detected in an intrigue with Jupiter, is said to have been turned along with her child into bears. Both of them were afterwards transferred by Jupiter to the heavens as constellations, under the names of Ursa Major and Ursa Minor, the Greater and the Lesser Bears.

CALIXTINES (Lat. *Calyx*, a cup), a party of the Hussites, or followers of John Huss, in Bohemia, in the fifteenth century, who separated from their brethren on the question as to the use of the chalice or cup in the sacrament of the Lord's Supper. The council of Constance, A. D. 1418, had passed a decree, which was afterwards confirmed by the council of Trent, denying the cup to the laity, and limiting the communion, in both bread and wine, to the officiating priests alone. The fathers of the council found the utmost difficulty in reconciling the people, particularly of Bohemia, to this prohibition, the version of Wycliffe's New Testament, and probably other versions in other languages, having been at this time widely circulated. One of the most learned Romish divines of the period wrote an elaborate treatise against 'Double Communion,' in which he sets it forth as one ground of his fears, that the denial of the cup to the laity would be unacceptable to the community generally, that "there are many

laymen among the heretics who have a version of the Bible in the vulgar tongue, to the great prejudice and offence of the Catholic faith."

Before the decree of the council of Constance had passed, which declared the lawfulness of communion in one kind only—a practice which had crept into the church before it was ecclesiastically sanctioned—an active and zealous minister of the reforming party in Bohemia, Jacobel de Mise, began to preach publicly on the subject, proving incontestably from Scripture that all communicants were entitled to receive the eucharist in both kinds. This opinion was adopted and publicly supported by John Huss himself, and by a number of priests, with the full approbation of the people generally. The communion was dispensed in both kinds, accordingly, in several churches in Prague. The practice spread extensively throughout the kingdom, and several curates and vicars who disapproved of the use of the cup by the laity, found it necessary to excommunicate those of their people who adhered to the practice of the reforming party. The result was that a large party was formed, who, in A. D. 1419, repaired to a mountain, where they erected a tent in the form of a chapel, in which they performed divine service, and administered the communion to the people in both elements. From this interesting service, the Hussites termed the mountain Tabor, which, in the Bohemian language, means a tent, and hence the followers of Huss came to be called TABORITES (which see). The mountain where they had thus been privileged to assemble and partake of the communion in the precise manner which was in accordance with its original institution, became a favourite place of meeting. Large crowds assembled there for divine worship and the observance of the Lord's Supper. Dr. McCreie mentions, in a short notice of the Taborites, that on one day there were present on Mount Tabor, as they called their meeting-place, above forty-two thousand people.

Notwithstanding this great movement in favour of Scriptural doctrine and practice among the reformed party in Bohemia, there were still, even among them, not a few who were unwilling to surrender some of those tenets and observances which the Romish Church had introduced. The dogma of transubstantiation, the celebration of the mass, and the practice of auricular confession, were retained by some of the Hussites, while they were discarded by others. The consequence was that a great schism took place among them, which, commencing in a diversity of opinion and practice, ended in an open rupture. The one party took the name of Calixtines, from their distinguishing tenet, that the cup ought not to be withheld from the laity in the sacrament of the supper; while the other party retained the name of Taborites, which had previously belonged to the whole united body. The old city of Prague, the capital of Bohemia, with the principal nobility, adhered to the Calixtines; the inhabitants of New Prague, with those

who dwelt at Tabor and the neighbourhood, were the principal supporters of the other party. They were both united in their opposition to Rome and to the greater number of her unscriptural dogmas, but the effectiveness of their assaults against the common enemy was much diminished by their ecclesiastical separation from one another.

The Emperor Sigismund, successor to Wenceslaus, king of Bohemia, had declared himself decidedly in favour of Rome, and against the Hussites. Three political parties at that time divided Bohemia: the Roman Catholics and the majority of the nobles, even those of them who adhered to the Calixtines, wished to retain Sigismund in the government; the party of Prague, supported by a large body of the Calixtines, were in favour of elevating another king to the throne; and the whole faction of the Taborites, with Ziska at their head, wished to have no king at all. The party of Prague proposed to offer the crown of their country to the king of Poland; and both the Calixtines and Taborites were at one in sanctioning and carrying out this proposal. Embassies were repeatedly despatched to Poland on the subject. The sovereign, who then occupied the throne of Poland, was Vladislav Jaguillon, grand duke of Lithuania, who had become a Christian on his marriage with Hedvige, queen of Poland, in A. D. 1386. When the offer of the crown of Bohemia was made to him, he was advanced in years, and being naturally of a somewhat irresolute character, some time elapsed before he came to a decision. At length he made up his mind to reject the offer, more especially as his acceptance of it was violently opposed by the Roman Catholic clergy of Poland, by whom the Hussites were regarded as dangerous heretics; but, in combination with his cousin, the grand duke of Lithuania, Jaguillon agreed to assist the Bohemians in their struggle against their own sovereign, who wished to hand them over to the tender mercies of Rome. Coributt, a nephew of the king of Poland, was despatched to the aid of the Hussites with five thousand cavalry and a sum of money. The arrival of Coributt with his Polish horsemen in Prague was a source of joy to the reforming party, but a cause of alarm to the adherents of the Emperor Sigismund. Having been educated in the Greek church, the gallant stranger was in no small favour with the Hussites, as he could conscientiously partake of the communion in both kinds, while the royal party industriously circulated the most unfavourable reports concerning him, as, for instance, that he was not baptized in the name of the Trinity, because he was a Russian, and an enemy to the Christian name. A strong party wished to elect Coributt king of Bohemia, but at length matters were so far compromised that he was constituted regent of the kingdom.

Meantime, the two parties into which the Hussites were divided, the Calixtines and the Taborites, came to an open disagreement. The nobles and

magistrates of Prague formed the resolution, in 1419, of treating with the Emperor. Ziska, the leader of the Taborites, declined to take a part in this treaty, and left Prague indignant at the conduct of the nobility. When Sigismund, however, attacked the city with a powerful army, Ziska returned to its defence. The circumstances which led to the separation of the two parties of the reforming faction are thus described by Dr. Mc'Crie: "While the Taborites resided in Prague on this occasion, they performed divine service according to the mode which appeared to them most scriptural. Their ministers wore their beards like other men, they had not the shaven crowns of the Popish priests, and they were dressed in clothes of a grey or brown colour. They did not repeat the canonical hours. They performed worship sometimes in the open air, sometimes in private houses, avoiding the churches, either because they were dedicated to saints, or because they were profaned by images. They observed none of the ceremonies of the mass. Before communicating, the whole assembly, kneeling, repeated the Lord's Prayer. After this, the minister who was to officiate, approached a table covered with white linen, upon which stood the bread and wine. The bread was cut or broken, for they did not use wafers. The wine was not in cups of gold or silver which had been consecrated, but in vessels of pewter, wood, or stone. The minister pronounced, with a loud voice, and in the vulgar tongue, the words of consecration. This being finished, he caused the other ministers present and the people to communicate. They did not elevate the eucharist after consecration, and consequently did not adore it; nor did they keep any of it till next day.

"This service, so simple, so novel, shocked the university and a great many of the priests in the city of Prague. They had banished the costly and superfluous ornaments of the service, but they retained all the other rites, and in particular used the canon of the mass. Zealous for the old ritual, they could not refrain from publicly exclaiming against the Taborites for their neglect of it. These, in their turn, blamed the Popish service as totally destitute of Scripture authority, and stigmatized those who stickled for it as Pharisees. The people mingled in the quarrel of their priests; one party approved the Calixtine rite, another preferred the Taborite. Some of the inhabitants refused to receive the communion from the hands of their priests, unless they laid aside their sacerdotal vestments; and the women, at the instigation of their husbands, hindered them from performing the service with their ornaments. It was in this manner that, in the year 1420, the sad division originated."

The principles of the Calixtines were perhaps more obviously opposed to those of the Romish church than might have been expected at that period. They required that the Word of God should be expounded to the people with all simplicity, and with

a view to edification; that the communion should be dispensed in both kinds; that the clergy should devote themselves exclusively to their ministerial work, and strive to exhibit a holy and consistent example to their flocks, and that should any of them be guilty of violating the laws, they should be punished accordingly. They taught that the circumstantial of divine institutions were, in many cases, left to be regulated by human arrangement, and that the opinions of the fathers were only to be regarded when not contrary to Scripture.

Various conferences were held between the Calixtines and the Taborites, with a view, if possible, to come to a common understanding upon the disputed points. But all such meetings were ineffectual. They differed on several, even of the essential, doctrines of Christianity, but more especially on the eucharist. The Calixtines agreed with the Roman church on transubstantiation, and various other matters connected with the Lord's Supper, and only dissented from them on two points; they administered it under both elements, and they gave it to infants, justifying the practice by the statement of our blessed Lord, John vi. 53, "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." The Calixtines continued for several years to maintain their peculiar tenets, but joined with the Taborites in opposing the encroachments of Rome. War had raged in Bohemia for a long period, and in 1433 the council of Basil, desirous of putting an end to the civil distractions of the country, invited the Bohemians to attend the council. They appeared at Constance to the number of three hundred men, and in name of their countrymen proposed the four following articles: (1.) Whoever would be saved must receive the eucharist in both kinds. (2.) Temporal authority is forbidden to the clergy by the Divine law. (3.) The preaching of the Word of God should be free to every man. (4.) Public crimes must by no means go unpunished. On these points four Bohemian divines and four members of the council disputed for fifty days. The council answered their demands in so equivocal a manner that they abruptly broke off the negotiation and returned home. The Calixtines were disposed to close the war, but the Taborites sternly refused to yield. Afterwards Æneas Sylvius, who was sent into Bohemia by the council, succeeded in reconciling the Calixtines to the Roman see, by simply acceding to their wish on what they regarded as their grand distinctive point, the granting the use of the cup to the laity. See HUSSITES, TABORITES.

CALIXTINS, the followers of George Calixtus, a distinguished Lutheran theologian of the seventeenth century. He was born in 1586 at Melby in Holstein, and after a brilliant career as a divine and professor, he died in 1656. His treatises on the various points of controversy between Protestants and

Romanists were considered as among the most acute, learned, and conclusive polemical writings of the time. He gave rise to a class of Christians who received the name of *Syncretists*, and who alleged that the points of difference between the Calvinists and Lutherans were of less importance than the doctrines in which they were agreed, and that the doctrine of the Trinity was less distinctly declared in the Old Testament than in the New. By the assertion of these opinions he exposed himself to the persecution of the Lutheran theologians, from whom, however, he was protected by the elector George I. of Saxony, at the diet of Ratisbon in 1655. The Calixtins endeavoured to unite the Romish, Calvinist, and Lutheran churches in the bonds of charity and mutual kindness, alleging that the fundamental doctrines of Christianity were preserved pure in all the three communions, and that the opinions of the first five centuries were to be held as of equal truth and authority with Scripture itself.

CALIZA, the ceremony among the Jews called "the loosing of the shoe," which is performed when an individual refuses to marry his brother's widow, and to raise up seed unto his brother. In such a case, it is decreed in Deut. xxv. 9, 10, "Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed." The ceremony is gone through in the following manner. Three Rabbis, accompanied by two witnesses, go out on the preceding evening, and agree upon a proper spot where the transaction is to take place. Next day, at the close of the morning service, the congregation repair to the locality fixed on, where the Rabbis call the widow and the brother-in-law before them, who, in the presence of the assembly, make a public declaration that the object of their appearance is to procure their freedom and discharge. The principal Rabbi examines the man, argues with him, and endeavours to prevail upon him to marry this his brother's widow. If he refuses to comply with the request, he is again subjected to an examination upon the point, and if still determined, he puts on a shoe which is too large for him, and the woman, attended by one of the Rabbis, repeats Deut. xxv. 7, "And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother." Then the brother-in-law immediately replies, "I like not to take her;" and upon this, the woman looses the shoe and takes it off, throwing it upon the ground with the utmost anger and disdain, repeating with the assistance of the Rabbi, "So shall it be done unto the man that will not build up his brother's house, and his name shall be called in Israel,

The house of him that hath his shoe loosed." This form of words she repeats thrice, and thrice the witnesses reply, "His shoe is loosed." The Rabbi now informs the widow that she is at liberty to marry whom she pleases, and if she requires a certificate to that effect, it is immediately granted. The permission to marry is called by the Jews Caliza. In ancient times a man was held in great respect who complied with the injunction to marry his brother's widow; but the custom is seldom followed among the modern Jews, who, when they marry their daughters to one of several brothers, are in the habit of requiring a previous contract to be drawn up, engaging that, in case of the husband's decease, the widow shall be set at liberty without relinquishing any of her pretensions. Some will oblige the husband if he happens to become dangerously ill, to grant his wife a divorce that her brother-in-law, after his decease, may have no claims upon her.

CALLIGENEIA, a surname of DEMETER or of GÆA (which see).

CALLIOPE, one of the nine muses in the ancient mythology of the Greeks and Romans. Calliope was the muse of epic poetry, and is usually represented with a tablet and stylus, and sometimes with a roll of paper. See MUSES.

CALLIPHANA, a priestess of Velia, who was made a Roman citizen B. C. 98, preparatory to the Velienese obtaining the Roman franchise.

CALLIPYGOS, a surname of APHRODITE (which see).

CALLISTE, a surname of *Artemis*, under which she was worshipped at Athens.

CALLISTEIA, a festival celebrated at Lesbos, at which females assembled in the temple of Hera, when the fairest received the prize of beauty. A contest of the same kind took place in Arcadia, and another among the Eleans, but in this last men only were permitted to contend for the prize of beauty.

CALOYERS, the general name applied to the monks of the Greek church. The word is taken from a Greek word *kalogeroi*, good old men. They follow universally the order of St. BASIL (which see). They have among them three ranks or degrees: the Novices or Probationers, termed *Archari*; the Proficient, called *Microchemi*; and the Perfect, named *Megalochemi*. Such of them as read mass are properly named regular priests, who become in course of time *Hieromonachi*, sacred monks, and never officiate but on solemn festivals. The Caloyers are likewise divided into Coenobites, Anchorets, and Recluses.

An applicant for the privilege of becoming a Caloyer makes known his wish, in the first instance, to the Hieromonachus. In former times, the Superior or *Archimandrite*, always examined the novice, and obliged him, by way of probation, to reside for three years in the convent, at the close of which period, his head was shaved in the form of a crown. This custom was established in the reign and by

the appointment of the Emperor Justinian. Afterwards the year's probation was reduced to six months; the novice, however, was bound, though in a layman's habit, to practise for a considerable time the laws and constitutions of a monastic life. If, at the termination of the probationary period, he was determined to persevere in his original purpose, the superior accompanied him to church, where, after making solemn inquiry into the motives by which he was actuated in proposing to become a monk, he gave him the dress of his order, and, after reciting several prayers suited to the occasion, he cut off a lock of his hair, which he affixed with a piece of wax to the church wall close to the altar.

The Cœnobites were formerly under very strict discipline, which, however, is now much relaxed. Their chief employment from midnight to sunset is reciting their sacred office. The Anchorets reside in private dwellings near the monasteries, spending their time through the week in cultivating a little spot of ground, and mingling their manual labours with frequent devotional exercises. The Recluses again, shut themselves up in grottos and caverns on the tops of mountains, and subsist wholly upon alms sent them from the neighbouring monasteries. Those of the Caloyers who reside in monasteries are engaged in the almost incessant repetition of prayers. They commence at midnight by reciting an office two hours in length, which from the time at which it is repeated is called the *Mesonychion* or midnight office. They then retire to their cells till five in the morning, when they repeat the terce, sext, and mass, after which they repair to the refectory, where a lecture is read till dinner. At four o'clock in the afternoon they say vespers; and at six go to supper, after which they recite an office called the *Apodipho*; and at eight each monk retires to his chamber for repose till midnight. Every day after matins they confess their faults on their knees to their superior.

The dress of the Caloyers is black, or at least dark brown, being a kind of cassock girt round about them with a surcingle or belt of the same colour. They wear also black, flat-crowned caps, with a piece of black cloth sewed to the lining, and hanging down upon the shoulders. The dress somewhat varies in the different classes of monks. The *Achari*, probationers or monks of the lowest order, wear nothing but a plain dark tunic made of coarse cloth. The professed monks, or *Microchemi*, wear a larger and much handsomer dress. The Perfect again, or *Megalochemi*, wear a full-sleeved gown and scapulary, and when they die are buried in these robes as the badges of their profession. In addition to the usual monastic dress, the Caloyers wear over their shoulders a square piece of stuff, on which are represented the cross, and the other marks of the passion of our Saviour, with these contracted words, J.C. X.C. N.C., that is, *Jesus Christus vincit*, Jesus Christ conquers.

Dr. Henderson, in his valuable edition of Buck's 'Theological Dictionary,' gives the most recent account of the monasteries in which the Greek monks reside: "The most considerable monastery of the Greek Caloyers in Asia, is that of Mount Sinai, which was founded by the Emperor Justinian, and endowed with sixty thousand crowns revenue. The abbot of this monastery, who is also an archbishop, has under him two hundred religious. This convent is a large square building, surrounded with walls fifty feet high, and with but one gate, which is blocked up to prevent the entrance of the Arabs. On the eastern side there is a window, through which those within draw up the pilgrims in a basket, which they let down by a pulley. Not many miles beyond this, they have another, dedicated to St. Catharine. It is situated in the place where Moses made the bitter waters sweet. It has a garden, with a plantation of more than ten thousand palm trees, from whence the monks draw a considerable revenue. There is another in Palestine, four or five leagues from Jerusalem, situated in the most barren place imaginable. The gate of the convent is covered with the skins of crocodiles, to prevent the Arabs setting fire to it, or breaking it to pieces with stones. It has a large tower, in which there is always a monk, who gives notice by a bell of the approach of the Arabs, or any wild beasts.

"The Caloyers, or Greek monks, have a great number of monasteries in Europe; among which that of Penteli, a mountain of Attica, near Athens, is remarkable for its beautiful situation, and a very good library. That of Callimachus, a principal town of the island of Chios, is remarkable for the occasion of its foundation. It is called Niamogni, i. e. *the sole Virgin*, its church having been built in memory of an image of the holy virgin, miraculously found on a tree, being the only one left of several which had been consumed by fire. Constantine Monomachus, emperor of Constantinople, being informed of this miracle, made a vow to build a church in that place, if he recovered his throne, from which he had been driven; which he executed in the year 1050. The convent is large, and built in the manner of a castle. It consists of about two hundred religious, and its revenues amount to sixty thousand piastres, of which they pay five hundred yearly to the grand seignior. There is in Amourga, one of the islands of the Archipelago, called Sporades, a monastery of Greek Caloyers, dedicated to the Virgin; it is a large and deep cavern, on the top of a very high hill, and is entered by a ladder of fifteen or twenty steps. The church, refectory, and cells of the religious who inhabit this grotto, are dug out of the sides of the rock with admirable artifice. But the most celebrated monasteries of Greek Caloyers are those of Mount Athos, in Macedonia. They are twenty-three in number; and the religious live in them so regularly, that the Turks themselves have a great esteem for them, and often recommend

themselves to their prayers. Every thing in them is magnificent; and, notwithstanding they have been under the Turk for so long a time, they have lost nothing of their grandeur. The principal of these monasteries are De la Panagia and Anna Laura. The religious, who aspire to the highest dignities, come from all parts of the East to perform here their noviciate, and, after a stay of some years, are received, upon their return into their own country, as apostles. The Caloyers of Mount Athos have a great aversion to the Pope, and relate that a Roman pontiff, having visited their monasteries, had plundered and burned some of them, because they would not adore him."

In addition to the Caloyers or monks properly so called, there are also attached to each monastery a number of lay-brothers, who devote themselves to the cultivation of the ground that the regular monks may be undisturbed in their devotional exercises. Over all the Caloyers there are visitors or exarchs, who visit the convents under their inspection, with the principal, if not sole, design of collecting the taxes paid by the different monasteries to the patriarch. The Greek monasteries are in general very rich, particularly some of those on Mount Athos. There are also mendicant friars, who wander up and down the country receiving contributions for the support of their respective convents.

Besides the monasteries, various nunneries are found in which female Caloyers reside, and who, in the intervals of their devotional exercises, employ themselves in sewing and knitting useful articles of dress, which they sell to the Turks, who have free admission at particular periods for the purchase of the articles wrought by the nuns. These female Caloyers are many of them widows. They make no vow, and are not confined to the convent, which they may leave at any time. The abbot of the monastery to which the nunnery is attached, sends one of his most venerable monks to visit the nuns every day, and officiates for them as their priest and father confessor; but all other priests are forbidden under severe penalties to enter the nunneries. See **ATHOS, MOUNT (MONKS OF)**.

CALUMET, supposed to be derived from the French word *chalumeau*, a pipe, regarded by the North American Indians with the utmost veneration, viewed by them as a mystery, and as a present made by the Sun to mankind. The Calumet is thus described by La Potherie, who resided in Canada about the end of the seventeenth century. "It is a kind of very long pipe made of red stones, adorned with the heads of woodpeckers, and of a kind of ducks that perch upon trees. The head of those birds is of the finest scarlet in the world, and is beautified with fine feathers." In the middle of the tube or body of the Calumet, they hang or fix certain feathers, taken from the wings of a bird, which they call Kibou, a kind of eagle. They always dance the Calumet before they undertake any

considerable enterprise. Father Hennepin gives us a much more accurate description of this instrument: 'The Calumet,' says he, 'is a great smoking-pipe, of red, white, or black marble. It is pretty much like a poll-axe; has a very smooth head, and the tube, which is about two feet and a-half long, is made of a pretty strong reed or cane, set off with feathers of all sorts of colours, with several mats made of woman's hair, variously interwoven. To this they fix two wings, which makes it something like Mercury's caduceus, or the wand which ambassadors of peace held formerly in their hands. They thrust this reed through the necks of huars, which are birds speckled with black and white, and about the bigness of our geese, or through the necks of the above-mentioned ducks. These ducks are of three or four different colours. Every nation adorns the Calumet, as custom, or their own fancy shall suggest. The Calumet is a passport to all who go to the allies of such nations as send it. It is a symbol of peace, and they are universally of opinion, that some great misfortune would befall any person who should violate the faith of it. It is the seal of all undertakings, of all important affairs, and public ceremonies.' La Hontan relates, that the 'tube of the Calumet is four or five feet long, and the body of this pipe is about eight inches (in diameter I suppose) and the bowl in which the tobacco is laid, three.'"

The North American Indians looked upon the sun as the lord of the universe, and they were wont to offer him tobacco, which they called smoking the sun. A religious ceremony of this nature is thus briefly noted by Picart: "The chiefs of the families assemble by day-break at the house of one of their principal men. The latter lights the Calumet, offers it thrice to the rising-sun, and waving it with both his hands according to its course, till he comes to the point from whence he first began, he addresses his prayers at the same time to the Sun, implores his protection, beseeches him to direct him in his undertakings, and recommends all the families of the canton or province to his care. After which the chief smokes in the Calumet, and presents it to the assembly, in order that every member of it may smoke the Sun in his turn." This ceremony is never performed but on important occasions.

Travellers tell us that the North American Indians have their *Calumet* of war, and their *Calumet* of peace, which are known from each other by the difference of the feathers. Whenever a people, whose herald has left the Calumet with another people, is attacked by an enemy, that which received it is bound to stand by the invaded nation. In case a mediator, in the heat of the battle, presents the Calumet, there immediately follows a suspension of hostilities; and if both sides accept of it, and smoke out of the Calumet, a peace is immediately concluded. La Potherie informs us, that by red feathers on the Calumet assistance is denoted; white and grey mixed signify a solid peace and an offer of

assistance, not only to those to whom the Calumet is presented, but also to their allies. A Calumet that is red on one side, and white and grey mingled together on the other, has a double meaning, either of war or peace, according to the side which is turned. The Calumet dance is often called the Indian war-dance. The following account of it as given by an old traveller, may be interesting: "They surround the ball-room with branches of trees, and spread a great mat made of bulrushes, painted with several colours, and place on this mat, which serves for a carpet, the manitou, or tutelary deity, of the person who gives the dance. They place the Calumet to the right hand of this god; for this festival is celebrated in his honour, or it is he at least that presides at the ceremony; and they raise round the Calumet a trophy of bows, arrows, clubs, and axes. After having thus disposed things in their order, and a little before the dance begins, that is to say, as the assembly grows more and more numerous, they go and salute the deity. This homage consists in perfuming him with tobacco. The finest voices are allowed the best seats, and the rest range themselves in a ring under the trees, all of them in a sitting posture. One of the chief in the assembly takes up the Calumet, in a very respectful manner, and holding it in both his hands, dances in cadence, himself dancing at the same time, observing always to keep time with his fingers. All the motions of the Calumet are odd and whimsical, and have perhaps their meaning. They sometimes show it to the assembly, then present it to the sun, and often hold it towards the ground; they extend its wings, as if they were going to set it a flying; lastly, they bring it near the mouths of those present, as if they were going to give them the Calumet to kiss. This is the first act of that rejoicing, which we may call a religious festival. They afterwards have a combat, to which they are animated by the sound of drums, or a kind of kettle-drum; and the voices sometimes sing in chorus with the warlike instrument. Then the savage, who has the Calumet in his hand, invites some young champion to take up the weapons that are hid under the mat, and challenges him to fight with him; when the young warrior taking his bow, his arrows, and axe, attacks him who has the Calumet in his hand. The combat is fought in cadence, when the Calumet, which at first seemed to quit the field, is declared to be victorious. They were certain that fate would declare in its favour. The third act of the ceremony relates entirely to the conqueror of the young warrior. He relates his military achievement to the assembly, striking with a club upon a post that is fixed in the centre of the circle, at the conclusion of every incident, as La Hontan assures us; and when he has no more to say, the president of the assembly makes him a present of a fine robe of beaver skin; after which the Calumet is given into the hands of another savage, and from thence to a third, and so on

till the whole assembly have performed the same ceremony. If the Calumet is danced upon account of an alliance, the president concludes the ceremony, by presenting the Calumet to the deputies of the nation with whom the alliance is made." When the Calumet of peace is brought to an Indian village, all the villagers, especially the young persons, dance round the person bringing it. In short, whenever anything of importance is to be performed, the Calumet occupies a prominent place in the matter.

CALVIN (JOHN), the celebrated French reformer, was born 10th July 1509, at Noyon in Picardy. Born of respectable parents, he received a somewhat liberal education in early life, and enjoyed the privilege of studying several years at the College-de-la-Marche in Paris under the tuition of Maturin Cordier, one of the distinguished scholars of his day. Reared from infancy in the Romish faith, he entertained a warm attachment to its ritual, and a natural aversion to those heretical opinions which had already given rise to a bitter persecution. But while young Calvin was at heart a keen Romanist, he gave early symptoms of being influenced by firm conscientiousness and careful attention to the most scrupulous morality. Among his fellow-students, indeed, he was conspicuous for assiduous devotion to study, and for a rare combination of acuteness and profundity of genius. He was afterwards sent to the college of the Capettes, founded in the city of Noyon. Here he spent his whole time in study, and having shown from infancy a peculiar inclination towards sacred pursuits, his father early destined him for the church. At that period it was a common practice to confer ecclesiastical titles and revenues on children. Accordingly, when only about twelve years of age, John Calvin was invested with the chaplaincy of La Gesine. On the eve of *Corpus Christi* day, the bishop solemnly cut off the child's hair, and by this ceremony of the tonsure, Calvin was admitted into the number of the clergy, and became capable of entering into holy orders, and of holding a benefice without residing on the spot. Two years after this the city of Noyon was visited with a severe pestilence, which cut off many of the citizens. The father of the young chaplain, desirous to remove his son from the scene of danger and death, sought leave of absence for him during the plague, and, having obtained it, Calvin was sent to Paris to prosecute his studies still farther. While resident in the capital, he found a home in the house of an uncle, Richard Cauvin, where he applied himself to his studies with the utmost assiduity, and made great progress in the Latin language and literature. The friends of the Reformation had already become numerous in France as well as in Germany, and the fires of persecution were burning with fearful intensity. It was not likely that the thoughtful and penetrating mind of the young student could fail to reflect on the points of controversy between the Ro-



John Calvin.

manists and the Reformed. But whatever may have been his internal struggles, he still tenaciously adhered to his early faith, and at the age of twenty he obtained, through the influence of his father, the rectory of Pont L'Eveque at Noyon, and a benefice in the cathedral church. For a short time he held this double appointment, and officiated as a Romish priest in his native town. He was not long, however, in resigning his sacred office, with the consent, and, as it would appear, by the advice of his father. He now applied his mind to the study of the civil law at Orleans, under a lawyer of great eminence, Pierre de l'Etoile. This sudden change of pursuit might have appeared strange, had we not reason to believe that the mind of the young French curé had been gradually undergoing an important revolution. By the careful study of the Scriptures, accompanied with deep meditation and earnest prayer, he had become convinced of the erroneous character of many of the Romish dogmas, and feeling that he could no longer conscientiously minister at the altars of a church which he believed to be resting on an unscriptural foundation, he renounced all connection with it, and devoted himself meanwhile to secular studies. In the interesting department of law he made rapid proficiency; but still more rapid was his progress in Scriptural knowledge. He made no secret in his letters to his friends of the change which had taken place in his religious views. Many of the reformed resorted to him for advice and instruction. He passed to Paris, and there he distinguished himself in literature by publishing, at the early age of twenty-four, a commentary on Seneca's celebrated treatise on clemency. The reformed cause had secured for itself numerous warm friends in the French capital, and Calvin identified himself with the most zealous and active among them. Nicholas Cop, in particular, who was summoned before the authorities to answer for having exposed the errors of the national religion, was his intimate friend and associate. This naturally awakened the suspicions of the Roman Catholic clergy, who were preparing to apprehend him, when he fled from Paris, and threw himself upon the protection of the Queen of Navarre, at whose intercession with the French government the storm of persecution was quelled.

Calvin had not yet formally renounced his connection with the Church of Rome; but the fierce and bloody persecutions by which Francis I. sought to extirpate the reformed party in France, revolted the mind of the young and pious partisan of the reformed opinions to such an extent, that he resolved to abandon a church which could sanction the torture and even the death of many of the most eminent and pious in the land. Quitting France, Calvin proceeded to Basle in Switzerland, where he published his 'Christian Institutes,' which has occupied down to the present day a pre-eminent place in the theological literature, as a standard work on the leading doctrines of the Christian system. This ad-

mirable view of Scriptural truth he dedicated to Francis I., as an indignant reproof of his persecuting spirit towards the warm and consistent friends of Christian truth.

About this period the light of the Reformation began to dawn in Italy, and Calvin, hearing the glad news, hastened to that country that he might urge on the glorious work; and, assisted by the Duchess of Ferrara, who had embraced the Protestant faith, he was instrumental in diffusing the knowledge of the Gospel. From Italy he passed to France, where, after settling some domestic matters, he set out with the intention of travelling to Basle or Strasburg; but, in consequence of the war which was then raging along his proposed route, his steps were providentially directed to Geneva, the city which was destined to be the scene of his useful and energetic labours in the cause of Christ throughout the whole of his future life.

The great French reformer reached Geneva in the autumn of 1536. It was an interesting period. The gospel had already found its way into the city, having been faithfully preached for a short time by William Farel and Peter Viret. "In 1532," says D'Aubigne, "Geneva became the focus of the light, and the Reformation, which was here essentially French, was established on the shores of the Leman lake, and gained strength in every quarter." The arrival of such a man at such a time lent new energy and life to the reformed movement. Farel insisted that he should take up his abode in the city, and help forward the good cause. Calvin yielded to earnest solicitation, and immediately he commenced the duties of an active and laborious ministry which was remarkably owned of God. The lax morality which prevailed around him was rebuked by the strictness and consistency of his whole conversation and conduct. In conjunction with Farel and Viret, he opposed the re-establishment of superstitious ceremonies and feasts. The Romanists were enraged at the zeal and success of the reformed pastors, and compelled them to quit Geneva, when Calvin found refuge in Strasburg, where he was appointed a professor of theology, and pastor of a French church. His labours in the city he had left, brief though they had been, were attended with marked success. He had published a formulary of doctrine and a catechism, and at his instigation, the citizens of Geneva had, on the 20th July 1539, openly abjured the errors of Popery, and declared their formal adherence to the Reformed faith. After he had gone to Strasburg, Calvin still continued to maintain a regular correspondence by letter with his former friends. The reformed churches, both in Switzerland and Germany, felt the banishment of the Genevan pastors to be a sore discouragement. Urgent remonstrances were made against this arbitrary exercise of power on the part of the authorities of the city, but to no effect. They obstinately refused to recall the sentence of banishment which they had passed.

Meanwhile Calvin was diligently and zealously prosecuting his work both as a professor and minister in Strasburg. His fame as a theologian was every day on the increase. His labours were much appreciated, and the civil authorities of the place lent him encouragement and support. While resident there, he republished his 'Christian Institutes' in an enlarged form, a 'Commentary on the Epistle to the Romans,' and a treatise on the Lord's Supper. About the same time, at the suggestion of Bucer, he married Idolette de Bure, the widow of a leader among the Anabaptists. In 1540 he was invited to return to Geneva, but it was not until September of the following year, that he yielded to the repeated and pressing invitations of the citizens and council; and, quitting Strasburg with reluctance, where his labours had been so remarkably blessed, he took up his abode again in Geneva, and there officiated with great perseverance, zeal, prudence, and disinterestedness, till his death in 1564. Before consenting to return, he laid it down as a necessary condition that the Presbyterian form of church government should be formally adopted by the Genevan churches. In accordance with his wish, therefore, the senate passed a decree to that effect. All week-day fasts and festivals were now abolished. The pastors were required by the consistory not only to preach the gospel, but to visit and catechise their flocks with diligence and regularity. Calvin himself was abundant in useful labours, far beyond what the physical constitution of most men could have endured. He preached one whole week in every two, lectured three times every week, presided every Thursday at the meeting of the consistory, of which he was the perpetual president or moderator, and on every Friday he expounded a portion of sacred Scripture to his congregation. Besides, he wrote commentaries on many of the books of Scripture, published various polemical works of great ability, and conducted a most extensive private correspondence. His house was the frequent resort of men of learning and piety from all quarters; and such was the affability and kindness of this great and good man, that his counsel and advice were never sought in vain. To those in particular who were persecuted for conscience' sake, he was ever ready to tender his assistance. In Geneva they found an asylum, and in the house of Calvin a home.

On one point have the enemies of Calvin fixed, as detracting not a little from the high and otherwise unsullied reputation of the great Reformer. We refer to the connection which he is alleged to have had with the persecution and death of Michael Servetus. For more than a century and a half have both Romish and Protestant writers laid the death of the heretic at the door of Calvin; and so much mystery has hung over the whole transaction, that even the most ardent admirers of the Reformer have found it difficult satisfactorily to exculpate him. Recently, however, documents have come to light which have happily set the long-disputed question

completely at rest. M. Albert Rilliet, a Unitarian clergyman of Geneva, has discovered the original records of the trial of Servetus before the "Little Council of Geneva," and published, in 1844, a small treatise on the subject, which has been recently translated from the French, with notes and additions, by Dr. Tweedie. In this seasonable production, sufficient evidence is adduced to free Calvin from the slanderous imputation under which he has so long laboured, of being, to no small extent, instrumental in procuring the condemnation to capital punishment of this arch-heretic. After a careful and detailed examination of the whole circumstances as given in the original records, Rilliet arrives at the conclusion that Servetus was "condemned by the majority of his judges, not at all as the opponent of Calvin, scarcely as a heretic, but essentially as seditious." His sentiments, as appears from the evidence brought forward, particularly towards the close of the trial, were not only of an infidel and blasphemous character, but seditious and revolutionary. It was the latter aspect of his sentiments that chiefly, if not exclusively, led to his being burnt at the stake. The court which tried the case was a civil, not an ecclesiastical tribunal; and Calvin, besides not being a member of the council, was even excluded from political rights along with the other clergy, by being denied a seat in the "council-general." Moreover, Servetus was not condemned by Calvin's adherents in the "Little Council," they themselves being a small minority, and wholly unable to control the decision of the body. The stain, therefore, which has long unjustly attached to one of the ablest and most esteemed of the leaders of the Reformation, must be considered as now wholly removed, by the publication, at the late period, of the authentic documents which Rilliet has providentially brought to light.

Through the fame and the influence of this distinguished theologian, the Genevan church rapidly increased in numbers, and was looked upon as the centre-point of the reformed cause. At his suggestion a college was established by the senate in 1558, in which he and Theodore Beza, along with others of great erudition and high talents, were the teachers. This seat of learning soon acquired so great fame that students resorted to it from England, Scotland, France, Italy, and Germany, in pursuit of sacred as well as secular learning. By this means the principles of the Reformation spread widely over the various countries of Europe. To John Calvin the Protestant churches must ever owe a deep debt of gratitude, and, among Presbyterians in particular, his memory will be embalmed, as having given to their system of church polity the weight of his influence and great name. See next article.

CALVINISTS, those who have adopted the peculiar theological sentiments of the illustrious French reformer. The opinions of John Calvin were first promulgated by him in the city of Geneva, and thence they were carried into Germany, France, the

United Provinces, and Britain, and have since been adopted by almost all evangelical Christian churches throughout the world. In opposition to the doctrines laid down by Calvin in a systematic form in his 'Institutes,' ARMINIUS (which see), a Dutch divine of eminence, taught a system of theology which is known by the name of its originator (See ARMINIANS), and which denied the main points of the Calvinistic theology. The contention which thus arose between the two opposite systems of doctrine, led to the Synod of Dort being convened in 1618, and at this celebrated ecclesiastical convention, the theological tenets of Calvin were approved, digested, and systematized, thus establishing Calvinism as a regular form of theological belief, the substance of which is to be found in the writings of the great Reformer. Calvinists, however, maintain that their opinions, instead of originating with Calvin, were long before set forth in the writings of Augustine, and are in fact to be found embodied in the Word of God.

Calvinists have been usually considered as divided into three parties, which are known by the name of Hyper-Calvinists, Strict Calvinists, and Moderate Calvinists. The first, or Hyper-Calvinists, are nearly identical with ANTINOMIANS (which see). The Strict Calvinists follow the sentiments of Calvin himself and of the Synod of Dort. The Moderate or modern Calvinists, again, differ both from Calvin and the Synod of Dort on two points—the doctrine of reprobation, and the extent of the death of Christ.

The Strict Calvinists, then, are the true representatives in opinion of the great Reformer on the leading points of Christian doctrine. To commence with the *first* of the five points, we would call the attention of the reader to the much-disputed doctrine of predestination, or the eternal purpose of God, according to which he fore-ordains whatsoever comes to pass. The word, however, is often limited to those purposes of which the spiritual and eternal state of man is the object, or, in other words, it includes the doctrines of election and reprobation. "Predestination," says Calvin, "we call the eternal decree of God, by which he hath determined in himself what he would have to become of every individual of mankind. For they are not all created with a similar destiny, but eternal life is fore-ordained for some, and eternal damnation for others. Every man therefore, being created for one or the other of these ends, we say he is predestinated either to life or to death."

The same doctrine is thus exhibited in a more expanded and detailed form in the articles of the Synod of Dort.

"As all men have sinned in Adam, and have become exposed to the curse and eternal death, God would have done no injustice to any one, if he had determined to leave the whole human race under sin and the curse, and to condemn them on account of sin; according to those words of the apostle, 'All the world is become guilty before God.' Rom. iii. 19, 23; vi. 23. . . .

"That some, *in time*, have faith given them by God, and others have it not given, proceeds from his eternal decree; for 'known unto God are all his works from the beginning,' &c. (Acts xv. 18; Eph. i. 11.) According to which decree he graciously softens the hearts of the elect, however hard, and he bends them to believe; but the non-elect he leaves, in just judgment, to their own perversity and hardness. And here, especially, a deep discrimination, at the same time both merciful and just, a discrimination of men equally lost, opens itself to us; or that decree of election and reprobation which is revealed in the Word of God; which, as perverse, impure, and unstable persons do wrest to their own destruction, so it affords ineffable consolation to holy and pious souls.

"But election is the immutable purpose of God, by which, before the foundations of the earth were laid, he chose out of the whole human race—fallen by their own fault from their primeval integrity into sin and destruction—according to the most free *good pleasure* of his own will, and of *mere grace*, a certain number of men, neither better nor worthier than others, but lying in the same misery with the rest, to salvation in Christ, whom he had even from eternity constituted Mediator and Head of all the elect, and the foundation of salvation; and, therefore, he decreed to give them unto him to be saved, and effectually to call and draw them into communion with him by his word and Spirit; or he decreed himself to give unto them true faith, to justify, to sanctify, and at length powerfully to glorify them, &c. Eph. i. 4—6; Rom. viii. 30.

"This same election is not made from any *foreseen* faith, obedience of faith, holiness, or any other good quality or disposition, as a *pre-requisite* cause or condition in the man who should be elected, &c. 'He hath chosen us (not because we *were*) but that we *might* be holy,' &c. Eph. i. 4; Rom. ix. 11—13; Acts xiii. 48.

"Moreover, holy Scripture doth illustrate and commend to us this eternal and free grace of our election, in this more especially, that it doth testify all men not to be elected; but that some are non-elect or *passed by* in the eternal election of God, whom truly God, from most free, just, irreprehensible, and immutable good pleasure, decreed to leave in the *common misery*, into which they had, by *their own fault*, cast themselves; and not to bestow on them living faith and the grace of conversion; but having been left in their own ways, and under just judgment, at length, not only on account of their unbelief, but also of all their other sins, to condemn and eternally punish them, to the manifestation of his own justice. And this is the decree of *reprobation*, which determines that God is in no wise the author of sin (which, to be thought of, is blasphemy), but a tremendous, incomprehensible, just Judge and Avenger."

In opposition to all this, Arminians deny absolute

and unconditional decrees, and maintain that the decrees of God respecting men have been founded upon the foresight of their conduct. They hold that God, having foreseen, without any decree, that Adam would involve himself and his posterity in sin and its consequences, purposed to send his Son to die for the whole fallen race of mankind, and to give them sufficient grace to improve the means of salvation; and knowing beforehand who would believe and persevere to the end and who would not, he chose the former to eternal life, and left the latter in a state of condemnation.

Calvinists differ from Arminians in so far as election is concerned, mainly on the point as to the ground on which election proceeds in the divine decree. The former believe the choice of certain persons from all eternity to everlasting life, to be an act of pure sovereignty on the part of God; while the latter as firmly believe that it proceeds upon the ground of their foreseen qualifications. In other words, the Calvinists assert the decree to be unconditional, and the Arminians, on the other hand, maintain that it was conditional. On this important question Scripture is explicit. It ascribes election wholly to grace, to the exclusion of works, and these two grounds of election are represented as incompatible and mutually destructive. Thus, Rom. xi. 5, 6, "Even so then, at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Besides, it is worthy of special notice that faith and holiness, which the Arminians make the ground of election, are expressly declared in Scripture to be its effects. This is plainly taught in Eph. i. 4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." And in Rom. ix. 10—13, the apostle Paul produces the case of Jacob and Esau as an illustration of the truth that the election of individuals, whether to happiness or misery, is to be traced to divine sovereignty, altogether irrespective of their works: "And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."

Another point in reference to election on which Calvinists are at variance with Arminians, regards the immutability of the divine decree. The doctrine of Arminius and his followers was, that the purposes of God are subject to change, so that an individual who is one of the elect to-day may become one of the reprobate to-morrow. Calvin, and all who adopt his system of theology, believe, on the contrary, that the

purpose of God in regard to his elect people cannot be reversed, being immutable. On this point, also, the Word of God utters no uncertain sound. Our Saviour, in his intercessory prayer, declares concerning his followers, John xvii. 6, 12, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." And the intimate and indissoluble connection which exists between election and final salvation is set forth in these explicit words, Rom. viii. 30, "Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

Another distinctive article of the Calvinistic creed is the doctrine of reprobation, or that act of God by which, while, from all eternity he elected some, he rejected others. This mysterious doctrine is not only denied by Arminians, but also by some who are known by the name of Moderate or Modern Calvinists. On this point Calvin himself says, referring to the apostle's reasoning upon the case of Jacob and Esau: "Now, with respect to the reprobate whom the apostle introduces in the same place:—as Jacob, without any merit yet acquired by good works, is made an object of grace, so Esau, while yet unpolluted by any crime, is accounted an object of hatred, Rom. ix. 13. If we turn our attention to *works*, we insult the apostle, as though he saw not that which is clear to us: now that he saw none is evident, because he expressly asserts the one to have been elected, and the other rejected, while they had not yet done any good or evil, to prove the foundation of Divine predestination not to be in *works*.—Secondly, when he raises the question, whether God is unjust, he never urges, what would have been the most absolute and obvious defence of his justice, that God rewarded Esau according to his wickedness; but contents himself with a different solution,—that the reprobate are raised up for this purpose, that the glory of God may be displayed by their means.—Lastly, he subjoins a concluding observation, that 'God hath mercy on whom he will have mercy, and whom he will he hardeneth.' You see how he attributes both to the mere will of God. If, therefore, we can assign no reason why he grants mercy to his people, because such is his pleasure, neither shall we find any other cause but his will for the reprobation of others: for when God is said to harden, or show mercy to whom he pleases, men are taught by this declaration to seek no cause besides his will."

The doctrine of reprobation necessarily follows from that of election. The two words are correlative terms, so that it is impossible for any man intelligently to believe in election and yet deny

reprobation. When of a number of individuals some are chosen, it follows of course that the rest are rejected. But we are not left to mere deduction on the subject. The Calvinist confidently appeals to Scripture. If the names of some are said in the Word of God to be "written in the book of life," we read also of others whose names are "not written." If we find an apostle speaking of "vessels of mercy," we find him also speaking in the same passage of "vessels of wrath, fitted to destruction." And reprobation, as well as election, is traced by the Calvinists to the sovereign will of God. On this point, the following judicious remarks are made by Dr. Dick, in his 'Lectures on Theology': "If we inquire into the reason why God passed over some in his eternal decree, while he extended mercy to others, we must content ourselves with the words of our Lord, which were spoken in reference to the execution of his purpose:—'Even so, Father, for so it seemed good in thy sight.' It may be supposed, indeed, that we need not resolve the decree of reprobation into the sovereignty of God, as a sufficient reason, for it may be found in the moral character of its objects, who, being considered as fallen and guilty creatures, may be presumed to have been rejected on this account. But although this may seem at first sight to have been the cause of their reprobation, yet upon closer attention we shall see reason to change our opinion. It is obvious that, if they had not been considered as fallen, they would not have been rejected, unless we adopt the Supralapsarian hypothesis, which affirms that they were viewed only as creatures, and that, by that uncontrolled power which may make one vessel to dishonour, and another to honour, their appointment to perdition, for the glory of Divine justice, was prior to the purpose to permit them to fall. There is something in this system repugnant to our ideas of the character of God, whom it represents rather as a despot, than the Father of the universe. But, although their fall is pre-supposed to their reprobation, it will appear that the former was not the reason of the latter, if we recollect that those, who were chosen to salvation, were exactly in the same situation. Both classes appeared in the eyes of God to be guilty, polluted, and worthy of death. Their sinfulness, therefore, could not be the reason of rejection in the one case, since it did not cause rejection in the other. If it was the reason why some were passed by, it would have been a reason why all should be passed by. As, then, it did not hinder the election of some, it could not be the cause which hindered the election of others. You ought not to think that there is too much refinement and subtlety in this reasoning. If you pay due attention to the subject, you will perceive that, as the moral state of all was the same, it could not be the cause of the difference in their destination. If there was sin in the reprobate, there was sin also in the elect; and we must therefore resolve their opposite allotment into the will of God, who gives

and withholds his favour according to his pleasure: 'He hath mercy on whom he will have mercy, and whom he will he hardeneth.'"

Such, then, is a rapid view of the first of the five points distinctively held by Calvinists—election and its correlative reprobation.

The *second* essential doctrine maintained by Calvinists is what is known by the name of particular redemption, implying that the death of Christ, as an atonement for the guilty, had not a mere general efficacy, as the Arminians allege, but a special and particular application to the elect alone. In other words, Christ died not for all men, but for those alone who were given to him by the Father. This point is thus explained by the synod of Dort: "God willed that Christ, through the blood of the cross, should, out of every people, tribe, nation, and language, efficaciously redeem all those, and those only, who were from eternity chosen to salvation, and given to him by the Father." And the same doctrine is taught in numerous passages of the Sacred Scriptures. Jesus himself alleges, in his intercessory prayer, that he has received power over all flesh for this end, "that he might give eternal life to as many as" the Father "had given him." And again, John xvii. 6, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word." Still further limiting the efficacy of his intercession to a certain class, and thus declaring his atonement on which his intercession was founded to be equally limited, he says, ver. 9, 10, "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them." Jesus also expressly calls himself the "good Shepherd, who giveth his life for the sheep," and that we may be at no loss as to the character of his sheep as a limited class, he adds, John x. 27, 28, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."

It is not to be denied that there are some passages in the New Testament which seem to militate against the doctrine of a limited atonement, and a particular redemption, which Calvinists so strenuously maintain. But it is equally undeniable, that there are other passages which represent the design of Christ's death as limited. Both classes of passages are, however, quite capable of being harmonized, as has been already shown in another article. (See ATONEMENT CONTROVERSY.) It must never be forgotten that the sacred writers must not be always understood as using universal terms in the strict unqualified sense; thus the world sometimes signifies a part of the world, and all is put frequently for many. It is not by such terms, therefore, that we are to determine the extent of the atonement, but by a careful consi-

deration of the whole case in its entire aspect and bearings.

The *third* leading point of the Calvinistic system asserts the moral inability of man to do what is good and acceptable in the sight of God; or, as it is expressed in the Westminster Confession of Faith, "Man, by his fall into a state of sin, hath wholly lost all ability to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or prepare himself thereunto." This doctrine is thus stated by the synod of Dort: "All men are conceived in sin and born the children of wrath, unfit for (*inepti*) all saving good, inclined to evil, dead in sin, and the slaves of sin; and without the regenerating grace of the Holy Spirit they neither are willing nor able to return to God, to correct their depraved nature, or to dispose themselves to the correction of it." In support of the doctrine of moral inability, Calvinists adduce many passages of the Word of God. They point to the description given in the Mosaic records of the actual state of mankind before the flood, Gen. vi. 5, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." And again, immediately after the flood, Gen. viii. 21, "The imagination of man's heart is evil from his youth." The language of David concerning himself is equally explicit, Psalm li. 5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Job also, speaking of the frailty and misery of man, says, xiv. 4, "Who can bring a clean thing out of an unclean? not one." How often do we find the necessity of regeneration urged in the Sacred Writings: "Marvel not," says our Lord to Nicodemus, "that I said unto you, you must be born again." We are called upon by an apostle to "put off the old man, and put on the new." We are said to be "saved not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." And the very apostle who thus testifies to the necessity of a radical change in the whole nature of man if he is ever to obtain eternal salvation, adds his own personal testimony to his utter inability to think even one good thought as of himself, Rom. vii. 18—21, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me."

The Calvinistic doctrine of man's moral inability to do of himself, and without Divine assistance, what is good in God's sight, has given rise to many ob-

jections on the part of Arminians, Socinians, and others. For instance, the question has been often asked, Does not this doctrine make the Creator the author of sin in the creature? The reply to this question may be given in the words of President Edwards, as quoted from his work on the 'Freedom of the Will:—' "They who object that this doctrine makes God the author of sin, ought distinctly to explain what they mean by that phrase, *the author of sin*. I know the phrase, as it is commonly used, signifies something very ill. If by *the author of sin* be meant, *the sinner, the agent, or actor of sin, or the doer of a wicked thing*; so it would be a reproach or blasphemy to suppose God to be the author of sin. In this sense I utterly deny God to be the author of sin; rejecting such an imputation on the Most High, as what is infinitely to be abhorred; and deny any such thing to be the consequence of what I have laid down. But if, by *the author of sin* is meant the permitter, or not a hinderer of sin; and, at the same time, a disposer of the state of events, in such a manner, for wise, holy, and most excellent ends and purposes, that sin, if it be permitted or not hindered, will most certainly and infallibly follow; I say, if this be all that is meant, by being the author of sin, I do not deny that God is the author of sin, (though I dislike and reject the phrase, as that which by use and custom is apt to carry another sense) it is no reproach for the Most High to be thus the author of sin. This is not to be the actor of sin; but, on the contrary, *of holiness*." And, pursuing this line of argument, the same profound writer continues,—"That there is a great difference between God's being concerned thus, by his *permission*, in an event and act, which, in the inherent subject and agent of it, is sin (though the event will certainly follow on his permission), and his being concerned in it by *producing* it and exerting the act of sin: or between this being the *order* of its certain existence by *not hindering* it, under certain circumstances, and his being the proper *actor* or *author* of it, by a *positive agency* or *efficiency*. As there is a vast difference between the sun's being the cause of the lightness and warmth of the atmosphere, and brightness of gold and diamonds, by its presence and positive influence, and its being the occasion of darkness and frost in the night by its motion, whereby it descends below the horizon. The motion of the sun is the occasion of the latter kind of events, but it is not the proper cause efficient or producer of them, though they are necessarily consequent on that motion, under such circumstances; no more is any action of the divine Being the cause of the evil of men's wills. If the sun were the proper cause of cold and darkness, it would be the *fountain* of these things, as it is the fountain of light and heat, and then something might be argued from the nature of cold and darkness, to a likeness of nature in the sun; and it might be justly inferred, that the sun itself is dark and cold,

and that his beams are black and frosty. But from its being the cause no otherwise than by its departure, no such thing can be inferred, but the contrary; it may justly be argued, that the sun is a bright and hot body, if cold and darkness are found to be the consequence of its withdrawal; and the more constantly and necessarily these effects are connected with, and confined to its absence, the more strongly does it argue the sun to be the fountain of light and heat. So, inasmuch as sin is not the fruit of any positive agency or influence of the Most High, but, on the contrary, arises from the withholding of his action and energy, and under certain circumstances, necessarily follows on the want of his influence; this is no argument that he is sinful; or his operation evil, or has any thing of the nature of evil; but, on the contrary, that He, and his agency, are altogether good and holy, and that He is the fountain of all holiness. It would be strange arguing, indeed, because men never commit sin, but only when God leaves them *to themselves*, and necessarily sin, when he does so, and, therefore, their sin is not *from themselves*, but from God; and so, that God must be a sinful being; as strange as it would be to argue, because it is always dark when the sun is gone, and never dark when the sun is present, that therefore all darkness is from the sun, and that his disc and beams must needs be black."

The *fourth* characteristic point of Calvinism is the doctrine of irresistible, or rather invincible, grace, which implies that although for a time grace operating in the soul may be resisted and opposed, it cannot finally be resisted, but will ultimately render the sinner willing in the day of Jehovah's power. This doctrine, indeed, necessarily follows from that of the omnipotence of God. His power none can effectually withstand. He can not only subdue the most refractory and disobedient, but he can take away the spirit of opposition, and so influence the hearts of men, that their submission shall become voluntary. To assert otherwise would be to take the work of conversion out of the hand of God, and commit it to man himself, thus contradicting the statement of the Redeemer. "No man cometh unto me except the Father which hath sent me draw him." God is expressly said to work in us not only to do, but "to will," as well as "to do according to his good pleasure;" and, accordingly, "He worketh in us the work of faith with power." We "are saved by faith, and that not of ourselves; it is the gift of God."

The chief objection urged against irresistible grace, as maintained by Calvinists, is, that such a doctrine goes to destroy man's free agency, converting him into a mere machine. An objection of this kind might have some force were man compelled by an external force to do something against his will. But the power of grace is of a totally different description. It operates not externally, but internally; not in opposition to our mental constitutions, but in

complete harmony with them; leading us to act not against our wills, but with their entire concurrence. "True liberty," as Dr. Dick remarks, when speaking on this subject, "consists in doing what we do, with knowledge and from choice; and such liberty is not only consistent with conversion, but essential to it; for if a man turn to God at all, he must turn with his heart. God does not lead us to salvation without consciousness, like stones transported from one place to another; nor without our consent, like slaves who are driven to their task by the terror of punishment. He conducts us in a manner suitable to our rational and moral nature. He so illuminates our minds, that we most cordially concur with his design. His power, although able to subdue opposition, is of the mildest and most gentle kind. While he commands, he persuades; while he draws, the sinner comes without reluctance; and never in his life is there a freer act of volition than when he believes in Christ, and accepts of his salvation." The regeneration of the soul, or the infusion of spiritual life, is wholly the work of Divine grace, but no sooner is that new life imparted than it operates actively in conjunction with the Holy Spirit in the work of conversion. The renewed soul acts because it has been acted upon. It moves willingly and readily towards God, because it is gently drawn by the effectual agency of the Spirit.

The *fifth* and last point of the Calvinistic system is the doctrine of the perseverance of the saints, or their continuance in a state of grace, until they reach the kingdom of glory. The following statement of this important article is given by the synod of Dort: "God, who is rich in mercy, from his immutable purpose of election, does not wholly take away his Holy Spirit from his own, even in lamentable falls; nor does he so permit them to decline (*prolabi*), that they should fall from the grace of adoption, and the state of justification; or commit the *sin unto death*, or against the Holy Spirit; that, being deserted by him, they should cast themselves headlong into eternal destruction. . . . So that not by their own merits or strength, but by the gratuitous mercy of God, they obtain it, that they neither *totally fall* from faith and grace, nor *finally continue* in their falls and perish."

Arminians, on the other hand, maintain, to use their own language, "that true believers may apostatize from the true faith, and fall into such sins as are inconsistent with true and justifying faith; nay, it is not only possible for them to do so, but it frequently comes to pass. True believers," it is added, "may, by their own fault, become guilty of great and abominable crimes, and may continue and die in the same, and consequently may finally fall into perdition." The Arminian view is also held by Romanists, and is found embodied in the decrees of the council of Trent. It is to be observed, that on one point both Calvinists and Arminians are agreed, that believers

may be, and occasionally are, guilty of heinous transgressions. It is enough to refer simply to the cases of David in the Old Testament, and Peter in the New; both of them, it must be admitted, eminent saints, and yet both chargeable with the most aggravated crimes. These prominent cases are eagerly laid hold of by the adversaries of the doctrine of perseverance, as favouring their views of the doctrine. But however striking these cases were, as proving the apparent falling from grace, they have no bearing upon the possibility of the final apostasy of believers, seeing both of them are well known to have been effectually recovered from their backsliding, and restored to the friendship and favour of their God.

Numerous passages of Scripture are quoted by Calvinists in proof of the perseverance of the saints in a state of grace, and the impossibility of their final apostasy from the faith. Thus Jesus says of his sheep, John x. 28, 29, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand." The Apostle Paul plainly teaches the perseverance of the saints, when he says, Rom. viii. 35, 37, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us." And to the same effect we find it stated in Isa. liv. 9, 10, "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

This doctrine, so consolatory to the Christian, Calvinists are wont to argue on various grounds. (1.) On the Divine decree concerning believers as being from its very nature immutable and everlasting. (2.) From the covenant which Jehovah hath made with his people, which warrants them confidently to rest assured, that "He who hath begun a good work in them will perfect it until the day of Jesus Christ." His covenant is expressed in these explicit words, Jer. xxxii. 40, "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." (3.) Jesus Christ hath purchased his people with his own blood, and to maintain that they could fall away finally from grace would be to maintain that the deed of purchase could become invalid and without effect. (4.) The people of Christ must finally be saved, for his intercession, founded on his atoning death, is ever being made with the Father

in their behalf, that they may be preserved from evil and conducted safely to heaven. (5.) The Holy Spirit is promised to dwell in his people, not for a time only, but for ever. Thus Jesus declares to his disciples, John xiv. 16, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." And again, he promises, John iv. 14, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The Holy Spirit is said also to "seal" believers "unto the day of redemption," and to be in them "the earnest of the heavenly inheritance." Now an earnest is a part given as a pledge or security for the future possession of the whole.

Such are the five articles of the Calvinistic system, as maintained by the Reformer himself, and afterwards set forth by the synod of Dort, in opposition to the Arminians or Remonstrants in Holland. The first Calvinistic church, properly so called, was that which Calvin planted at Strasburg; but the first regularly constituted Calvinistic church recognized by civil authority was formed at Geneva in 1541. It was established on strictly Presbyterian principles, and the ecclesiastical framework which was then set up, served as a model to other reformed churches, some of which assumed the *Calvinistic*, and others the *Lutheran* type. The Calvinists maintained the real though spiritual presence of Christ in the sacrament of the Lord's Supper, and rejected alike the Romish transubstantiation, the Lutheran consubstantiation, and the Helvetic notion introduced by Zwingli, that the eucharist was nothing more than a commemorative rite. On the relation which the church bore to the civil power, Calvin was remarkably decided, holding the church to be a separate and independent institution having the power of legislation within itself, and subject only to the authority of Christ, its sole head and ruler. He asserted strongly the principle of a complete parity among the ministers of Christ, all of them being possessed of equal rank and power. He rejected prelatic bishops, and established a consistory or presbytery consisting of pastors and lay elders, who regulated at stated meetings the affairs of individual churches, subject only to the revision of a synod, or combination of different presbyteries, which also statedly assembled for this purpose.

The Swiss reformed churches were at first opposed to the Calvinists of Geneva on the subject of the eucharist, and that of predestination. In a short time, however, Calvin succeeded in effecting a completely harmonious union between the two churches; and no long period elapsed before the reformed church had spread over a great part of Europe, framed in its doctrine and discipline after the model church of Geneva. The Prussian reformed church has, since the Reformation, oscillated between the Calvinistic and Lutheran systems. The Protestants of France

established a close alliance with Geneva, and under John Knox, a disciple of Calvin, the Church of Scotland was originally founded, and has continued down to the present day to rest on the principles, both in doctrine and discipline and ecclesiastical government, of the church of Geneva. But in process of time, that church, which was the mother and the mistress of all the churches of the Reformation, fell from its proud elevation. Arianism, Socinianism, and latterly Rationalism, have robbed Geneva of its ancient glory, and reduced it to a condition so humiliating, that its citizens have scarcely even the semblance of religion. But within the last thirty or forty years, in the first instance through the labours of Mr. Robert Haldane, and latterly of Dr. Malan, Dr. Merle D'Aubigné, Dr. Gaussen, and others, a goodly band of faithful devoted Christians have arisen in Geneva, who, by exerting a beneficial influence upon all around them, bid fair, with the blessing of God, to revive the work of Christ in that city.

CALVINISTIC CHURCHES. When, through the commanding influence of Calvin, the doctrines and polity which that great Reformer had established in the Church of Geneva were embraced by a large number of the Protestant churches, not only throughout Germany, but in France, the United Provinces, and Great Britain, these came to be distinguished as *Calvinistic*, in opposition to the *Lutheran* churches. Such churches on the Continent of Europe are known by the name of *Reformed* instead of *Calvinistic*, and the latter epithet has come to be applied to those Christian communities or churches which have adopted the doctrines of *Calvin*, in opposition to those of *Arminius*. The term is now used in a strictly theological, rather than an ecclesiastical sense; and applies to individuals rather than churches, with the exception, perhaps, of the *Whitefield* or *Calvinistic Methodists*, who profess to adhere to Calvinistic doctrine, and thus to differ from the *Wesleyan* or *Arminian Methodists*. The distinction, however, no longer holds to the same extent as it did during the lifetime of the respective leaders. Nor are those churches which are mainly Calvinistic in their doctrine, so far as their standards are concerned, necessarily Calvinistic in their teaching from their pulpits. Many instances to the contrary are to be found in all Christian churches, even in those whose symbolic books are strictly Calvinistic.

CALVINISTIC METHODISTS. See **METHODISTS (CALVINISTIC)**.

CALYBE, a priestess of **JUNO** (which see).

CALYDONIUS, a surname of **DIONYSUS** (which see).

CAMALDULENSIANS, an order of monks founded at Camaldoli in the Apennines near Arezzo, by Romualdus, an Italian, in the early part of the eleventh century. The leading idea of the founder of this order, was completely to reform the monastic system, by introducing the simple habits of the Eastern monks. Romualdus, who was sprung

from the stock of the dukes of Ravenna, seems to have been a person of stern, austere disposition, who made even emperors tremble before him. He attracted around him many disciples, but his assemblage of hermitages at Camaldoli, in the Florentine province, was the most renowned of the establishments which he formed. Romualdus died in A. D. 1027, at the advanced age, as is alleged, of one hundred and twenty. This order consists of Cœnobites and Eremites, both subjected to rigorous and severe regulations. The dress of the Camaldulensians is white, and consists of a cassock, a long scapulary, and a hood. They wear also a gown or cloak with large sleeves. The hermits of the order wear only a short dress, consisting of a cassock, a scapulary, and a hood.

CAMBRAY (A SECT IN). In the earlier part of the eleventh century, a Christian sect was discovered in the diocese of Cambray and Arras, which was supposed to have had its origin in the teaching of Gundulf, an Italian, and which, by the strangeness of some of its tenets, seems to have had connection with some of the Oriental sects. They rejected marriage, and held a state of celibacy to be indispensable to a participation in the kingdom of heaven. They alleged the marriage intercourse between Adam and Eve to have been the first sin into which the apostate spirit Satanael enticed mankind. The disciples of Christ, they maintained, both male and female, ought to live together only in spiritual fellowship. From Luke xx. 34, 35, they inferred that only the children of this world entered into the married state, but that it is the duty of believers to lead a life wholly estranged from sense, and like that of the angels. But along with these extravagant notions, this nameless sect combined some opinions which indicated that they had risen above the prevailing errors of their time. They held, for instance, the utter inefficacy of mere outward sacraments to purify the heart. The following summary of their creed is given by Neander:—"It consisted in this, to forsake the world, to overcome the flesh, to support one's self by the labour of one's own hands, to injure no one, to show love to all the brethren. Whoever practised this needed no baptism; where it failed, baptism could not supply its place. From these doctrines we might be led to suppose that these people had imbibed thoroughly Pelagian principles, and opposed legal morality and moral self-sufficiency to the Augustinian doctrine of the church. The bishop so understood them, and hence unfolded to them, in opposition to these tenets, Augustin's doctrine of grace. But the theory of Augustin is directly at variance with the doctrine of that whole race of sectarians touching redemption as a communication of divine life to the spirits held bound in the corporeal world, touching the consolamentum, and all that is connected therewith. Even here, then, we find the practical consequences alone avowed by them, separated from the dogmatic grounds from which they were

derived. They were also opposed to the worship of saints and of relics, and ridiculed the stories told about the wonders performed by them. But it is singular to observe that they at the same time held to the worship of the apostles and martyrs, which in all probability they interpreted in accordance with their other doctrines, and in a different manner from what was customary in the church. They were opposed, like the Paulicians, to the worship of the cross and of images, they spoke against the efficacy of the priestly consecration, the value of a consecrated altar, and of a consecrated church. 'The church,' said they, 'is nothing but a pile of stones heaped together; the church has no advantage whatever over any hut where the Divine Being is worshipped.' They, like the older Euchites, denounced church psalmody as a superstitious practice."

The doctrines of this sect were first broached in the neighbourhood of Liege, and soon spread to Cambray and Arras, where the archbishop assembled a council at the last mentioned town, in A. D. 1025, before which several members of the sect who had been arrested were summoned to appear. Their doctrines having been examined, the archbishop addressed to them a discourse in refutation of their tenets and in vindication of the Romish faith. They professed to be convinced by the prelate's arguments, and subscribed a recantation with the cross, thus obtaining absolution for their heresy. The sect, instead of being by this means suppressed, continued to maintain its ground for a long period. Towards the end of the eleventh century, a sect of this kind once more made its appearance in the diocese of Cambray and Arras. The most conspicuous person belonging to it was a man of the name of Ramihead, who was summoned before the archbishop on the charge of heresy. On examination, it was found impossible to convict him, and, as a test of his innocence, he was requested to receive the eucharist. This, however, he refused, alleging the clergy of all ranks to be guilty of simony, or of covetousness under some form or other. A charge of this nature could not fail to rouse the indignation of the clergy, who, without further hesitation, declared Ramihead a heretic, and stirred up against him the fury of an ignorant and fanatical populace, by whom he was rudely seized and thrust into a small hut, where, while he was prostrate on the ground in prayer, they applied a torch to the building, and consumed him in the flames. The cruel persecution to which the leader of the sect was subjected tended greatly to increase its numbers, and to give it such importance and permanence, that in the twelfth century the sect was still found in many towns of the district.

CAMBRIAN CHURCH. See WALES (CHRISTIANITY IN).

CAMENÆ, four female divinities belonging to the religion of ancient Italy. They were prophetic nymphs, bearing the names respectively of *Antevorta*, *Postvorta*, *Carmenta*, and *Ægeria*. The Roman

poets, even at an early period, apply the name of *Camenæ* to the MUSES (which see).

CAMERONIANS, a name applied by some writers to the SCOTCH COVENANTERS (which see) from Richard Cameron, one of the leading ministers of that body, who fell at the battle of Ayrsmoss in Ayrshire, in 1680, fighting against Prelacy. See DISSENTERS (OLD)—REFORMED PRESBYTERIANS.

CAMERONITES, the followers of John Cameron, who was born at Glasgow in 1580, and after having studied theology in his native land, emigrated to France, where he became a distinguished professor, successively at Bordeaux, Sedan, and Saumur. He was recognized as the leader of a party of Calvinists in France, who held that the will of man is only determined by the practical judgment of the mind; that the cause of men's doing good or evil proceeds from the knowledge which God infuses into them, and that God does not move the will physically, but only morally, in virtue of its dependence on the judgment. The synod of Dort, which was convened in 1618, to consider the points of difference between Calvinism and Arminianism, expressed themselves strongly against the views of Cameron, which differed rather nominally than really from the views of the synod; the latter laying down the principle that God not only enlightens the understanding, but moves the will, whereas the former taught that God enlightened the understanding, which thus moved and directed the will. It is not surprising, therefore, that Cameron considered his own doctrines as quite in harmony with those of the Synod of Dort.

CAMIS, the honoured dead among the Japanese whom they worship as ranking among the gods. When they burn a dead body, they consider the deceased person to whom the body belonged as entitled to veneration, as having now entered into the immediate fellowship of the gods, and they believe that the souls of all the departed have a direct relation with the living. Very good souls whom the high priest canonizes become *Camis* or protecting geniuses of men. They are believed to attend at the festivals of the dead; but lest they should prefer to remain in their dwellings, they pretend to compel their attendance by throwing stones. The souls of the wicked are imagined to wander through the air writhing in pain and anguish. The souls of very bad men are said to enter into the bodies of foxes, or into those of men whom they render sick and utterly destroy. According to this strange system of belief life is mingled with death, Hades with the earth, and the principal ground of fear is that the spirits of the dead may return and do injury to the living. It is among the SINTOISTS (which see) that this worship of the dead prevails in Japan, and hence the system has sometimes received the name of the religion of the *Camis*. To these deified heroes they build temples or *MIA* (which see), and offer sacrifices; swear by them, and implore their patronage and assistance in all important undertakings, hoping to receive

benefit from them in this life, though they have no such expectation as to the world to come.

CAMISARDS, the name given to the French Protestants in the mountainous district of the Cévennes, who took up arms in defence of their civil and religious liberties in the commencement of the eighteenth century. The struggle which ensued at that time between the Huguenots and their persecutors is generally known by the name of the Camisard war, from the white frocks which the peasants who were the chief actors wore. Many of the Protestants both in France and other countries were opposed to this military rising on the part of the Huguenot peasantry. A Synod of the Swiss Church made a public and solemn remonstrance on the subject. But so severe and galling had been the persecution to which the Protestants had been subjected for many years previous, that their long forbearance is more to be admired than their ultimate resistance to be blamed. The following description of the struggle is given by Dr. Lorimer in his 'Historical Sketch of the Protestant Church of France.'

"The Camisards numbered from 6,000 to 10,000 persons able to carry arms. They were distributed over the country, in parties of a few hundreds, familiarly acquainted with mountain passes and retreats, and able, at a small risk to themselves, to inflict serious injury upon their persecutors. They were headed, not by captains or pastors regularly educated, but by bold untaught young men, who joined the soldier and the preacher in the same person. Fired with the warmest enthusiasm, some of them guided by prophetic impulse, and accounting themselves the commissioned messengers of heaven, the deepest religious feeling mingled with the struggle. The enemy was repeatedly paralysed before their religious fervour; and their moral character corresponded with their religious profession. We are informed that there were no quarrels nor slanderings among them, that oaths and obscenity were unknown, that goods were held in common, and that they addressed their chief as brother. In short, they discovered high moral propriety and the greatest brotherly love. So deep and general was the enthusiasm, that women—wives and daughters—gladly bore a part in the warfare, and astonished even their enemies with deeds of surpassing valour; and severely were they tried. This civil war of the mountains lasted for four successive years, by day and by night, in summer and amid the snows and storms of winter. Large districts of many square miles were laid waste with fire and sword by the Popish troops. In one case 166, in another 466, hamlets and villages were devastated at once, and the horrors of winter were added to those of conflagration. The worst banditti were let loose against the peasants. Proved felons were preferred to them, and the Court and Popish Bishop, instead of showing any commiseration, applauded the most atrocious proceedings; nay, the Pope granted the pardon of sin to all who

imbrued their hands in the blood of the peasantry. But with all this, the Camisards were successful in many engagements, and instead of being destroyed because they resisted, their resistance procured them better terms of peace than they would otherwise have enjoyed. Indeed, there is reason to think, that had they started earlier, and conducted a wise and vigorous opposition throughout, they might have procured a favourable pacification, not only for themselves, but for the Protestants of France generally. Even as it was, they were not overcome. They gave in, but it was at the persuasions of a Protestant noble. Their leading chief, Cavallier, though young and plebeian, received an important command in the French army, and died holding an honoured place in the British service; and, at least for a season, which only bad faith interrupted, the Camisards obtained the great object for which they toiled and sacrificed—freedom of religious worship—a freedom which filled them with joy, and made the country resound with the voice of psalms. Doubtless, their struggle was not unstained with bloody revenge,—but this is justly attributable to the dire persecution which they suffered. The oppressor, in the eye of reason, is responsible for the aroused passion of the oppressed. What could be expected of men who knew that certain death awaited them the moment they fell into the hands of their Popish enemies?—that, in all the considerable towns and villages of the district, the gibbet was ever standing ready, and the executioner within call? What could be expected of men who knew that their very psalm singing inspired with deadly hatred, and, to use the language of a Roman Catholic general employed against them, 'blistered, not only the ears, but the skins of the (Popish) clergy?'—or what peace or toleration could be looked for from men animated by such a spirit? What prospect of safety but in resistance? It may be added, that so righteous did both England and Holland account the struggle of the Camisards, that steps were taken to assist them, though the good intention was not rendered effectual."

The name of Camisards has also been given to a number of fanatical enthusiasts who arose among the Protestants of Dauphiny towards the end of the seventeenth century. They are said to have made their appearance in A.D. 1688, to the amount of five or six hundred of both sexes, who gave themselves out to be prophets, inspired as they declared by the Holy Ghost. The most exaggerated accounts of these pretended prophets have been given by M. Gregoire and other Romish writers. About 1709 a body of these men came over to England, where they succeeded in collecting around them a considerable number of followers. They proclaimed the near approach of the kingdom of God, the happy times of the church, and the millennial state. They are actually said to have predicted, but on what grounds we are not told, that these glorious events would take place within three years of the time of

their prediction. They are alleged to have pretended to possess the gift of tongues, the power of working miracles, and even of raising the dead. The French Protestant ministers in London endeavoured to expose their delusions. One of the most noted of these enthusiasts was a member of the congregation of Dr. Calamy, who in consequence preached a series of sermons on the subject. This eminent divine, one of the most distinguished of the nonconforming ministers of his day, witnessed an individual in one of these fits of so-called inspiration which he thus describes:—"I went into the room where he sat, walked up to him, and asked him how he did; and, taking him by the hand, lifted it up, when it fell flat upon his knees, as it lay before. He took no notice of me, nor made me any answer; but I observed the humming noise grow louder and louder by degrees, and the heaving in his breast increased, till it came up to his throat, as if it would have suffocated him; and then he at last began to speak, or, as he would have it taken, the Spirit spake in him. The speech was syllabical, and there was a distinct heave and breath between each syllable; but it required attention to distinguish the words. When the speech was over, the humming and heaving gradually abated; and I again took him by the hand, and felt his pulse, which moved pretty quick; but I could not perceive by his hands any thing like sweating, or more than common heat."

Both from the pulpit and the press many warnings were given against these unhappy fanatics, but they still continued to increase in numbers both in England and in Scotland for several years. Gradually, however, as uniformly happens in all such cases of public enthusiasm and excitement, the fervour of both leaders and followers died away, and the Camisards disappeared. "There can be little doubt," as Dr. Lorimer judiciously remarks, "that, in France, they were one of the spurious fruits of protracted persecution. In such circumstances, many minds get unhinged and excited, and men betake themselves to the prophecies of the future as a refuge from the misery of the present. Hence mysticism, and claims to inspiration, and extravagant proceedings of a religious kind, frequently appear in persecuting times. The persecutor may justly be held responsible for these evils." In these observations we fully concur, as affording a satisfactory explanation of what Romish writers have often brought as a reproach against Protestantism, alleging that such displays of extravagance are its natural fruits. See FRANCE (PROTESTANT CHURCH OF), HUGUENOTS.

CAMPANÆ, a name used first by Bede in the seventh century, and employed generally afterwards to denote the bells used in churches to summon the people to public worship. The word is supposed to be derived from Campania, a province in Italy, where bells were first invented. (See next article.)

CAMPANARI and CAMPANATORES, the

bell-ringers in churches from the seventh century and onwards. The usual business of these officers was to ring the bell for public worship.

CAMPITÆ (Lat. *Campus*, a plain), one of the names applied to the DONATISTS (which see), because they held their meetings on the plains.

CANCELLI. See CHANCEL.

CANDIDATI (Lat. *Candidus*, white), the CATECHUMENS (which see) of the early Christian church, so called because they were accustomed to appear dressed in white on their admission into the church by baptism.

CANDLEMAS-DAY, a festival instituted in the reign of Justinian in the sixth century. It takes place annually on the 2d of February. The Greeks called it *Hypanthè* or *Hypapanthè*, meeting, because then Simeon and Anna met the Saviour in the temple. The Latins call it the feast of St. Simeon, the Presentation of the Lord, and usually Candlemas, because many candles were then lighted up as had been done on the Lupercalia, the festival, among the ancient Romans, of the ravishment of Proserpine, whom her mother Ceres searched for with candles. It reminds one also of the feast of Lights among the ancient Egyptians, and of the feast of Lanterns among the modern Chinese.

Candlemas-day in Rome is one of the most gorgeous festivals throughout the year. Sitting in his chair of state, the Pope is borne on the shoulders of eight men into St. Peter's Church, accompanied by cardinals, bishops, prelates, and priests. Candles are brought to him in immense numbers. They are incensed, sprinkled with holy water, and blessed. Then they are distributed. Each cardinal approaches, receives a candle, kisses the Pope's hand, and retires. Each bishop approaches, receives a candle, kisses the Pope's knees, and retires. Each inferior functionary on the occasion approaches, receives a candle, kisses the Pope's foot, and retires. On a sudden an immense number of candles are lighted, in the blaze of which the Pope is carried round the church, and retires, granting an indulgence of thirty years to all the faithful present. Such is Candlemas at Rome.

The candles are blessed on this festival in the following manner in the Romish church. Terce being ended, the priest, vested in a violet-coloured pluvial, or without the casule, with ministering attendants similarly dressed, proceeds to bless the candles placed before the altar at the Epistle side of it; and there standing with his face to the altar, offers up several prayers to the effect that the Lord would "bless and sanctify these candles for the uses of men, and the health of their bodies and souls, whether on land or sea;" and that he would pour forth his "benediction upon these waxen tapers, and sanctify them with the light of his grace." At the close of the hallowing prayers, the celebrant puts incense into the thurible, then sprinkles the candles thrice with holy water, and fumes them thrice with the incense. Then one of the higher clergy comes up to the altar, and from

him the celebrant receives a candle; after which the celebrant, standing before the altar with his face to the people, distributes the candles; first to the more dignified ecclesiastic from whom he had himself received it; next to the deacon and subdeacon; then to the rest of the clergy one by one in succession; and last of all to the laity. All kneel and kiss the candle and the hand of the celebrant except prelates, if present. When the celebrant begins the distribution of the candles, the choir sing the following Antiphon, "For a light to lighten the Gentiles, and to be the glory of thy people Israel." Then follows the Canticle, "Now lettest thou thy servant depart in peace, according to thy word." Here the Antiphon is repeated, and so on, after each verse of the Canticle, to the end. A procession now commences round the church. The singers walk in front, and the incense-bearer follows. The taper-bearers, with the cross-bearer between them, come next, and then the clergy. Those who are on the right side carry their tapers in their right hands, and those who are on the left, in their left hands. Then follows the bishop between two assistant deacons, with a taper in his left hand, and with his right bestowing his benediction on his flock. They all carry lighted tapers, and the reason assigned for it is, that they represent Jesus Christ, who is the light of the world. During the procession antiphons are sung, such as the following, "Make ready thy bed-chamber, O Sion; receive Christ thy King; embrace Mary who is the gate of heaven; for she it is that carries the King of Glory, of new light." When the procession is finished, the celebrant and his ministers having taken off the violet-coloured vestments, put on white ones for mass. The candles are held lighted in their hands during the reading of the Gospel, and at the elevation of the sacrament to the communion; but if the mass be on a Sunday the candles are not lighted.

CANDLESTICK (GOLDEN), a part of the furniture of the Jewish tabernacle. It was placed in the first apartment over against the table of show-bread on the south side. According to the Rabbins, it stood five feet from the ground, on a base from which the principal stem rose perpendicularly. On both sides of the stem there projected upwards, in a curved line, three branches at equal distances, and of the same height. These branches were adorned with six flowers like lilies, with as many knobs like apples, and little bowls like half almond shells, placed alternately; and upon each of these branches, as well as at the top of the stem, there was a golden lamp, which was lighted every evening, and extinguished every morning. Josephus says that only three of them were kept lighted in the day-time. The lamps were fed with pure olive-oil, and the care of them was committed to the priests. Not only the candlestick itself, but the tongs and snuff-dishes, were of pure gold; and the whole apparatus weighed a talent or 113 lbs. troy weight.

In place of one golden candlestick which formed

a part of the prescribed furniture of the tabernacle of Moses, Solomon, as we are informed, 2 Chron. iv. 7, made ten, probably after the same pattern, which he placed in the Temple, five on the right side of the sanctuary, and five on the left. No account is given of their height, or of the extent of their branches. Besides, there is mention made of silver candlesticks designed by David, but how large they were, and where they were placed, is nowhere recorded. According to Josephus, when the second temple was destroyed, A. D. 70, its vessels and articles of furniture were carried in triumph to Rome, and among these the candlesticks, which were lodged in the temple built by Vespasian. On the arch of Titus, accordingly, there is represented the form of the golden candlestick, as it was carried in triumphal procession into the city.

That the Jewish candlestick, as a part of the furniture both of the tabernacle and temple, had a typical signification, admits not of a doubt; and, indeed, it is adduced both in the Old Testament and in the New, with an obviously symbolical meaning. Thus we find it presented in the vision of Zechariah, which is thus described iv. 1—3, "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." On this vision Professor Bush offers the following valuable observations: "The candlestick seen by the prophet differed from that made by Moses by being surmounted by a bowl, out of which, as from a reservoir, the oil was conducted through golden pipes to each of the lamps; and this bowl was moreover supplied by oil that flowed in a peculiar manner through two branches of two olive-trees standing on either side of the candlestick, v. 11—14. This part of the vision especially attracted the curiosity and interest of the prophet. 'Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones (Heb. 'sons of oil'), that stand by the Lord of the whole earth.' These variations from the Mosaic model are certainly very remarkable; still in general significancy we have no doubt the symbol in each case is the same. The candlestick with its branches and its lighted lamps, represents the church in its multiplied unity, as a medium for shedding abroad the beams of revealed truth amidst the darkness of a benighted world. But

as the natural light of lamps is sustained by oil, so spiritual light is sustained by *truth*. Truth is its appropriate and genuine pabulum; and in the imagery of the vision before us, the obvious design is to represent the manner in which the churches are furnished with the nourishment of truth." That this typical explanation is the true one, we cannot doubt, since we find the prophetic seer in the Apocalypse using these words, Rev. i. 19, 20, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." Accordingly, Professor Bush continues, "Since then a candlestick in general is the scriptural symbol of a church, a candlestick with seven branches must be the symbol of the universal church, spread abroad through all its numerous particular congregations, each one in its allotted station, shining through both its members and ministers, and giving light to the world. For the number *seven* being used by the sacred writers to denote not merely an indefinite multitude, but *totality and perfection*, the seven branches are doubtless to be understood as denoting *all* the various and dispersed congregations of the great spiritual body; while their all proceeding from one shaft plainly implies, that all those congregations are united in the one body of the universal church. 'In this character,' says Stonard, 'the church began to show itself, when the children of Israel, grown into a numerous people, were first collected and incorporated into a regularly formed body of believers in the true God, obeying, serving, and worshipping him according to his known will; and yet more conspicuously, when they were planted in the land of Canaan and spread over it, presenting to view many congregations of religious persons, spiritually united in one general community. The unity thereof was sufficiently guarded by the unity of the tabernacle, and afterwards of the temple in 'the place which God had chosen to put his name there.' At the same time, there were doubtless many synagogues scattered over the whole country, somewhat in the nature of our parish churches, wherein the several congregations met to celebrate Divine worship and receive religious instruction. The Jewish church still more completely answered to this symbol, on the return from the Babylonian captivity, when in almost all cities, towns, and populous villages, synagogues were erected, and numerous congregations assembled, professing the belief, service, and worship of the true God, reading, teaching, preaching, and hearing his holy word; and that not within the narrow bounds of Palestine only, but through almost every part of the civilized world. But doubtless the real, proper, perfect antitype of the candlestick is to be found in the Christian church, when the gospel was published, and its

light diffused among all the nations of the world, illuminating its dark corners with the knowledge of truth and salvation." The light of the candlestick, then, symbolically denoted the spiritual illumination which God communicates to his people through his word and ordinances by the effectual operation of the Holy Spirit.

CANEPHOROS (Gr. *kaneon*, a basket, and *phero*, to carry), the individual among the ancient Greeks, particularly at Athens, who carried, in a circular basket, the apparatus used in the act of sacrificing. It was accounted a highly honourable employment, and was generally assigned to a virgin, who carried the basket on her head to the altar. In the case of a private individual who wished to offer sacrifice, the duty of Canephoros was discharged by his daughter, or an unmarried female relative. In the public festivals, on the other hand, such as the Dionysia, the office was intrusted to two virgins of the first Athenian families.

CANNIBALS, those who feed on human flesh. There are undoubted proofs of such a barbarous and revolting practice having existed among some nations in almost all ages. Homer, Herodotus, Strabo, Pliny, and various other ancient authors, refer to actual cases in which cannibalism was found to prevail among nations and tribes of men, which they expressly name. Homer mentions the Cyclops and Lestrygonæ, and Herodotus the Scythians and the Massagetæ, as having indulged in the practice of eating human flesh. The ancient Britons are even said to have drunk the blood of their enemies, and made drinking-cups of their skulls. Among the aborigines of America, cannibalism seems to have been connected with superstitious observances, it being accounted pleasing to the Great Spirit that they should devour the bodies and drink the blood of those whom they had taken captive in war. The custom is said to have prevailed in the South Sea islands, in New Zealand, and New Caledonia, when these islands were first discovered. The Romish missionaries allege, that cannibals are to be found in the interior of Africa, and even some parts of Asia. The Battas, a tribe of people in the island of Sumatra, are said by Mr. Marsden to practise this horrible custom "as a species of ceremony; as a mode of showing their detestation of crimes by an ignominious punishment, and as a horrid indication of revenge and insult to their unfortunate enemies. The objects of this barbarous repast are the prisoners taken in war, and offenders convicted and condemned for capital crimes." The same barbarous practice is mentioned by the Wesleyan missionaries as recently followed in the Feejee islands. In a work entitled 'Modern India,' published a few years ago, the author, Dr. Spry, who was connected with the Bengal medical staff, describes a tribe of cannibals found in the neighbourhood of Chittagong, which is the grand depot established for the purpose of taming and rearing the Company's elephants. The narrative of Dr.

Spry is as follows: "The pursuit of wild elephants in these regions has brought us acquainted with a race of cannibals scarcely to be distinguished from the monkeys with which they herd. Were not the information relative to these people so strongly authenticated as to leave no doubt upon the minds of those who desire to make inquiries upon the subject, the reader might justly refuse to credit the existence of a set of savages, scarcely worthy of the name of man. . . . The Kookees, as these brutal wretches are called, have, according to the account afforded me by Major Gairdner, protuberant bellies: they are low in stature, with set features, and muscular limbs. They speak a dialect peculiar to themselves, and build their villages on the boughs of the forest trees. They do not appear to have any settled abiding place, but wander in herds from one wilderness to another. When a site favourable to their purpose has been found, the whole community immediately set to work to collect bamboos and branches of trees, which are afterwards fashioned into platforms, and placed across the lofty boughs of the different trees. On this foundation the rude grass superstructure is raised which forms the hut. When these sheds are completed, and every family provided with a habitation, the women and children are taken into their aerial abodes. The men then lop off all the branches within reach of the ground, and having constructed for themselves a rough ladder of bamboos, they ascend the trees by means of this rude staircase, drawing it up after them to prevent the intrusion of strangers, and a necessary precaution against the encroachments of their four-footed companions of the forest. In this manner they repose, floating in the branches, and cradled by the wind, partaking more of the savage ferocity of brutes than the milder charities of man.

"To persons who have travelled much in India, the mere circumstance of a whole tribe of natives choosing to take up their permanent habitations in the trees would not excite much surprise, since the watchmen, who are employed in the charge of mango groves, or other valuable fruit cultivations, often form a sort of nest on the branches of some neighbouring trees, a small hut, or rather shed, just sufficient to shield the body from the inclemency of the weather, being raised upon a platform resting on the boughs. The Kookees, therefore, in this particular only, differ from more civilized natives, forced by necessity upon expedients of the kind, by living constantly in trees; in other respects there is fortunately no similarity, even to the most degraded beings of the human race. They openly boast of their feats of cannibalism, showing, with the strongest expressions of satisfaction, the bones and residue of their fellow-creatures who have fallen a prey to their horrible appetites. So intent are they in their search after human flesh, that the superintendent was always obliged to send out the men employed in hunting the elephants armed with muskets, and in

not fewer than parties of ten. One poor man they unfortunately caught while off his guard, and devoured him almost before his life blood had congealed in his veins. Attempts have been made to subdue and civilize these people, and one of their head men was won over, and employed by Major Gairdner at the elephant depôt, but he could not be induced to relinquish his old habits. In a short time he was detected in the commission of a murder, and was executed by the civil authorities of Chittagong. When the tidings of this man's fate reached the ears of his former associates, they became greatly incensed, and for a long time afterwards exerted themselves, happily in vain, to obtain possession of the person of the superintendent, who had frequently occasion to cross their path in the execution of his duty. These people, strange as it may appear, are living within 150 miles of Calcutta, the metropolis of British India and the seat of government, and yet their existence even is scarcely known by the people who are not in authority—comparatively little information from the woods and jungles of the savage portions of Bengal finding its way to the Calcutta newspapers. The existence of cannibals in India is a fact only recently established, and many were of opinion that the races were extinct; it has now, however, been proved beyond all question, that the Kookees, who infest the blue mountains of Chittagong, and the Goands, inhabiting the hill forests of Nagpore, both feed upon human flesh. There is this distinction in favour of the latter, that they partake of it only occasionally, and in compliance with a religious custom—while the Kookees delight and banquet on the horrid repast."

Many exaggerated accounts have no doubt been given by various travellers on the subject of cannibalism; and stories of the most disgusting character have been told of the ferocity of savage tribes, who are in the habit of killing and eating their enemies, from no other feeling than a voracious desire for human flesh. Lopez and Merolla, who visited Congo, on the west coast of Africa, in the sixteenth century, actually report, that among the savage tribes in that quarter, human flesh was not only eaten but openly sold in the markets, and that the subjects offered themselves to the sovereign for the gratification of his palate.

CANON, a deity worshipped in Japan, said by some to be the son of AMIDAS (which see), and to preside over the waters and the fish. He is the creator of the sun and the moon. This idol is represented with four arms like his father, is swallowed up by a fish as far as his middle, and is crowned with flowers. He has a sceptre in one hand, a flower in another, a ring in a third, while the fourth is closed, and the arm extended. Canon is sometimes represented, as for example in the temple of a thousand idols, with seven heads upon his breast, and thirty hands all armed with arrows. There are thirty-three principal pagodas, which are peculiarly

consecrated to the god Quamwon or Canon. It is regarded by some of the Japanese as a solemn religious duty to go on pilgrimage to each of these pagodas in succession. These devotees, as they pass along from temple to temple, sing a hymn in honour of their god. They are dressed in white, and wear about their necks a list of the several temples of Canon which they are still to visit.

CANON (Gr. *a rule*), a catalogue in the early Christian Church of the ecclesiastical office-bearers of any particular church.

CANON OF THE MASS, the fixed and inviolable part of the mass of the Roman church, in which consecration is made. It is sometimes called the action or secret, that part of the mass-prayers which Romanists call "the very sum and heart, as it were, of the Divine sacrifice." It is what Tractarians call the Liturgy of St. Peter. But we learn from Roman Catholic authors themselves, that the Canon of the Mass is the work not of one, but of several persons. Pope Innocent III. and Durandus after him, say, "That the secret which, according to others, is called the Canon, and the action, was not composed all at once by one person, but gradually by many persons, is evident from this among other proofs, that the commemoration of the saints is repeated thrice in it, for in the second commemoration those primitive saints are supplied who seemed wanting in the first." The revisal and enlargement of the Canon, however, is chiefly the work of Gregory the Great, and some authors, for example, Mosheim, go so far as to term him its author. Notwithstanding, however, the alterations which were introduced into the Canon by Gregory, all the Ritualists testify that it has received many other additions and interpolations since Gregory's time. By the arrangements of the Romish Rubric, the whole of the Canon must be muttered, with the exception of a word or two, here and there, which are to be said aloud. The reasons alleged for this secrecy are various. Thus Innocent III. explains the matter: "The Canon is celebrated in a secret voice, lest the holy words should become common; for it is reported, that when *of old the Canon used to be recited publicly, and in a loud voice*, almost all came to know it by means of *that usage*, and used to chant it in the public places and streets; whence, when certain shepherds were once reciting it in the field, and had placed their loaf upon a stone, the bread, at the utterance of the words, was turned into flesh, and they themselves, by a Divine judgment, were struck with fire from heaven. On which account the holy Fathers agreed that those words should be uttered in silence, forbidding, under anathema, that they should be uttered by any but priests over the altar, and in the mass, and in their sacred vestments."

From internal evidence alone we are forced to the conclusion, that the Canon of the Mass is the work not only of various hands, but of various ages. On this subject, Mr. Lewis judiciously remarks, in his

'Bible, Missal, and Breviary,' "The name *secret* given to certain prayers in every mass, whispers that there was a time when the church did not wrap up all her service in the secrecy of a dead language—when secrecy was the exception, not the rule. In the ordinary of the mass the priest is directed to turn to the people, and, in a voice slightly raised, to say to them, 'Pray, brethren, that mine and your sacrifice may be acceptable to God the Father Almighty,' indicating the time when Divine service was equally intelligible to all. In the Canon of the Mass we have a prayer offered up after consecration, when the elements are supposed to have become Christ himself, beseeching Almighty God to command that the elements be carried up by the hands of angels to heaven; the idea of angels conveying Christ to heaven betraying its antiquity, at least, that it preceded the present sacramental theory of Rome, and standing in curious contradiction to the prayer in the same Canon, said to have been inserted by Pope Innocent III., entreating that it may 'adhere to his bowels.' These, and many such internal evidences discover the successive growths of the mass from times and sentiments the most pure, to superstitions the most gross. From Bishop Ambrose have been borrowed prayers and hymns which the Church of Christ may use with edification. Then was added the Nicene Creed to declare the orthodox faith as to the person of Christ. In the sixth century, Gregory the Great added the Lord's Prayer to the mass as a fixed part of it, and seems to have first conceived the idea of giving the churches a common liturgy. This he may have done to correct abuses which had crept in, as well as from a desire to extend the influence of the Roman See, whose supremacy was yet unacknowledged. To Gregory are ascribed many little versicles, such as repetitions of 'Lord, have mercy'—'Christ, have mercy'—and the insertion of the Litany which the English Church has so well reformed, and which, as adopted into her church service, forms perhaps the most beautiful part of her public devotions. To Gregory, also, are ascribed the composition and arrangements of those chaunts that still bear his name. But whatever efforts this energetic pontiff made for establishing liturgical uniformity, it is certain he never attained it, even in Italy. The liturgy, called the Ambrosian, was used in the diocese of Milan down to a recent period, if not occasionally still used in its celebrated cathedral. The French Church had its Gallican, and in Spain the Gothic liturgy was received as canonical until the eleventh century. It was not until after the Council of Trent that 'the liturgy of St. Peter' was imposed even on all the Roman ecclesiastical world; and that council was the first that declared, 'that if any one should say that the mass should be celebrated in the vulgar tongue, let him be accursed.'"

CANON OF SCRIPTURE. See BIBLE.

CANONESSES, an order of religious females, dis-

inct from nuns, which was established by Lewis the Meek in the ninth century, and placed on the same footing and under the same rule as the order of CANONS (which see). In the twelfth century they embraced the rule of St. Augustine, and were accordingly called *Regular Canonesses of St. Augustine*.

CANONICÆ, virgins in the early Christian church who dedicated themselves to Christ, and were called Canonical Virgins, from being enrolled in the CANON (which see), or books of the church.

CANONICAL, that which is done in accordance with the canons of the church. See CANONS (ECCLESIASTICAL).

CANONICAL HOURS. These, in the Church of Rome, begin with vespers or evening prayer, about six o'clock or sunset. Then succeeds compline, and at midnight the three nocturns or matins. Lauds are appointed for cock-crowing, or before break of day; at six o'clock or sunrise, prime should be recited, and terce, sext, and none, every third hour afterwards. Under the Jewish economy, the only canonical hours we read of are those of the morning and the evening sacrifice, at the third and the ninth hour, or nine o'clock in the morning and three o'clock in the afternoon of our time. The prophet Daniel speaks of praying to God at morning, noon, and night. In apparent accordance with the example of the prophet, Tertullian mentions the third, sixth, and ninth hours of prayer; and these hours are recommended to Christians by Cyprian, as suitable hours for prayer, without the slightest hint that the church had laid down any rule upon the subject. Cassian informs us that the monks of Egypt, with whom the monastic life commenced, never observed any other canonical hours for public devotion, but only morning and evening early before day. Not long after, the monks of Mesopotamia and Palestine began to meet publicly at the third, sixth, and ninth hours for psalm-singing and devotion. The compline, or bed-time service, was not known in the ancient church as distinct from the evening service. Those additional canonical hours, which are now observed by the Roman Catholic Church, were gradually introduced from the practices of the Eastern monks, there being in the three first centuries no other hours of public prayer but the morning and evening. Chrysostom also frequently mentions the daily service in the church morning and evening. When the writers of the fourth century speak of six or seven hours of prayer, their remarks exclusively apply to the practice of the monks, not of the whole body of the church. Thus Chrysostom, while he never adverts to more than three public assemblies in the church, tells us, in describing the monks, that they had their midnight hymns, their morning prayers, their third, and sixth, and ninth hours, and, last of all, their evening prayers. As the author of the Constitutions, however, who lived in the beginning of the fourth century, gives directions as to these various hours of prayer, it is not unlikely that in some

of the Eastern churches they had come to be already observed. The hours of prayer came to be seven, after the example of the Psalmist David, "Seven times a-day do I praise thee," and to afford direction in the various services of the day, a regular form of devotion was drawn up. See next article.

CANONICAL HOURS, one of the offices of the Church of Rome contained in the BREVIARY (which see), and called, by way of distinction, the *church office*. It is a form of prayer and instruction combined, consisting, for the special guidance of the clergy and the religious of both sexes, of the psalms, lessons, hymns, prayers, anthems, and versicles, separated into different portions, and to be said at the different hours of the day, which are held to be *Canonical hours*. (See preceding article.) The church expressly obliges every clergyman in higher orders, and every one who possesses an ecclesiastical benefice, as well as the religious of both sexes, to recite it every day, in private, at least, if they cannot attend the choir, or are not obliged to do so. The canonical hours of prayer are still regularly observed by many religious orders, but not so regularly by the secular clergy, even in the choir. When the office is recited in private, it is often held to be quite sufficient if the whole be gone through in the course of the twenty-four hours. The omission is held as a mortal sin, unless for good and sufficient cause. Besides, all who are in possession of benefices, forfeit them by omission of this duty in reciting the canonical hours. It is related of Luther, that having, while a monk, for many days through study neglected the recitation of the canonical hours, in compliance with the Pope's decree, and, to satisfy his own conscience, he actually shut himself up in his closet, and recited what he had omitted with such punctilious exactness and with such severe attention and abstinence, as brought on a total want of sleep for five weeks, and almost produced symptoms of a weakened intellect.

CANONICAL LETTERS. These, also called *Letters Dimissory*, were granted in the early Christian church to the country clergy who wished to remove from one diocese to another. The council of Antioch forbade country presbyters granting such letters, but the *chorepiscopi* were allowed to give them. No clergyman was allowed to remove from his own church or diocese, without canonical letters from the bishop of the diocese to which he belonged. These canonical or dimissory letters might be either granted or refused at the will of the bishop.

CANONICAL LIFE, the mode of life pursued by those of the ancient clergy of the Christian church who lived in community. It held a kind of intermediate place between the monastic and the clerical style of living. The canonical life of the clergy seems to have owed its origin to Chrodegang, bishop of Mentz, about the middle of the eighth century. He directed that the Benedictine rule should be the model after which the union among them

should be formed. The chief point in which they differed from the mendicant orders was the possession of property. "They lived together," says Neander, "in one house; sat together at one table; a portion of meat and drink was measured to each, according to a prescribed rule; at the canonical hours they assembled to join in prayer and song; meetings of all the members were held at fixed times; and, in these assemblies, passages of Scripture, with the rule of the order, were read, and those who had broken it were rebuked." This new mode of living was much admired, and was received, with some few alterations, at the council of Aix-la-Chapelle, A. D. 816, as the general rule of the French church. This alteration in the life of the clergy, as long as it continued to be observed, exercised a most beneficial influence; but, as the rule came to be relaxed, corruption crept in, and at length it fell into disuse. See **CANONS (ORDER OF)**.

CANONICAL OBEDIENCE (OATH OF), an oath which is administered to every clergyman of the Church of England on being licensed to a curacy or instituted to a benefice, in which he swears to give obedience to the bishop of the diocese in which his cure or benefice is situated.

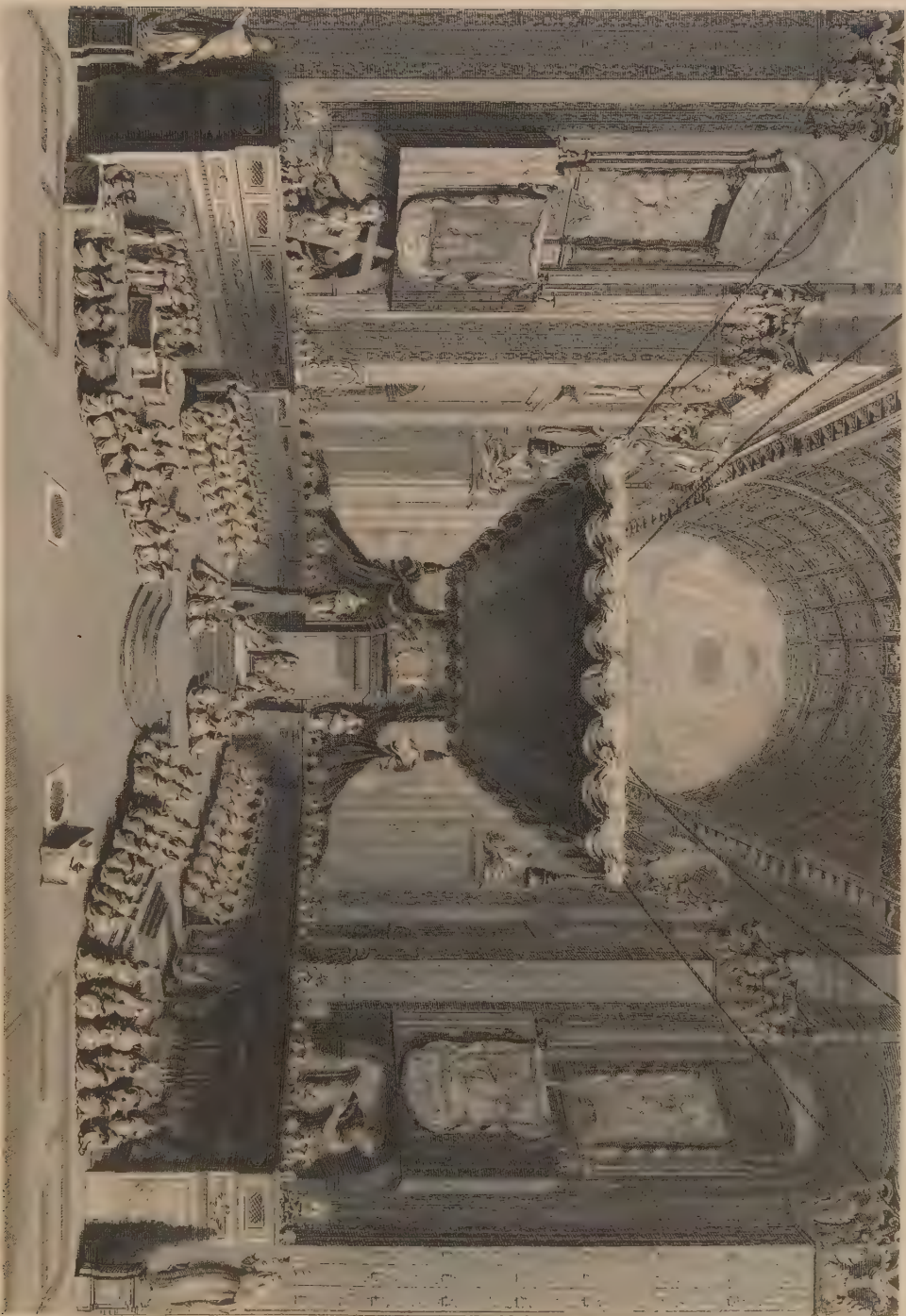
CANONICAL PENSIONS, annuities granted in the ancient Christian church to those who had spent the greatest part of their lives in the service of the church, and desired to be disburdened of their office on account of age and infirmity. It was granted out of the revenues of the church, but not without the authority or approbation of the synod.

CANONIZATION, a ceremony in the Romish Church by which persons deceased are canonized, or raised to the rank of saints. It follows upon the process of **BEATIFICATION** (which see). The earliest canonization by the Popes of which we have authentic records, is that of Ulrich, bishop of Augsburg, by John XV. in A. D. 995. Yet bishops, metropolitans, and provincial councils were concerned in such acts for more than a century after this. And it was not till the pontificate of Alexander III. in the twelfth century, that the Popes claimed the exclusive power of adding new saints to the calendar. This was effected in a council held at Rome, A. D. 1179, and, ever since, the power of canonization has been considered as vested solely in His Holiness.

The process of canonization is carried forward with great deliberation. "As soon after the beatification," to use the words of Cardinal Wiseman, "as there is reason to believe that additional miracles have been wrought by the servant of God, the postulants humbly petition the Congregation of Rites to obtain the signing of the commission for resuming the cause, and the expediting of fresh remissorials to the same or other delegates, instructing them to receive evidence of the miracles reported to have taken place." Two miracles are required before beatification, and two more before canonization. The Pope, on being applied to, resumes the case of the beatified

person, with the view of testing his qualifications for the higher rank which is claimed for him. A secret consistory is accordingly, in the first instance, summoned, at which the petition in favour of the proposed saint is taken into consideration, and appointed to be examined by three auditors of the Rota, and the cardinals are directed to revise all the instruments relating thereto. A second private meeting is held, at which the cardinals make their report. If the report be favourable, a public meeting of the consistory is held, at which the cardinals pay their adoration to his Holiness, and, immediately thereafter, a long eulogium is pronounced upon the virtues, miracles, and high qualifications of the proposed saint. A semi-public consistory is now held, at which the Pope attends in his mitre and pluvial. The votes of the prelates are taken for or against the canonization, and, as soon as it is resolved upon by a plurality of voices, the Pope intimates the day appointed for the ceremony.

On the canonization day, the Pope officiates in a white dress, and the cardinals are habited in the same colour. St. Peter's church at Rome is hung with rich tapestry, on which appear, embroidered with gold or silver, the arms of his Holiness, or the arms of that prince or state which may have made application for the canonization. The church is splendidly illuminated with wax tapers, and a magnificent throne erected for the Pope. A gorgeous procession marches to St. Peter's with colours flying. The ceremony, as it took place at the canonization of four Italian saints in May 1712, is thus detailed by Picart: "As soon as his Holiness had quitted his taper and mitre, he went and prostrated himself before the holy sacrament, in the chapel of the holy Trinity. The ecclesiastical senate followed his pious example. His Holiness then taking back the taper and mitre, returned to his chair, and was carried to the altar of the apostles. There he gave the taper to his cup-bearer (who held it in his hand during the whole ceremony), knelt upon his seat, and prayed for some considerable time; after which he bestowed new benedictions on the congregation, went up to his throne to perform the function of the vicar of Jesus Christ, and there received the adoration of the sacred college. After this the most ancient of the cardinal-bishops went up to the pontifical throne, and placed himself on the right, but so that his face was towards the left. The cardinal, who was deputed to demand the canonization, moved forwards to the steps of the throne, having the cardinal-legate of Bologna on his left-hand, and a consistorial-advocate on his right; the master of the ceremonies, who attended the cardinal-postulant, being on the legate's left. They first bowed to the altar and his Holiness; then the cardinal-postulant rose, and the advocate, addressing himself in his eminency's name to the holy Father, begged that he would be graciously pleased to order the four Beati to be enrolled amongst the saints of the Lord. No sooner



Canonization of Saints in St. Peter's Church at Rome.

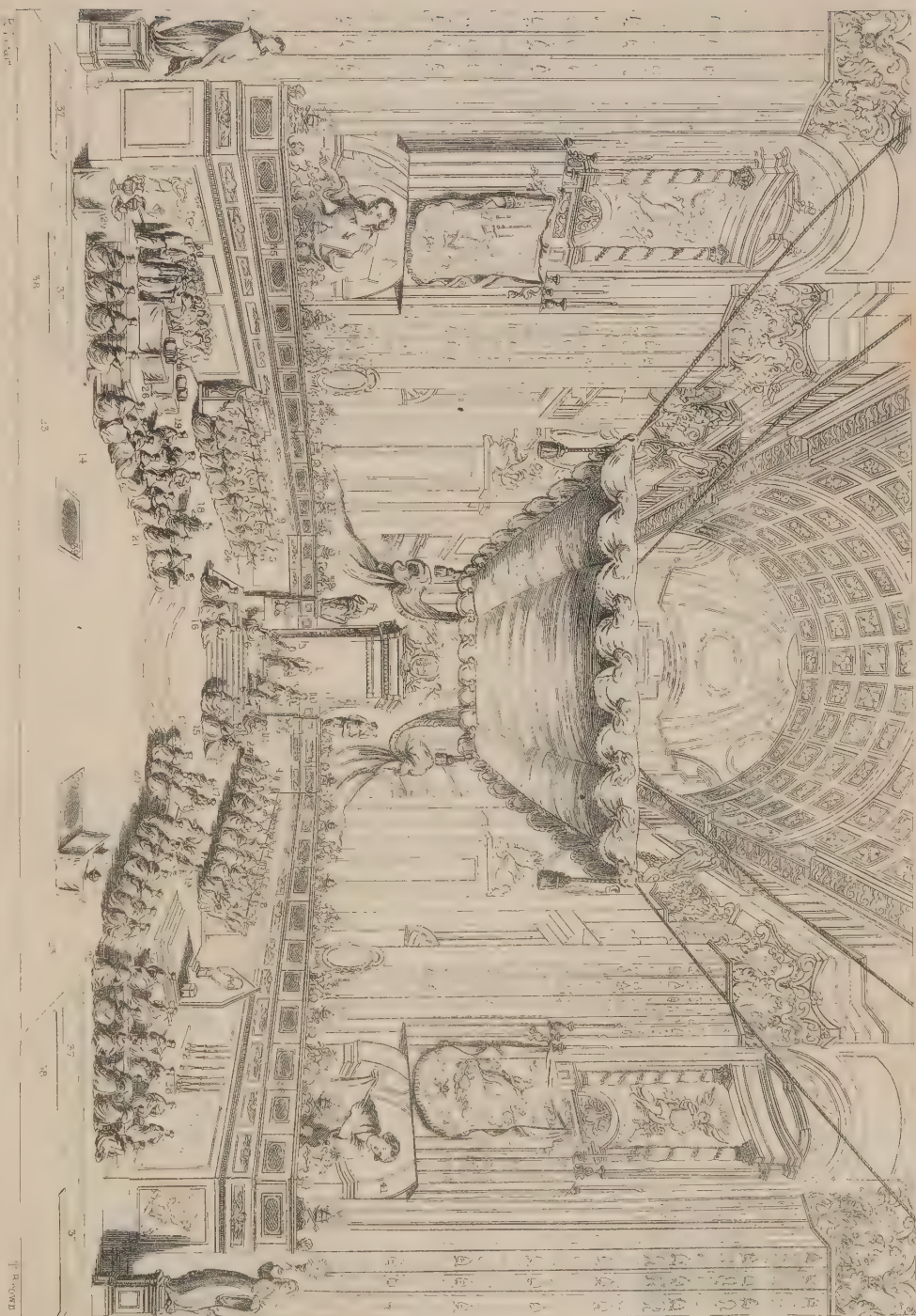


PLATE OF CANONIZATION OF POPE SIXTUS IV. IN 1472.

- 1 The Pope
- 2 The seat of the Cardinal Bishop assistant to the Throne.
- 3 Cardinals in Deacons orders, assistants to the Throne
- 4 Cardinals, Bishops & Priests.
- 5 Cardinals in Deacons orders.
- 6 Bishops assisting the Throne.
- 7 Bishops that do not assist
- 8 Penitentiary Fathers.
- 9 Governor of Rome, Prothonotaries and adjoints.
- 10 The Consistory College.
- 11 Generals of orders.
- 12 Conservators of Rome
- 13 The Legate of Bologna.
- 14 The seat of the Master of the Popes Palace or sacro Palazzo
- 15 Ambassadors of the Pope
- 16 Clerks of the Chamber
- 17 Young Prelates of the Signature
- 18 A Privy Council
- 19 Secretaries
- 20 Private Chamberlains
- 21 Chamberlains of Honour.
- 22 Chamberlains private and in ordinary
- 23 The place of the Treasurer of Rome
- 24 The place of the Treasurer of the Holy See
- 25 The place of the Treasurer of the Holy See
- 26 The place of the Treasurer of the Holy See
- 27 A side Table or Buffet for the Clergy place.
- 28 Another Table with 7 tapes upon it.
- 29 The Popes Butler or Side Table.
- 30 Persons for the 5th Canonization.
- 31 The Imperial Ambassador.
- 32 The French Ambassador
- 33 The Popes Nephews.
- 34 The Popes Sister in law &c.
- 35 Choir of Music.
- 36 Ladies of Quality.
- 37 Theatins and Capuchins.
- 38 Gentlemen.
- 39 The front of the High Altar in the Vatican Chapel
- 40 The Popes Table Throne.
- 41 An Image of St. Veronica.

had he spoken, but one of the gentlemen of the Pope's bed-chamber, secretary of his briefs, standing up, resumed the discourse, and made a short eulogium on the merit and virtues of the four Beati, who were all natives of Italy, and had immortalized themselves by their religious achievements.

"The gentleman of the bed-chamber closed his harangue with an exhortation to the assembly to beg the light of God's Spirit upon so delicate an occasion. Then his Holiness rose off his throne, and all the clergy knelt; two musicians of the chapel, dressed in their surplices, and kneeling, sung the litanies of the saints; after which the cardinal-postulant for the canonization repeated his instances; and this was succeeded by a prayer to Almighty God to implore the assistance of his Holy Spirit, and then the holy Father sung the *Veni Creator Spiritus*, which is a hymn addressed to the third Person in the Sacred Trinity. The two musicians sung the verse which begins with *Emitte Spiritum*, and the Pontiff called upon the Holy Ghost, whilst they continued standing with tapers in their hands before the steps of the throne. A third and last request, made in the same manner as the former, succeeded this invocation. Then the secretary of the briefs resumed the discourse, and declared it was time to acquiesce with God's commands. 'His Holiness,' continued he, 'is going to make a decree for raising Pius V., Andrew D'Avellino, Felix de Cantalice, and Catharin de Bologna to the rank of saints, to the glory of God, and the honour of the Catholic Church, in order that their names may be called upon for ages to come.' After these words, the secretary withdrawing, the cardinals stood up, and Christ's vicar, by the assistance of the Holy Ghost, pronounced the decree of canonization, thereby commanding, that from thenceforth those Beati should be looked upon as saints by the Catholic Church, and their festival be solemnized upon their respective birth-days. The apostolic prothonotaries and notaries immediately drew up an act of this canonization, and *Te Deum* was sung by way of thanksgiving."

The idea of canonization is evidently borrowed from the ancient heathens, who deified heroes and great men after their death. (See *APOTHEOSIS*.) It was a ceremony unknown before the end of the tenth century, even in the Romish Church. The power of canonization in the Greek Church is vested in the patriarchs and bishops in convocation, who, while they are cautious in conferring the honour only upon those who have been distinguished for their virtues and piety, have, nevertheless, so swelled the calendar of saints, that they are more numerous than the days of the year. On each of their festival days, and from their number, two of them are sometimes assigned one day, masses are said in honour of them, and the history of their life and miracles is publicly read. The lives of the saints are in four volumes folio. They are read at the

matin service in monasteries, but not often in parish churches.

CANONRY, the office held by the **CANON OF A CATHEDRAL** (which see) in England. By the Act 3d and 4th Vict., the canonries are reduced to one hundred and thirty-four.

CANONS, a name given to the clergy in the primitive Christian church, for which two reasons are assigned; one, that they were subject to the **CANONS ECCLESIASTICAL** (which see), or general rules of the church; the other, that they were usually registered in the *canon*, or list of the authorized office-bearers. Whatever may be its origin, the appellation is often found in the ancient councils. At an after period, it came to be applied to all who were entitled to receive maintenance from the church, such as monks, virgins, and widows, all of whom were enrolled as *canonici*, or canons. Sometimes the word was used to denote a tax raised for ecclesiastical, and even for civil purposes. Thus Athanasius, when he complains of having been unjustly accused of imposing a tax upon Egypt for the support of the church of Alexandria, calls the tax a *canon*; and in the Theodosian code, the word is employed to denote the tribute of corn that was exacted from the African provinces for the use of the city of Rome. The **APOSTLES' CREED** (which see) was also called *canon*, the rule, as being the recognized standard or rule of faith.

CANONS (APOSTOLIC). See **APOSTOLICAL CANONS**.

CANONS (BOOK OF), rules framed for the government of the Scottish Church, by order of Charles I., and designed to establish Episcopacy, and subvert the Presbyterian constitution of the church. In 1634 it was agreed upon, that a Book of Canons and a Liturgy should be framed in Scotland, and communicated to Laud, Juxon, and Wren for their revision and approval. In April of the following year, a meeting of the prelates was held in Edinburgh, to see what progress had been made in the framing of the Book of Canons. After the Scottish prelates had prepared the document, it was sent to Laud, by whom it was revised and amended. This Book of Canons was confirmed under the great seal, by letters patent bearing date 23d May 1635. Dr. Hetherington, in his 'History of the Church of Scotland,' gives the following brief digest of the canons: "The first decrees excommunication against all who should deny the King's supremacy in ecclesiastical affairs; the next pronounces the same penalty against all who should dare to say that the worship contained in the Book of Common Prayer (a book not yet published, nor even written) was superstitious or contrary to the Scriptures. The same penalty was decreed against all who should assert that the prelatic form of church government was unscriptural. Every minister was enjoined to adhere to the forms prescribed in the Liturgy, on pain of deposition; which Liturgy, as before stated, was not yet in existence. It

was decreed also, that no General Assembly should be called, but by the King; that no ecclesiastical business should even be discussed, except in the prelatie courts; that no private meetings, which were termed conventicles, and included Presbyteries and Kirk-Sessions, should be held by the ministers for expounding the Scriptures; and that on no occasion in public should a minister pour out the fulness of his heart to God in extemporary prayer. Many minute arrangements were also decreed respecting the ceremonial parts of worship, as fonts for baptism, communion-altars, ornaments in church, modes of dispensing the communion elements, the vestments of the clerical order, and all such other idle mummeries as the busy brain of Laud could devise, or the fantastic fooleries of Rome suggest." Such were some of the principal regulations framed for the guidance of the Scottish clergy by the royal fiat. The utmost excitement prevailed throughout the country, when the character of the Book of Canons came to be known. It was looked upon by the people generally as decidedly Popish in its tendency, and designed to pave the way for the introduction, not of Prelacy only, but ultimately of Popery itself. Though Episcopacy had been established in Scotland for thirty years, the publication of the Book of Canons, instead of reconciling the Scottish nation to that mode of ecclesiastical government, only tended to increase the antipathy with which it was regarded.

CANONS (ORDER OF). In the eighth century the great corruption of the whole sacred order gave rise to a new kind of priests, who held an intermediate place between the monks or regular clergy, and the secular priests. These followed partly the discipline and mode of life of monks; that is, they dwelt together, dined at a common table, and joined together in united prayer at certain hours; yet they took no vows upon them like the monks, and they performed ministerial functions in certain churches. They were at first called by the name of the Lord's Brethren; but afterwards took the name of Canons. The institution of this order is commonly attributed to Chrodegang, bishop of Metz, who about A. D. 750 subjected the priests of his church to a somewhat monastic mode of living, requiring them to live in community, to sing hymns to God at certain hours, and also to observe other rites, and by his example, first the Franks, and then the Italians, the English, and the Germans were led to found convents of canons. In the ninth century, Lewis the Meek cherished this order with great partiality, and extended it through all the provinces of his empire. He also added to it an order of *Canonesses*, which had been unknown in the Christian world before that time. He summoned a council at Aix-la-Chapelle A. D. 817, at which the rule of Chrodegang was altered, and new rules were framed, which were issued by Lewis as his own ordinance. The following abstract by Schlegel contains its most essential features: "First the prevailing error, that the pre-

scriptions of the Gospel were obligatory only upon monks and clergymen, is confuted; and then the distinction between monks and canons is defined. The latter may wear linen, eat flesh, hold private property, and enjoy that of the church; the former cannot. Yet equally with the monks they should avoid all vices and practise virtue. They should live in well secured cloisters containing dormitories, refectories, and other necessary apartments. The number of canons in each cloister should be proportioned to the exigencies of the church to which it belonged. In their dress they should avoid the extravagances of ornament and finery, and likewise uncleanness and negligence, &c. The second part of the rule relates to canonesses, and contains twenty-eight articles. The first six are extracts from the fathers, and relate to the duties of ladies who consecrate themselves to God. They may have private property, yet must commit the management of it to some kinsman or friend by a public act or assignment. They may also have waiting-maids, and eat in the refectory and sleep in the dormitory. They are to be veiled and to dress in black. Their business must be prayer, reading, and labouring with their hands; and especially they must fabricate their own clothing from the flax and wool given to them."

From this time numerous convents of canons and canonesses were founded in every part of Europe, and endowed with ample revenues by pious individuals. This order, however, in process of time degenerated like the others. The same dissoluteness of morals, which in the eleventh century pervaded the whole sacred order, infected also the monastic establishments of the canons. It was deemed necessary by Pope Nicolaus II., in the council at Rome A. D. 1059, to repeal the old rule for canons adopted in the council of Aix-la-Chapelle, and to substitute another in its room, establishing a better and stricter system of discipline. By this means nearly all these associations underwent a considerable reform. Some of them, however, did not consent to adopt the new rule in all its extent. Hence arose the distinction between *regular* and *secular canons*; the former name being applied to those who had all things in common, without any exception whatever, while the latter was given to those who had nothing in common but their dwelling and table.

CANONS OF A CATHEDRAL, also called **PREBENDARIES**, the former being a name of office and ministry, and the latter having reference to a *prebenda*, which denoted an endowment or revenue. At the period of the Conquest, there were in England nineteen bishoprics, not including the bishopric of the Isle of Man, which has no Cathedral Chapter, and all of these were associated with bodies of *secular* canons, except two, Winchester and Worcester, where Benedictine monks had been substituted in their places. The same substitution appears to have been gradually effected in other churches, namely Canterbury, Durham, and Rochester, but the

secular clergy recovered their ground, and kept it till the time of Archbishop Lanfranc after the Conquest. From the Conquest to the Reformation the canons consisted of presbyters, deacons, and subdeacons, each prebendal stall being annexed to one of these three orders of ministry; and a certain number of each order, as the services of the church then required, were enjoined to be always resident together. It appears to have been a general rule, that a certain part of the whole body of canons should be always in residence. The canons had each a prebend, the endowment of which generally consisted of the tithes of some parish. There was besides a common property of the church called *communa*, from the revenues of which the several members received a daily distribution when resident and taking their part in the daily offices. The duty of residence, and the emoluments attached to it, were in process of time confined to a portion of the whole body of Canons; and the non-residents were compelled by statute to pay, each a certain portion, one-fifth, one-sixth, or one-seventh, of the income of his prebend to the common fund of the church for the benefit of the resident Canons. Hence arose the title of *Canons Residentiary*. The Chapter, however, was still considered to comprehend all the Canons; the right of being summoned to Chapter meetings and of voting, still remaining as before. But it appears that by degrees the small body of residents acquired the chief management of the common property, and enjoyment of the privileges and revenues of the church. During the period which elapsed between the Reformation in England, and the reign of Charles II., the alterations in the rule of residence for Deans and Canons were so extensive as almost to amount to a new constitution. What had been the exception before, became now the rule. The term of obligatory residence was reduced to ninety, sixty, and even so little as fifty days, and in many cases the provision for the constant presence of one-third, or one-fourth part of the Canons appears to have been abandoned. These changes are believed to have been due to Archbishop Laud, who was appointed to revise the Cathedral statutes.

In 1835 William IV. issued a commission for the examination of Cathedrals and Collegiate Churches in England and Wales, which has led, among other changes, to the suspension of a certain number of canonries, so as to leave generally four in each cathedral, although a few cathedrals retain five or six, one or two being attached to archdeaconries or professorships; and Christ Church, Oxford, retains its whole number of eight, one attached to an archdeaconry, and four to professorships. The non-residentiary canonries in the old foundations are retained, but without emolument. The bishops of the new cathedrals are authorised to appoint a certain number of Honorary Canons, to take rank next after the Canons, but without emoluments. The Canons are allowed to hold each one benefice, without re-

striction as to distance or value. The residence of every Canon is fixed at three months at least. The incomes of the suspended canonries in the new cathedrals are directed to be paid over to the Ecclesiastical Commissioners. Two canonries at Westminster are annexed to the two parishes of St. Margaret's and St. John's. The Canons of the Old Foundation are to be appointed generally by the bishops, and no person can take the office of a Canon until he has been six years complete in priest's orders, except in the case of professorships. Power is given to remove the suspension of a canonry if an endowment of £200 per annum be provided. The canonries in the gift of the Crown are confined to the cathedrals of Canterbury, London, Oxford, Worcester, and the collegiate churches of Westminster and Windsor; those in the gift of the Lord Chancellor, to Gloucester, Bristol, Norwich, and Rochester. The whole number of residentiary canonries, according to the provisions of 3d and 4th Vict. c. 113, is one hundred and thirty-four. The collegiate churches of Ripon and Manchester are now made Cathedral churches, annexed to newly founded bishoprics, and to each of them are attached a dean and four canons. In the case of Manchester, to each of the four canonries is annexed one of four rectories and parishes in Manchester and Salford. A cathedral commission was appointed in 1852, which issued its report in 1854, and from that report we have received much of the information which is embodied in this article. See CATHEDRAL, DEAN and CHAPTER.

CANONS ECCLESIASTICAL, the rules or laws laid down by the councils of the Christian church, and possessing the force of ecclesiastical law. From the time of Constantine, the first Christian Emperor, councils began to be convened which drew up rules and regulations, not only in regard to the doctrine, but also the discipline and government of the church. These *decrees*, as they were called, of the councils were collected into three volumes by Ivo, bishop of Chartres in France, about A. D. 1114. This collection of the Decrees was corrected about thirty-five years afterwards by Gratian, a Benedictine monk, and published in England in the reign of King Stephen. These Decrees were received by the clergy of the Western or Latin Church, but never by those of the Eastern or Greek church.

But the body of canon law includes not only the Decrees; it also embodies the Decretals or letters of the Popes (see BULL), which have also been collected into three volumes, and commented upon by John Andreas, a distinguished canonist in the fourteenth century, in a work well known by the name of the *Novellæ*. These Decrees and Decretals constituted at one period the whole body of the canon law, but afterwards the decretals collected by Pope John XXIII., and commonly called the *Extravagants*, were admitted and placed on a footing with the rest of the canons. The canon law was introduced into

England, though its authority was never recognized to the same extent as in other countries. Some of the canons were admitted by the English sovereigns and people, while others were rejected. For a time the Pope claimed an ecclesiastical jurisdiction independent of the king, but at the Reformation the Papal power was completely disowned, and no Bull or decree of the Pope could from that time be even published in England without the permission of the civil power.

Besides the foreign canons, there were a number of provincial constitutions passed for the government of the English church, which derived their force only from the royal assent, for from the time of William I. to the Reformation, no canons or constitutions passed by any synod were permitted to be acted upon without the royal assent. The provincial canons were collected and arranged by Lyndwood, Dean of the Arches in the reign of Henry VI. A general revision of the canons was proposed at the Reformation, and the important task was intrusted to Archbishop Cranmer. The work was finished, but as the king died before it was confirmed, the old canons continued in force till the reign of James I., when the clergy being assembled in convocation A. D. 1603, the king gave them leave by his letters patent to treat, consult, and agree on canons. A revised collection of canons was accordingly prepared, and being authorized by the king's commission, they were confirmed by act of parliament, and became part of the law of the land, and continue so to this day, though some of them regulating matters of inferior moment, such as the dress of the clergy, have been allowed to become obsolete.

CANONS MINOR, also called **VICARS**, clergymen in England attached to a cathedral under the dean and chapter. During the period from the Conquest to the Reformation, each Canon was bound to maintain a vicar skilled in music, to supply his place when absent, in the ministrations of the church. This seems to be the origin of the Minor Canons. Before the Reformation they were enjoined to keep perpetual residence, and never to be absent without leave from the dean. In 1835, power was given by the Ecclesiastical Commissioners, with the sanction of an order in council, to reduce the number of Minor Canons; in no case more than six, nor less than two; each to have an income of £150; each may hold one benefice, but within six miles of the cathedral. The Minor Canons are in general constantly resident, and divide the services of the cathedral church between them.

CANONS (WHITE). See **PRÆMONSTRATENSIS**.

CANOPUS, one of the divinities of the ancient Egyptians, supposed to be the god of water, and represented, as some allege, in the shape of a jar with small feet, a thin neck, a swollen body, and round back. Jars are frequently seen on the Egyptian monuments; but the existence of a jar-god is at best

somewhat problematical. Rougemont thinks, that it is highly probable that Canopus, or the jar-god, was an image of the Spirit of God, producing and penetrating the world. In the opinion of Jomard, based upon his researches among the antiquities of Egypt, the image of Canopus is supposed to represent the spherical Nile-cup, and is emblematical of the fact, that this cup is the mysterious mundane cup, containing the primordial elements of fire and water; and that being offered to the great god of nature, he is to determine the just proportion of the mixture. In reference to Egypt, Heracles is surnamed Canopus or Canobus, the god of the waters; and the Canobian and the Heracleian mouths of the Nile are synonymous phrases.

CANOPY. See **CIBORIUM**.

CANTABRARI, officers among the ancient heathens who carried the ensigns and banners of their gods in their processions, and games, and festivals.

CANTHARUS, a cistern of water, which, in the ancient Christian churches, was placed in the atrium or court before the church, that the people might wash their hands and face before they entered the place of worship. While, by some authors, this cistern is called *cantharus*, by others it is termed *phiale*. Among the ancient Romans, the *cantharus* was a kind of drinking-cup with handles. This was also the name of a cup sacred to **BACCHUS** (which see).

CANUSIS, an order of monks or secular priests in Japan, who officiate in the *mias* or temples. They are either maintained by the money which had been originally given to found the *mia* to which they may happen to belong, or by a pension from the *Dairi*, but their principal support is derived from the voluntary contributions of the devotees. The *Canusis* wear, as a badge of their office, either a white or yellow robe over their ordinary dress. Their cap, which is made in the shape of a boat, is tied under the chin with silken strings. Upon this cap are tassels with fringes to them, which are longer or shorter according to the rank of the person who wears them. Their beards are close shaven, but their hair is very long. The superiors, however, wear it curled up under a piece of black gauze. At each ear is a large piece of silk, which comes forward over the lower part of the face. The order of the *Canusis* depends, with respect to spiritual concerns, on the decision of the *Dairi*, and with regard to temporal matters, they are subject, like all other ecclesiastics, to the authority of a judge, who bears the title of spiritual judge of the temple, and is appointed by the secular monarch. The superiors of the *Canusis* are remarkable for their pride and contempt of the common people. They are to be seen scattered throughout all the provinces and cities of the empire. The leading monks reside at *Miaco*, but, though invested with great authority and influence over the people, they are always subject to the imperial authority, which punishes ecclesiastical delinquents with death.

The Canusis, in their discourses to the people, dwell chiefly on points of morality. They preach from a rostrum or pulpit, and alongside of them is placed the tutelar idol of the sect, or order to which they belong, and to this idol the devotees present their freewill-offerings. On each side of the pulpit there is a lighted lamp suspended from the canopy; and a little below it is a desk or pew for the younger priests, where some of them sit and others stand. The preacher wears a hat upon his head, shaped like an umbrella, and holds a fan in his hand. Before commencing his sermon, he appears to meditate for a little, then rings a small bell by way of enjoining silence upon his audience; and on silence being obtained, he opens a book which lies upon the cushion before him, containing the moral precepts and fundamental principles of the religion of his sect. Having chosen his text, he delivers his discourse, which is usually clear and vigorous in its language, and strictly methodical in its arrangement. The peroration very often consists of a high-flown eulogium upon the order to which the preacher belongs. The audience are called upon by the ringing of the little bell, to kneel down and say their prayers, sometimes before, and sometimes after the sermon. On certain days set apart for praying for the dead, the Japanese priests, as well as monks, sing the *Namanda* to the sound of little bells, for the repose of their deceased friends.

CAPELLÆ. See CHAPELS.

CAPELLANI. See CHAPLAINS.

CAPEROLANS, a congregation of monks in Italy, in the fifteenth century, who derived their name from Pietro Caperole, their founder. The monasteries of this order are found at Brescia, Bergamo, and Cremona.

CAPITOLINS, a term of reproach applied by the NOVATIANS (which see) to the Catholics for receiving such as went to sacrifice at the Capitol at Rome.

CAPITOLIUM, a small temple which is said to have been erected by Numa on the Esquiline hill, and dedicated to Jupiter, Juno, and Minerva. This was the original or old Capitolium, but the appellation was afterwards given to the temple of *Jupiter Optimus Maximus*, which stood on the Tarpeian rock, and was said to have derived its name from a human head (*caput*) being found on digging the foundations of the building. It was begun to be built by Tarquinius Priscus, continued by Servius Tullius, and completed by Tarquinius Superbus. It was three times burnt down, and as often rebuilt at the public expense. The Capitolium contained three temples within the same peristyle, and under the same roof; the middle being dedicated to Jupiter Optimus Maximus, with the temple of Minerva on the right, and that of Juno on the left. The term Capitolium was also used to denote other temples besides those of Rome.

CAPITULA, instructions given by the prelates

in former times to regulate the proceedings of the clergy of their dioceses.

CAPITULARIES, the imperial ordinances of the Franks, which, after the extension of their empire, were distinguished from the national laws. All royal enactments, particularly in later times, were called Capitularia or Capitula, perhaps from their consisting of different heads (*capita*) or chapters. From the intimate connection, or rather confusion, of the church with the state, these Capitularies frequently referred to ecclesiastical matters, and were passed at assemblies in which bishops took a part. The first collection of Capitularies, which was published in 1545, was edited by Vitus Amerpachius, and was limited to the principal Capitularies issued by Charlemagne on ecclesiastical and civil affairs. A great collection of the Capitularies of the Frank kings was afterwards prepared with notes, by Stephen Baluze, and published in two volumes folio, at Paris in 1677, and reprinted at Venice in 1771, and a new edition appeared at Paris in 1780.

CAPITULUM, in ecclesiastical writers was employed to denote part of a chapter of the Bible read and explained, and afterwards the place where such exercises were performed received the name of *domus capituli*, the house of the Capitulum.

CAPNOMANCY (Gr. *capnos*, smoke, and *mantia*, divination), a species of divination employed by the ancient heathens in their sacrifices. If the smoke was thin and light, and went straight upwards, the omen was favourable; but if the smoke was thick and dark, not rising upwards, but resting like a cloud over the fire, the omen was unfavourable. See DIVINATION.

CAPTA, a surname of MINERVA (which see), worshipped on the Cœlian hill at Rome.

CAPUCHE, a cap or hood worn by a particular order of Franciscan friars, hence called CAPUCHINS (see next article). It is sewed to the dress, and hangs usually down the back.

CAPUCHINS, a religious institution of the order of St. Francis, derived from the *capuche* which they wore. It originated with Matthew Bassi, a minor Observantine friar of the duchy of Spoleto in Italy, who asserted, in 1525, that he had a divine call to observe a stricter rule of poverty. He retired, accordingly, to a solitary place, accompanied by other twelve monks, forming, with the permission of the Pope, Clement VII., a new congregation. They were allowed by the Pope the privilege of wearing the square capuche, and admitted among them all who would consent to wear the appointed habit. The vows of this order were of the strictest and most austere character; and so great was its success, that the other Franciscans looked upon the Capuchins with the bitterest envy and malignity. Thus the order of the Capuchins commenced A. D. 1527. The rules drawn up for their government by Bassi enjoined, among other things, that the monks should perform divine service without singing, and that they

should say but one mass a day in their convents. Hours were arranged for mental prayer morning and evening; days of discipline were appointed, and also days of silence. They forbade the monks to hear the confessions of seculars, and enjoined them always to travel on foot; they recommended poverty in the ornaments of their church, and prohibited in them the use of gold, silver, and silk; the pavilions of the altars were to be of stuff, and the chalices of tin.

The order of the Capuchins soon spread all over Italy, and was introduced also into Sicily. It was established in France in 1573, with the consent of Pope Gregory XIII. In the course of the following century it passed into Spain, and so rapidly has it been diffused over the whole world, that it is one of the largest and most widely spread orders in the Romish church; and besides, it is the order which is the most respected, and held in the highest repute among the whole of the monastic institutions. Father Paul observes, that "the Capuchins preserve their reputation in consequence of their poverty; and that if they should suffer the least change in their institution, they would acquire no immovable estates by it, but would lose the alms they now receive." There is an order of Capuchin nuns, as well as monks. These, following the rules of ST. CLARA (which see), were first established at Naples in 1538, by a pious and devout lady, belonging to a noble family of Catalonia in Spain. The monastery was put by the Pope under the government of the Capuchins, and, accordingly, the nuns having adopted the dress of that order, were called *Capuchines*, and on account of their austerity they received the name also of "Nuns of the Passion." Monasteries of the same kind were formed in various places.

CAPUT EXTORUM, the convex upper portion of the liver in animals, from the appearance of which, in the victims slain in sacrifice, the ancient Roman soothsayers drew their auguries. If that portion of the animal was sound and healthy, the omen was favourable; but if unhealthy, the omen was unfavourable. If this portion of the liver was wanting, it was a bad sign, but if it was well marked and double, it was a good sign. See DIVINATION.

CAPUTIATI, a semi-political denomination which appeared in the twelfth century, deriving their name from a singular kind of cap which distinguished their party. They wore upon their caps a leaden image of the Virgin Mary. Their avowed object was to level all distinctions, to abolish magistracy, and to remove all subordination among mankind, restoring what they considered as primitive liberty and natural equality. This sect soon disappeared.

CARAITES (Heb. *Karaim*, textualists), a small modern sect of the Jews, who avow their attachment to the text of the Scriptures. They are chiefly found in the Crimea, Lithuania, and Persia; at Damascus, Constantinople, and Cairo. The name was originally given to the school of Schammai, about thirty years

before Christ, because they rejected the traditions of the elders, which were believed by the school of Hillel and the Pharisees. They disowned also the fanciful interpretations of the *Cabbala* (which see). The Caraites themselves claim a very high antiquity, alleging that the genuine succession of the Jewish church is to be found only with them; and, accordingly, they produce a long list of doctors reaching in an uninterrupted series as far back as Ezra the scribe. Whether this claim be well-founded or not, it cannot be denied that the sect has existed for many centuries. The Rabbinists have been accustomed to regard them as Sadducees, but their doctrines are in no sense the same with the tenets of that infidel sect. They believe in the inspiration of the Scriptures, the resurrection of the dead, and the final judgment. They deny the Messiah to be already come, and reject all calculations as to the time of his appearance; yet they say that it is proper that "even every day they should receive their salvation by Messiah the Son of David." They differ from the Rabbinists in various ceremonies, in the observance of their festivals, and are much more strict in their observance of the Jewish Sabbath. Their opinions differ from the Rabbis as to the sacredness and indissoluble character of the marriage tie. The principal difference between the Caraites and the rest of the Jews is, that they adhere closely to the text of the Scripture, and reject all paraphrases, additions, and glosses of the Rabbis.

The ten fundamental articles of the Caraitic creed are as follows:

"1. That all material existences, the worlds and all that are in them, are created.

"2. That the creator of these things is himself uncreated.

"3. That there is no similitude of him, but that he is in every respect one alone.

"4. That Moses our master (peace to his memory) was sent by him.

"5. That with and by Moses he sent us his perfect law.

"6. That the faithful are bound to know the language of our law and its exposition, that is, the scripture and its interpretation.

"7. That the blessed God guided the other prophets by the prophetic spirit.

"8. That the blessed God will restore the children of men to life at the day of judgment.

"9. That the blessed God will render to every man according to his ways and the fruit of his deeds.

"10. That the blessed God has not rejected his people in captivity, even while under his chastisements; but it is proper that even every day they should receive their salvation by Messiah the son of David."

One of the most eminent doctors of the Caraitic sect, Caleb Aba, who flourished towards the end of the fifteenth century, has given a very distinct ac-

count of the schism between the Caraites and the Rabbinites. He alleges it to have rested on three grounds which he thus states :

"First.—The Rabbinites think that many things were delivered orally to Moses on mount Sinai, which are not comprehended in the written law; that these things were delivered by Moses to Joshua his disciple, by Joshua to the elders, and by them to their successors from generation to generation: so that all these things were never written by the hand of Moses, but were transmitted by oral tradition only, till a period arrived in which, when the oral law was in danger of being wholly forgotten, it was thought expedient by the men of that age to commit to writing whatever each individual had received from his predecessor.—But we Caraites believe none of these things; but only those which the blessed God commanded to him who was faithful in his house, even all things that are found written in the law.

"Secondly.—The Rabbinites maintain, that those things which are written in the law require expositions to be derived from the *Cabbala*, which they fabricate according to their own fancy. But we, on the contrary, believe that all scripture brings with it its own interpretation: and that if in some places it is very concise, there are others in which its sense is more fully stated, and that the scripture is to be considered as addressed to beings endued with understanding.

"Thirdly.—They assert that the law has given them the power of adding or diminishing, in those things which pertain to the precepts and exhortations of the law, according as shall appear right to the wise men of each generation; even, they say, if those wise men should decree the right hand to be the left, or the left hand to be the right. But this we altogether deny."

The Caraites differ from the Rabbis also in regard to several of the leading Jewish feasts. They reject the Rabbinical calendar, and celebrate the feast of new moon only when they can observe that luminary. They make use of *Talleth*; but have no *Mezuzoth* or *Tephillin*, alleging that the passages in which these things are believed by the Rabbis to be enjoined, are to be understood not in a literal, but in a figurative meaning. They have no printed copies of the Scriptures, and therefore they prize highly the manuscripts, and every member of their synagogue is expected to transcribe the whole or the greater part of the Law at least once in the course of his life. Mr. Elliot, in his 'Travels in the Three Great Empires of Austria, Russia, and Turkey,' mentions that they are in possession of Tartar Targums, or versions of the Old Testament in that language. This traveller gives the most gratifying account of this small sect of the modern Israelites, having met with various members of the body in the course of his journeys.

"From all we could ascertain, in personal con-

ference with these sons of Israel, and with their neighbours, as well as from what is recorded concerning them, it appears that they hold the Jewish faith in much purity and simplicity; adhering so strictly to the letter of the Law, that, as their rabbi informed us, they allow no fire to be seen in their town on the Sabbath, neither for light, warmth, culinary purposes, nor even for smoking; though it is well known the Talmudists find little difficulty in evading the Levitical prohibition. Their morals are unusually blameless. At Odessa, where several hundreds of them are established as merchants, they enjoy a high character for honesty and general probity—forming a striking contrast to the Jews of other denominations. In Poland, the records of the police prove that no Karaite has been punished for an offence against the laws for four centuries; and in Gallicia, the Government has exempted them, on account of their good conduct, from the imposts levied on other Hebrews, conferring on them, at the same time, all the privileges enjoyed by their Christian fellow-subjects."

There is some evidence that the Caraites, though opposed to tradition, adopted the use of the Hebrew points at a very early period, thus seeming to contradict the opinion of those who maintain the comparatively recent origin of the vowel points.

CARBONARI (Lat. charcoal-men), a modern politico-religious sect in Italy, supposed either to have originated from the *Freemasons*, or to have been formed in imitation of that institution, meeting in secret societies, and observing certain mystical rites and signs. Like the *Freemasons* they pretended to derive their first principles from the Scriptures, applying them, however, chiefly to political purposes. In 1820 the Pope issued a bull of great length against these Carbonari, containing numerous passages of Sacred Scripture, in which obedience to the constituted authorities is recommended as a precept of the Divine Law. His Holiness afterwards observes, that Clement XII. in 1738, and Benedict XIV. in 1751, had condemned and proscribed the secret society of *Freemasons*, of which that of the Carbonari is only a ramification. Following the example of these popes, the sovereign pontiff pronounces the same condemnation of these new sectaries, fulminating the pains of excommunication against all who shall become affiliated members of the Carbonari, or who shall not immediately withdraw from the association. Such secret societies, however, notwithstanding the anathema of the Pope, are still in active operation in various parts of Italy.

CARDEA (Lat. *Cardo*, a hinge), a female deity among the ancient Romans, who presided over and protected the hinges of doors, preventing the entrance of evil spirits into houses.

CARDINAL (Lat. *Cardo*, a hinge), one of the highest officers of the Church of Rome. The word has been long in use as an ecclesiastical term, and was applied originally to the regular clergy of the

metropolitan churches. In Italy, Gaul, and other countries, these churches received the name of cardinal churches; and their ministers were called cardinals. *Cardinalis sacerdos* was the title of a bishop; *cardinales presbyteri* or *diaconi* were names given to those who held an office in the church, not temporarily, but as a fixed appointment. In the tenth century, the canons of the cathedral churches, in contradistinction from the clergy of the parochial churches, were denominated cardinals. In the eleventh century, however, the term became restricted to the Romish church, and was used to denote the seven suffragan bishops in the immediate vicinity of Rome. These were the bishops of Ostia, Porta, St. Rufina, St. Sabina, Palestrina, Frascati, and Albano, and although, from their neighbourhood to the city of Rome, they were well adapted to aid the Pope with their counsel, they seem at first to have possessed no rights superior to those of the other clergy. But Nicholas II., at the Lateran council in A. D. 1059, enacted a special law on the subject of papal elections, by which it was provided that the Pope should be chosen by the cardinal bishops and priests, with the concurrence of the rest of the Roman clergy, and of the Roman people, and with a certain participation of the emperor, and that none other than a person so chosen should be considered as pope. Thus was laid the foundation of the college of cardinals, which forms the ecclesiastical council of the Pope. To these seven bishops, which, by the union of Porta with St. Rufina, have since been reduced to six, was given the name of cardinal bishops of the church of Rome, or cardinals of the Lateran church, implying that they form the hinge on which the church turns.

The election of the Pope being thus taken out of the hands of the emperors, and vested in a small body of the clergy, the hierarchy of the church was rendered in a great measure independent both of the great body of the clergy and of the secular power. This bold encroachment of the ecclesiastical upon the civil authorities was afterwards contested by the princes of the German States, especially by those of Saxony and the house of Hohenstaufen. But these conflicts uniformly issued in favour of the Pope. In the year A. D. 1179, Alexander III., through the canons of the Lateran, succeeded in carrying the encroachment a step, by rendering the election of the Pope by the college of cardinals absolutely valid in itself, without the ratification of the emperor. Similar decrees were issued by Innocent III. A. D. 1215, and Innocent IV. A. D. 1254. At length Gregory X. in A. D. 1274, finally established the conclave of cardinals for the election of the Pope, which exists to this day. The further history of this important body is thus briefly sketched by Mr. Coleman in his 'Christian Antiquities':

"The college of cardinals, which, until the twelfth century, had been restricted to Rome and its vicinity, has since been greatly enlarged, so as to become the supreme court of the church universal.

Priests of illustrious name in other provinces and countries have been elevated to the dignity of cardinals. Of this Alexander III. gave the first example in the year 1165, by conferring the honour upon Galdinus Sala, archbishop of Milan, and upon Conrad, archbishop of Mentz. But, to the injury of the church, the greater part have ever been restricted to the limits of Rome and Italy.

"The formal classification of the cardinals into three distinct orders—1. Cardinal bishops; 2. Cardinal presbyters; 3. Cardinal deacons—was made by Paul II. in the fifteenth century. He also gave them, instead of the scarlet robe, which they had worn since the year 1244, a *purple robe*, from whence they derived the name of the *purple*—a title indicative not merely of their superiority to bishops and archbishops, but of their regal honours and rights. Boniface VIII. gave them the title of *eminentissimi*, *most eminent*; and Pius V., in 1567, decreed that no other should have the name of cardinal.

"The number of cardinals was at first not less than seven, and, after having ranged from seven to fifty-three, it was reduced again, in the year 1277, to the minimum above mentioned. The General Assembly of the church of Basil limited the number to twenty-four; but the popes from this time increased them at their pleasure. Under Leo X. there were sixty-five cardinals; Paul IV. and Pius V. decreed that the maximum should be seventy—equal in number to the disciples of Jesus. These were arranged under the following grades:—1. Six cardinal bishops with the following titles: the bishops of Ostia, Porta, Albano, Frascati, Sabina, and Palestrina. 2. Fifty cardinal priests, who were named after the parochial and cathedral churches of Rome. 3. Fourteen cardinal deacons, who were named after the chapels. This number was seldom full; but since 1814 they have again become quite numerous."

The chief cardinal-bishop, cardinal-priest, and cardinal-deacon, are called chiefs of the order. In this quality they possess the prerogative in the conclave of receiving the visits of ambassadors, and giving audience to magistrates. All cardinals, on their promotion to the dignity, lose all the benefices, pensions, and offices they may have hitherto held. From the moment of their investment with the cardinalate, these places are held to be vacant, and it rests with the Pope to restore their benefices to them, and to bestow others upon them that they may have it in their power to live suitably to their princely dignity. They are now supposed to be entitled to dispute precedency with the nearest relatives of sovereigns, and with all princes who are not actually invested with royal authority. The red caps which cardinals wear, were bestowed upon them by Innocent IV. in the council of Lyons held in A. D. 1243; while the red gown was appointed by Paul II. in A. D. 1464. Gregory XIV. bestowed the red cap upon the regular cardinals, who wore only a hat before. At one time the title "most illustrious" was that which was

usually applied to cardinals, but Urban VIII. gave them the still higher title of "Eminence." When they are sent to the courts of princes, it is in the quality of *legates a latere*; and when they are sent to any town, their government is called a legation.

The office of a cardinal is that of a spiritual prince, to govern the church in all parts of the world, and hence the Romish clergy from different countries are allowed to aspire to the dignity. When the cardinal goes to Rome to receive his hat from the Pope in person, he must be dressed in a rural habit, that is, a short purple dress. The moment he reaches the city he must pay his respects to the Holy Father, but must put on long vestments when he goes to audience; and on returning to his house he must remain there until a public consistory is held. The ceremony of receiving the red hat from the Pope's hands is thus described by Picart:

"On the day of the public consistory, the new cardinal goes thither in his coach of state, attended by his friends, in order to receive the red hat. In case the candidate be an archbishop or a bishop, he must wear the black pontifical hat. The eldest cardinals walk two and two into the hall of the consistory; when after having paid obeisance, or kissed the Pope's hand, two cardinal-deacons advance forward toward the cardinal elect, and lead him to the Pope, to whom he makes three very low bows; the first at the entrance of his Holiness's apartment, the second in the middle of it, and the third at the foot of the throne. He then goes up the steps, kisses his Holiness's feet, who also admits him *ad osculum oris*, or to kiss his mouth: this being done, the cardinal elect performs the *osculum pacis*, which is done by embracing all the senior cardinals, and giving them the kiss of peace.

"This first ceremony being ended, the choir chaunt the *Te Deum*, when the cardinals walk two and two to the papal chapel, then march round the altar, with the cardinal elect, accompanied by one of the seniors, who gives him the upper hand for that time only. This being done, the cardinal elect kneels on the steps of the altar, when the chief master of the ceremonies puts the cape or capuche on his head, which hangs behind his cope; and whilst they are chaunting the *Te Ergo* of the *Te Deum*, he falls prostrate on his belly, and continues in this posture; not only till this hymn is ended, but also till the cardinal-deacon, who is then standing at the altar on the epistle-side, has read certain prayers inserted in the Pontifical.

"These prayers being ended, the new cardinal rises up: his cape is lowered; after which the cardinal-deacon, in presence of two heads of orders, and the cardinal camerlingo, presents him the bull of the oath he is to take. Having read it, he swears 'He is ready to shed his blood for the holy Romish Church, and for the maintenance of the privileges of the apostolic clergy, among whom he is incorporated.'

"All the cardinals return afterwards into the chamber of the consistory, in the same order as they came out from thence. The newly elected cardinal goes thither also, walking on the right hand of that senior cardinal who accompanied him to the chapel. He then kneels down before the Pope; one of the masters of the ceremonies draws the capuche over his head, and his Holiness puts the red velvet hat over the cape, repeating certain prayers at the same time.

"Then the Pope withdraws, and the cardinals, as they go out of the consistory, stop in the hall, where they make a ring; whereupon the newly elected cardinal comes and salutes them in the middle of it, and thanks them one after the other, for the honour they have done him in receiving him as one of their brethren. His compliment being ended, the senior cardinals come one after another, and congratulate him on his promotion."

The red hat, which has with such pomp and ceremony been bestowed upon the cardinal, is carried to his palace in a large silver gilt basin. In the first secret consistory which is held after his election, the cardinal attends, when the Pope performs the ceremony of shutting his mouth; that is, his Holiness lays his hand upon the mouth of the newly elected cardinal, with the view of reminding him that he is now bound to exercise the utmost prudence and circumspection in his speech. In the second or third consistory, another ceremony is gone through of opening his mouth, on which occasion the Pope addresses an exhortation to the new cardinal, gives him his title, and puts on the ring-finger of his right hand a gold ring set with a sapphire, to show, according to a bull of Gregory XV., that "the church is now his spouse, and that he must never abandon her." The formal address of the Pope to the cardinal in opening his mouth is couched in these words, "In the name of the Father, Son, and Holy Ghost, we open your mouth that you may give your opinion in our conferences and councils, in all necessary cases, or in such as relate to the cardinals or their functions; in our consistory, out of the consistory, or at the election of a sovereign pontiff."

When the Pope is pleased by special favour to send the hat to an absent cardinal, the following ceremony takes place:—"The hat, in this case, is carried by an honorary chamberlain, or a gentleman of the Pope's household, together with a brief, directed to the nuncio, or the bishop of the place where the cardinal elect resides. As soon as the latter hears of the approach of the chamberlain who brings the hat, he sends his household to meet him, and as many of his friends as he can get together for that purpose, to do him the greater honour, when they all make their entry together in cavalcade, if allowed by the custom of the place. Then the Pope's chamberlain holds the red hat aloft on the mace, in order that it may be seen by all the spectators.

"The Pope's envoy, and the prelate who is to

perform the ceremony, meet on a Sunday, or some high festival, at the newly elected cardinal's with their domestics and as many friends as they can get together, and go in cavalcade to the principal church of the place in the following order:—

"The march is opened by the drums and trumpets; then come the livery-servants. The soldiers upon guard, in case there be any, or the inhabitants of the town under arms, march before the gentlemen, and afterwards the Pope's chamberlain appears in a purple habit, holding the red hat aloft and uncovered. Immediately after follows the newly elected cardinal, with his cope on, his capuche on his head, and over all a black hat. On the right hand the prelate marches who is to perform the ceremony, and on his left some other person of quality, such as the chief nobleman of the place; and behind him the coaches of the cardinal, and of all such persons as are proud of doing him honour, with a great train. When this ceremony is performed in any place where a king or prince resides, their guards always attend on the newly elected cardinal.

"When the cavalcade is come to the church, mass is sung in it, and it is usual for the king or prince of the place, as also the chief lords and ladies of the court, to be present at it. Mass being ended, the prelate who is to perform the ceremony puts on his cope and mitre; then, being seated in an easy chair which stands on the steps of the altar, with his back turned to it, the person who brought the hat lays it on the altar, and presents the Pope's brief to the prelate, who gives it to his secretary, and this latter reads it with an audible voice, so as to be heard by the whole congregation. Immediately after, the prelate makes an oration in praise of the newly elected cardinal, and, at the conclusion, declares that he is ready to deliver the hat to him, according to His Holiness' order.

"Then the cardinal elect advances towards the altar, and, kneeling down, takes the same oath before the prelate which the newly created cardinals take at Rome before the Pope. Then the prelate rises from his seat, and, taking off his mitre, says some prayers over the new cardinal, whose head is covered with the capuche; after which the prelate puts his hat on, and at the same time repeats a prayer out of the Roman Pontifical. He afterwards gives him the kiss of peace, upon which the *Te Deum* and some prayers are sung, which conclude the ceremony. The newly created cardinal returns in cavalcade, with the red hat on his head."

Another ceremony of considerable length, and which it is unnecessary to describe in detail, takes place when a cardinal enters upon formal possession of his title. On that occasion all the congregation come and kiss his hand, with the exception of the officiating priest, to whom he gives the kiss of peace on his right cheek. He enjoys all episcopal rights in his own church, but is not obliged to residence. Cardinals assist, with their rochet on, in such offices as

are performed on the most solemn festivals in their churches, where they bless the people in a solemn manner, and are seated under a canopy on a kind of throne. Their testimony is to be taken in a court of justice without the formality of an oath, and their single testimony is considered in Romish countries as equal to that of two witnesses. They have it in their power to grant an hundred days indulgence to any one, and they acknowledge no judge or superior but the Pope alone, particularly in criminal matters; for, as to civil matters they are always heard before the auditors of the apostolic chamber.

When a cardinal dies, his body is embalmed as soon as possible after death, and the corpse is carried into the church where his obsequies are to be solemnized. The church is hung inside with black velvet and adorned with escutcheons, on which are represented the arms of the deceased. A great number of tapers are lighted up on both sides of the nave. The body of the deceased cardinal, dressed in pontifical vestments, with a mitre on his head, is laid on a bed of state in the middle of the church, with his feet towards the great gate, and his head towards the high altar. The office of the dead is performed by several monks and priests in presence of the cardinals with great solemnity. At night the body is stripped and laid in a leaden coffin, which is put in another of cypress-wood, covered with black cloth. The interment usually takes place with great pomp, a solemn procession conducting the body to its place of burial. A devotion of nine days is observed for deceased cardinals, on the first and last days of which a hundred and fifty masses must be said, when a small piece of money and two small candles are given to each officiating priest. On each of the other seven days a hundred masses are said.

CARGILLITES, a name sometimes given to the COVENANTERS (which see) of Scotland, from Mr. Donald Cargill, one of their leading ministers.

CARIUS, a surname of ZEUS (which see), under which he was worshipped at Mylassa in Caria, and also in Thessaly and Bœotia.

CARMATHIANS, a heretical sect of Mohammedans, so called from their founder, Carmath, who promulgated his doctrines in the end of the ninth century. Himself a man of an austere life, he alleged that it was the duty of every man to pray, not five times, throughout the day, but fifty times. And this practice he established among his followers, who found it necessary to neglect their worldly avocations and to apply themselves to a life of almost incessant devotion. They ate many things forbidden by Mohammed, and believed that the angels were the guides of all their actions. They alleged the Koran to be an allegory, and prayer to be a symbol of obedience paid to the Imam, or chief of their sect. Instead of giving the tenth of their goods, which the Mohammedans are enjoined to give to the poor, the Carmathians laid aside one-fifth part

of their substance for the Imam. Their founder inculcated upon them an inviolable secrecy as to the doctrines which he taught, revealing them to none except the members of their own sect; and, as a symbolical representation of this enforced silence, he established a system of fasts. The strange doctrine was laid down, that fidelity to the Imam was denoted by that command which forbids fornication. This sect somewhat resembled the ASSASSINS (which see), if it was not a branch of that denomination. The Carmathians at first increased rapidly in numbers by the zeal and professed sanctity of their founder, who, anxious to propagate extensively the new opinions, chose twelve of his chief followers, whom he called apostles, and to whom he gave special authority over the members of the sect. The civil authorities, however, considering the new doctrine as opposed to the Koran, seized Carmath and imprisoned him; but having escaped from prison, his followers zealously spread the report that he had been delivered miraculously, and was taken up to heaven. In a short time he made his appearance in another part of the country, and, being hotly pursued by his enemies, he fled into Syria and was never more heard of. After the disappearance of Carmath, however, the sect which he had formed still continued to exist, and, in order to enhance the fame of their founder, they sedulously taught that he was a divinely commissioned prophet, who had been sent into the world to publish a new law to mankind, to suppress the legal ceremonies of Mohammedanism, and to inculcate the true nature and duty of prayer, in opposition to the erroneous creed of the Mussulmans. The existence of this sect was but temporary. It flourished for some years, but in process of time died away.

CARMELITES, an order of monks established in the twelfth century on Mount Carmel in Palestine. It was founded by Berthold, a Calabrian, who pretended to have been guided by a vision of the prophet Elijah, to choose this spot as the seat of a tower and a small church, which he occupied with only ten companions. From this small beginning arose the important order of the Carmelites, which some writers have attempted to trace back as far as the time of Elijah, who they allege was called "bald-head" because he had adopted the tonsure. By some writers it was argued that there had been a regular succession of hermits upon Mount Carmel from the sons of the prophets to the time of Christ, and that these hermits had from an early period continued the succession to the twelfth century. In A. D. 1205, this order obtained a rule from the Latin patriarch, Albert of Jerusalem, which consisted of sixteen articles, requiring them, among other things, to confine themselves to their cells, except when at work, and to spend their time in prayer; to possess no individual property; to fast from the festival of the Holy Cross till Easter, except on Sundays; to abstain from eating flesh altogether; to labour with their hands; and to observe total silence

from vespers till the terce of the next day. This rule was mitigated to a considerable extent by Innocent IV., and by Honorius III. the Carmelites were placed among the approved orders of the Romish Church, and he gave them the name of Brothers of the Virgin Mary. On the conclusion of the peace with the Saracens, A. D. 1229, the Carmelites left Syria, and dispersed, some of them to Cyprus, others to Sicily, and others to France. In A. D. 1240, they came to England, and at one time they had about forty religious houses in that country. In the sixteenth century, St. Theresa, a Spanish lady, undertook to reform the order. They were now divided into two classes. The Carmelites of the ancient observance were called the mitigated, or moderate; the reformed, or those of the strict observance, were called BAREFOOTED CARMELITES (see next article), because they went with their feet bare. The former were distributed into forty provinces, under one general. The latter quarrelled among themselves, and became divided into the congregation of Spain, containing six provinces, and the congregation of Italy, embracing all the rest. There were nine or ten religious houses of the Carmelites in Scotland. It is one of the most celebrated of the mendicant orders in the Romish Church, and is often known by the name of the order of St. Mary of Mount Carmel. By Pope John XXIII. Carmelite monks were exempted from episcopal jurisdiction, and secured against the pains of purgatory. Urban IV. gave three years of indulgence to those who should call the Carmelites, Brothers of Mary. That part of their rule which forbade them to eat flesh was repealed by Eugene VI., in reward for having burnt alive one of their own order who had declared that the Church of Rome had become so corrupt as to require a reformation. The Carmelite order wear a cassock, a scapulary, a patience, a hood of a brown colour, a white plaited cloak, and a black hat. According to a tradition of the Carmelites, Simon Stock, the prior-general, A. D. 1251, received the scapulary from the Virgin. "The Virgin appeared to me," Stock is made to say, "with a great retinue, and, holding up the habit of the order, exclaimed, 'This shall be a privilege to thee, and to the whole body of the Carmelites; whosoever shall die in it will be preserved from the eternal flames.'"

CARMELITES (BAREFOOTED), a branch of the Carmelite order which was originated by a lady of the name of Theresa, who was born of noble parents at Avila in Spain, A. D. 1515. At the age of twenty she entered a convent of Carmelite nuns; and being impressed with the necessity of a reformation of the order, she built a small convent at Avila, under the name of St. Joseph, and in the congregation of nuns which she thus formed, began those improvements which were rapidly adopted by others. Seventeen monastic establishments were constituted on the same model, and, in A. D. 1562, Pius IV. confirmed

and approved her rule. Theresa died in 1582, and was canonized by Gregory XV., in 1622. The order now under consideration wear the same dress as the other Carmelites, but of a very coarse cloth, and go barefooted, hence their name.

CARMENTA, one of the CAMENÆ (which see) or prophetic nymphs of the ancient Roman mythology. A temple was reared to her in Rome at the foot of the Capitoline hill, and a festival celebrated in her honour, called CARMENTALIA (see next article). She is said to have been the mother of Evander the Arcadian by Hermes, and having persuaded her son to kill his father, she fled with him to Italy, where she gave oracles to the people and to Hercules. She was put to death by her son at the advanced age of one hundred and ten, and then was ranked among the gods. The Greek name was *Themis*, and the Latin Carmenta was probably derived from *carmen*, a verse, prophecies being usually delivered in verse.

CARMENTALIA, a Roman festival in honour of CARMENTA (see preceding article). Plutarch alleges it to be as ancient as the time of Romulus, the founder of Rome. The Carmentalia were celebrated annually on the 11th January.

CARNA, a Roman goddess who was thought to preside over the vital organs of the human body, such as the heart, the lungs, and the liver. She had a sanctuary on the Coelian hill at Rome, and a festival was celebrated in her honour on the 1st of June, and, on that occasion, beans and bacon were offered to her.

CARNEI (Lat. *Caro*, flesh), an opprobrious name applied by the ORIGENIANS (which see) to the early Christians, because of their maintenance of the doctrine that the bodies of men after the resurrection should be composed of flesh and bones as they are now, only altered in quality, not in substance.

CARNEIUS, a surname of Apollo, under which, from very ancient times, he was worshipped in various parts of Greece, but especially in the Peloponnesus. Some derive the epithet from Carnus, a soothsayer whom Hippotes killed, and, in consequence of this deed of slaughter, Apollo sent a plague upon the army of Hippotes as he was marching to Peloponnesus. To propitiate the god, the worship of Carneius Apollo is said to have been instituted. By others, the surname is derived from Carnus or Carneius, a son of Zeus and Europa, who was a special favourite of Apollo. A festival was regularly kept in Greece to Carneius Apollo. (See next article.)

CARNEIA, a great national festival among the ancient Spartans in honour of Apollo CARNEIUS (see preceding article). It commenced on the seventh day of the Grecian month Carneios, and continued for the space of nine days, during which nine tents were pitched in the neighbourhood of the city, and in each of these tents nine men lived as in the time of war. A boat is also said to have been carried round, on which was a statue of Apollo Carneius

adorned with garlands. Sacrifices were offered during the Carneia by a priest called Agetes, to whom were allotted, as his attendants, five men chosen from each of the Spartan tribes, who continued in office for four years, during which they were doomed to celibacy. Musical contests took place as a part of the Carneia.

CARNIVAL, a Romish festival, celebrated at Rome and Venice with the most unbounded mirth and revelry. It is held from Twelfth Day till Lent, and in the south of Germany is called *Faschings*. The word carnival seems to be derived from the Latin words *carne* and *vale*, because at that festival Romanists took leave of flesh; but Ducange considers it to have had its origin in the Latin name given to the feast in the middle ages, *carne-levamen*. As the long fast of Lent was to commence immediately after the carnival, it was thought to be a suitable employment to devote themselves, during the festival, to all kinds of enjoyment, spending the season in such excess of pleasure and riot as to resemble, if it was not an intended imitation of, the pagan *Saturnalia* of the ancient Romans. The carnival lasts for eight days, and, during the latter days of the festival more especially, Rome exhibits a scene of the most unbridled folly, mummary, and absurdity of every kind. Mr. Whiteside, in his 'Italy in the Nineteenth Century,' declares the carnival, from his own personal observation, to be "a scene of buffoonery, jollity, extravagance, and caricature, which has no parallel in the world;" and the same interesting and faithful traveller goes on to remark: "The carnival in Naples is contemptible compared with that in Rome, and yet the Neapolitans are naturally more excitable than the Romans. I bear willing testimony, however, to the invincible good humour of the Italian people. The most entertaining of their caricatures consisted in their grotesque delineations of real life in all its varieties. There was an impudent mountebank who imitated a lawyer, and ridiculed the learned profession; he was dressed in black, with wig and peruke, a false nose, spectacles, and band; carried a law book under his arm, which he occasionally opened; wrangled with the passengers, threatened, abused, would put the folk in his process, and bring them to condign punishment. I almost considered the impostor as personal in his behaviour towards me, but I remained dumb in the presence of a master spirit. All professions are ridiculed except the priesthood; no allusion is made to monks, nuns, friars, or priests. Every other business in life is ludicrously mimicked, down to the carrying of sick men to the hospital. A patient is brought out on an open litter, wrapped in a blanket, and carried along with apparent tenderness and most diverting attention, to the house of reception. The very physis is administered to the pretended patient, who swallows the dose of wine more willingly than if it were the doctor's drugs. The serious affairs of life are made to exhibit a ludicrous aspect; every-

thing is travestied, and yet is there nothing attempted which is offensive or indecent."

It is a remarkable proof of the strange inconsistency which pervades the whole system of Romanism, that, at the very time when the madness of the carnival is at its height, the cardinal-vicar issues spiritual invitations to the faithful, beseeching them to shun the dissipation of the season, and to visit the churches and stations, where religious services appropriated to the time are being performed.

At Venice, the carnival is conducted with peculiar mirth and gaiety. Shows, masquerades, theatrical exhibitions of various kinds, form the leading diversions of this joyous season; and occasionally a boat-race adds to the hilarity of the period.

CAROLOSTADIANS, the followers of Andrew Bodenstein, better known by the name of Carolostadt, from the place of his birth. This able and learned man was one of Luther's earliest and warmest friends and adherents. Decidedly devoted to the cause of the Reformation, Carolostadt, in the ardency and impetuosity of his zeal, would have all the rites of Popery abolished at once. Putting himself at the head of a body which was animated by the same enthusiastic and headstrong feelings with himself, he strove with tumultuous violence to effect a change in the public service and ritual of the church, and especially to establish a novel and irregular mode of celebrating the Lord's Supper. Luther took immediate steps to put an end to these violent proceedings, and by his prudent and energetic measures, he succeeded in setting to rest the agitation which prevailed among many of the friends of the reformed cause. But Carolostadt, though silenced for a time, was not convinced; and resigning, accordingly, the professorship which he held at Wittenberg, he repaired to Orlamunde, where he was invited to officiate as pastor, and proceeded to propagate, by means of the press, the extreme views which he entertained, besides encouraging his followers in the destruction of images. The chief point on which he differed from Luther was his rejection of the real presence of Christ in the bread and wine of the holy sacrament, a doctrine to which Luther still adhered, though not in the form of transubstantiation, yet, at least, in that of consubstantiation. The actual state of the question as between the two learned divines, is thus stated by Pfizer in his 'Life of Luther': "The doctrine established in the Catholic Church since the first Lateran council in 1215, that the bread and the wine were transformed into the body and blood of Christ by the priestly consecration of the elements during the supper, (or during mass), was only in so far changed by Luther, that he avoided the expression; but he taught that in the bread and wine, the body and blood of Christ, in the strict sense of the terms, were received and enjoyed, according to the words of the institution, 'This is my body,' &c. Carlstadt believed this to savour too much of the Papal doctrine, and his explanation of these words

comprehended a denial of the real presence and of the actual enjoyment of the body of Christ in the sacrament. This he accomplished by the harsh and somewhat forced assumption, that Christ had spoken these words, not with reference to the bread, but indicating his own body. This view appeared to Luther as a profanation and violation of the sacrament, and he declared his opposition to it in the most unmeasured terms. In a pamphlet which he published against these prophets, 1525, he says, 'Dr. Carlstadt has fallen away from us, and has become our bitterest foe. Although I deeply regret this scandal, I still rejoice that Satan has shown the cloven foot, and will be put to shame by these his heavenly prophets, who have long been peeping and muttering in concealment, but never would come fairly out until I enticed them with a guilder: that, by the grace of God, has been too well laid out for me to rue it. But still the whole infamy of the plot is not yet brought forward, for still more lies concealed which I have long suspected. This will also be brought out when it is the will of God, for ever praised be his name that the good cause has so far prospered that my interference is not absolutely necessary; there are men enough to cope with such a spirit. I know, also, that Dr. Carlstadt has long been brewing this heresy in his mind, though till now he has not found courage to spread it abroad.'

"To the greatest astonishment and vexation of Luther, other learned and pious men took up the views of Carlstadt, only adopting another mode of interpretation, and either explaining that in the expression 'This is my body,' the word *is* was equivalent to *represents*; or *my body*, was the same as the *symbol* of my body. However various the modes of explanation, they all agreed in teaching the *spiritual* presence and influence of Christ instead of his *bodily* presence in the sacrament. Luther saw the extension of these sentiments with inexpressible grief and anger. Very many of those of whom he had entertained the highest opinion, adopted the new views, or, what was enough to excite the gall of such a man as Luther, did not find them so abominable and worthy of reprobation as he did, who saw in them nothing less than the dishonour and degradation of the sacrament. In his letters and writings, he expressed himself in most unmeasured terms; he calls them 'his Absalom's sacrament-conjurors,' compared to whose madness he feels compelled to call the Papists mild and tame, and who were to him satanic instruments of temptation. 'The sacramental pest,' says he again, 'continues to rage and to increase in strength and virulence.'"

The views of Carolostadt were held by many of the reformed, particularly in Switzerland, and ably defended by Zwingli and Ecclampadius. The sacramental question, in consequence, occupied much of the attention of Luther, and besides giving it a large place in his sermons, he published, in 1528, a treatise specially devoted to the subject, under the title,

'Confession of Christ's Supper, against the fanatics.' The contest between the two opposing parties was keen and protracted, and, after several fruitless attempts on the part of individuals, the Landgrave Philip of Hesse, actuated chiefly by political motives, endeavoured, in 1529, to bring about a reconciliation. With this view he recommended a religious conference at Marburg. Neither Luther nor Zuinglius discovered much eagerness for the interview, but at length both yielded to the persuasion of friends. The result was, that a list of articles was drawn up and published, in which the Swiss churches conformed generally to the Lutheran views, excepting on the point of the sacrament. The articles were signed by ten divines of each party. It was also agreed that the controversy, which had for some time been carried on with such unseemly violence on both sides, should henceforth cease.

CAROLS, hymns sung by the people at Christmas, in memory of the song of the angels which the shepherds heard at the birth of the Redeemer.

CARPOCRATIANS, a Gnostic sect of the second century, named from Carpocrates of Alexandria, with whom it originated. His doctrinal system, which passed into the hands of his son Epiphaneus, was founded on a combination of Platonism with Christianity. The ideas of Plato as to the pre-existence of the soul, and that higher species of knowledge which comes to a man in the form of a reminiscence from an earlier state of being, pervade the whole *gnosis* of Carpocrates, which is thus described by Neander, with his usual philosophical discrimination and accuracy: "The *Gnosis* consisted in the knowledge of one supreme original being, the highest unity, from whom all existence has flowed, and back to whom it strives to return. The finite spirits ruling over the several portions of the earth, seek to counteract this universal striving after unity; and from their influence, their laws, and arrangements, proceeds all that checks, disturbs, or limits the original communion lying at the root of nature, which is the outward manifestation of that highest unity. These spirits seek to retain under their dominion the souls which, emanating from the highest unity, and still partaking of its nature, have sunk down into the corporeal world, and there become imprisoned in bodies; so that after death they must migrate into other bodies, unless they are capable of rising with freedom to their original source. From these finite spirits the different popular religions had derived their origin. But the souls which, led on by the reminiscences of their former condition, soar upward to the contemplation of that higher unity, reach a state of perfect freedom and repose, which nothing afterwards is able to disturb. As examples of this sort, they named Pythagoras, Plato, Aristotle, among the heathens, and Jesus among the Jews. To the latter they attributed only great strength and purity of soul, which enabled him, through the reminiscences of his earlier existence, to attain the highest

flight of contemplation, break free from the narrow laws of the God of the Jews, and overturn the religion which had proceeded from him, although educated in it himself. By virtue of his union with the Monad, he was armed with a divine power which enabled him to overcome the spirits of this world and the laws by which they govern the operations of nature, to work miracles, and to preserve the utmost composure under sufferings. By the same divine power, he was afterwards enabled to ascend in freedom above all the powers of these spirits of the world to the highest unity—the ascension from the world of appearance to Nirwana, according to the system of Budha. This sect, accordingly, *made no distinction* between Christ and the wise and good men among every people. They taught that any other soul which could soar to the same height of contemplation, might be regarded as standing on an equality with Christ. In the controversy against converting the religious life into a mere outward matter, they took sides with St. Paul, but on a directly opposite principle; not on the principle of faith, in the apostle's sense, but on that of an Antinomian pantheism, which looked down upon morality of life with a sort of contempt. Hence they foisted a meaning wholly alien from their true import, upon those fundamental positions of St. Paul respecting the vanity of the merit of good works, and respecting justification, not by works, but by faith alone. What they understood by faith was a mystical brooding of the mind absorbed in the original unity. 'Faith and love,' said they, 'constitute the essential thing; externals are of no importance. He who ascribes moral worth to these, makes himself their slave; subjects himself to those spirits of the world from whom all religious and political ordinances have proceeded. He cannot advance after death beyond the circle of the Metempsychosis; but he who can abandon himself to every lust, without being affected by any, who can thus bid defiance to the laws of those mundane spirits, will after death rise to the unity of that original Monad, by union with which he was enabled, here in the present life, to break loose from every fetter that had cramped his being.'"

The Carpocratians appear to have made use of magical incantations. They believed that the ordinary laws of nature were framed by the inferior spirits, and that whoever was united to the Monad, and could rise above the subordinate gods, was invested with the power of working miracles. In this way they explained the miracles of our blessed Lord. They paid divine honours to an image of Christ, which, as they alleged, came originally from Pilate. They also worshipped the images of Pagan philosophers, and, on the testimony of Clement of Alexandria, we learn, that at Sama in Cephalene, an island in the Ionian sea, a temple, a museum, and altars were built in honour of Epiphaneus, the son of Carpocrates, who, though he died at the early age of seventeen, wrote a work in which his father's system

was fully unfolded. Two inscriptions have been lately discovered at Cyrene in Africa, which have given rise to a conjecture that the sect of the Carpo-cratians continued till the sixth century, but considerable doubts exist among the learned as to the genuineness of these inscriptions. It is not unlikely that the sect disappeared at a somewhat earlier period.

CARTHUSIANS, a religious order which was instituted in the eleventh century. The name is derived from Chartreux (*Cartusium*), not far from Grenoble in France, a valley where Bruno of Cologne, a very learned man, and founder of the order, settled, about A. D. 1084, with twelve companions. On this spot a monastery was erected, but the Carthusians, instead of taking up their residence within its walls, lived in separate cells, by the side of it, where each individual spent the whole day by himself in silence, occupied in devotional exercises, spiritual studies, or corporeal labour. They maintained throughout the utmost simplicity and austerity, refusing to keep in their possession a single vessel of gold or silver except the communion cup. Their time was spent chiefly in transcribing books, particularly the Bible and old theological works. They prized their library above all their other possessions. The Carthusians are perhaps the strictest and the most severe in their discipline of all the monastic institutions of Rome; and, in consequence of this, there have always been very few nuns in connection with the order. Carthusians wear haircloth next the skin; they are not permitted to eat animal food, must prepare their own victuals, and eat alone, not in common. Almost perpetual silence is enforced. They are not allowed to go out of the monastery under any pretence whatever. They are all clothed in white, except their plaited cloak, which is black. The superiors of the order never took the name of abbots, but have always been called priors. Monasteries belonging to them are found in France, Italy, Germany, and other Roman Catholic countries, where rich Carthusian charter-houses are often found. At an early period after the institution of the order, they passed into England, where the order amassed considerable wealth, but their monasteries, with their ample revenues, shared the fate of the other monastic institutions at the period of the Reformation.

CARTULARIES, documents in which were contained the contracts, sales, exchanges, privileges, immunities, and other transactions connected with the churches and monasteries. The design of these papers was to preserve the ancient deeds, being much later than the facts mentioned in them.

CARYATIS, a surname of ARTEMIS (which see), under which she was worshipped at Caryæ in Laconia, and a festival was held in honour of her every year, accompanied with national dances, which were conducted by Lacedæmonian women. Hymns were also sung upon the occasion.

CASA, one of the names anciently used to denote

a church, as, for example, *Candida casa*, White-church.

CASSOCK, the undress of all orders of the clergy. In the Church of Rome, it varies in colour according to the dignity of the wearer. Priests have black cassocks; bishops, purple; cardinals, scarlet; and popes, white.

CASTE, a name used to denote the hereditary distinctions of classes in Hindostan. The number of castes or tribes is four, namely, the *Brahmans*, the *Kshatriyas*, the *Vaishyas*, and the *Shudras*. It is not improbable that the practice of observing caste may have been derived by the Hindus from the ancient Egyptians; for it is a curious fact noticed by Maurice in his *Indian Antiquities*, that the sons of Mizraim, a name by which the Egyptians are frequently mentioned in the Bible, were divided, according to Herodotus, into seven, but, according to Diodorus Siculus, into five great tribes, hardly, if at all, different, in regard to the occupations assigned to them, from those of Hindostan. The first of these was the sacred or sacerdotal tribe, who were supported at the public expense, a third part of the produce of the lands of Egypt being allotted for their maintenance, and the expenses of public worship. The second tribe, like that of India, was composed of soldiers. The third, Herodotus speaks of as shepherds, but Diodorus calls them traders. The fourth tribe consists of husbandmen; and the fifth of artificers.

The origin and nature of the system of caste is thus described by Dr. Duff in his valuable work, '*India and India Missions*:'—"By a species of emanation or successive eduction from the substance of his own body, Brahma gave origin to the human race, consisting originally of four distinct *genera*, *classes*, or *castes*. From his *mouth*, first of all, proceeded the Brahman caste—so designated after the name of the great progenitor, as being the highest and noblest in the scale of earthly existence, the nearest in kindred and in likeness to Brahma himself, his visible representatives in human form. At the same time there flowed from his mouth, in finished and substantial form, the four Vedas, for the instruction of mankind in *all* needful knowledge. Of these, the Brahmins were constituted the sole depositaries, the sole interpreters, the sole teachers. To all the rest of their fellow-creatures they were to give out such portions and fragments, and in such manner and mode, as they might deem most expedient. Hence their emanation from the mouth of Brahma became an emblem of their future characteristic function or office, as the sole divinely appointed preceptors of the human race. From Brahma's *arm*, the protecting member of the body, next emanated the Kshatriya, or military caste, the source of emanation being emblematic of their future office, which is to wield martial weapons for the defence of the rest of their fellows from internal violence, and external aggression. From Brahma's *breast*, the seat of life, originated the Vaishya, or caste of productive capitalists,

whether pastoral, agricultural, or mercantile, the source of their origination being emblematic of their future function, which is to raise or provide for themselves and the rest, all the necessities, comforts, and luxuries, which serve to support or exhilarate human life. From Brahma's *foot*, the member of inferiority and degradation, sprung the Shudra, or servile caste, placed on the base of society, the source of their production being emblematic of their future calling, which is to perform for the other castes all manner of menial duties, either as serfs or manual cultivators of the soil, domestic attendants, artisans, and handicraftsmen of every respectable description.

"According to this rigid and unmodified account of the origin of man, it must at once appear that *caste* is not a *civil* but a *sacred* institution, not an ordinance of *human* but of *divine* appointment. The distinction which it establishes between one family or tribe of man and another, is not of *accident*, but of *essence*, not of *arbitrary human will*, but of *eternal decree and necessity of nature*. The difference which the various sources of derivation tend to originate and perpetuate, is not *specific* but *generic*. It is a difference of *kind* as complete as if the races had sprung from absolutely different primeval stocks. Hence, according to the strict spirit of the system, a man of one *genus* or *caste* can no more be transformed into the member of another genus or caste—whether from a higher to a lower or from a lower to a higher—no more than a lion can be changed into a mole, or a mole into a lion; a whale into a flying-fish, or a flying-fish into a whale; a banyan tree into a thorn, or a thorn into a banyan tree; a rose into a thistle, or a thistle into a rose. Each caste has, by divine ordination, its own peculiar laws and institutions, its own duties and professions, its own rites and customs, its own liberties and immunities. The violation of any fundamental principle, such as the eating of some strictly prohibited article of food, entails a forfeiture of caste with all its rights and prerogatives. This implies something more than mere degradation from a higher to a lower order within the pale of caste. Should a Brahman, for instance, violate the rules of his caste, he has it not in his power to enfranchise himself in the special privileges of any of the three lower. No: he sinks beneath the platform of caste altogether—he becomes an absolute outcast. His own *genus* is completely changed, and he cannot be transformed into any other existing genus. He must henceforward form a new genus of his own. Just as if we deprived the lion of his shaggy mane and brawny paws, and changed his carnivorous into a graminivorous propensity, he would at once become an outcast from the present leonine genus, and incapable of being admitted into the genus of tigers, or bears, or any other; and, if the mutilated transformed creature should perpetuate its kind, there would arise an entirely new genus of animals. Hence it follows, that beneath the fourth, or lowest caste, there may be a class of beings belonging to no caste, as if realizing

the words of the poet, 'beneath the lowest depth a lower still'—a class composed of outcasts from the four privileged orders—the residuum of the refuse and offscourings of all the rest—held in the utmost detestation and abhorrence—compelled to resort to the least reputable, and often to the most loathsome occupation for subsistence—doomed to be subjected to all the pains, and penalties, and indignities of excommunication and outlawry in this life, and to irreparable disadvantages as regards all preparation for the life to come."

The institution of caste keeps the Hindus in a system of complete bondage, preventing the introduction of improvements among the people, and obstructing, to a lamentable extent, the progress of Christianity. No individual can rise from a lower caste to a higher, but must remain contentedly in the same caste in which he was born, and must follow the profession of his ancestors, however alien it may be to his capacity or inclinations. The higher castes look down with the utmost contempt upon the lower, and will not condescend even to eat with them. The Shudras, or lowest caste, are kept in a state of most painful degradation, being compelled to perform the most menial offices for a Brahman, while they are positively prohibited from amassing property of any kind, while they are excluded from religious privileges, the Vedas never being read in their hearing. The indignities, insults, and even injuries which they endure at the hands of the higher castes, are often of the most painful description. The labour performed by one caste will not be done by those of any other caste, there being a special description of labour for each class of men. The evil effects of the system of caste upon the operations of the Christian missionaries, is a universal source of complaint among these devoted men; and, so deeply impressed has the present excellent bishop of Calcutta become with the utter inconsistency of caste with Christianity, that he has addressed two charges to the missionaries of the Church of England, requiring them no longer to tolerate distinction of caste in the native churches. In descanting on the unseemly aspect which those churches presented in which the heathen usage of caste was retained, he remarks, "The different castes sat on different mats, on different sides of the church, to which they entered by different doors. They approached the Lord's table at different times, and had once different cups, or managed to get the catechists to change the cup before the lower castes began to communicate; they would allow no persons at baptism of an inferior caste, and they had separate divisions in the burial grounds." Such a state of matters is plainly at utter variance with the whole spirit and precepts of the religion of Christ, and cannot be retained without palpable sin in any churches calling themselves Christian. See HINDUISM.

CASTOR. See DIOSCURI.

CASTRENSIS, a name sometimes given to the

Thuriferary or incense-bearer, an assistant of the patriarch in the Greek Church, who, besides the duty implied in his name, that of carrying the incense, covers also the consecrated vessels or implements with a veil, during the anthem to the sacred Trinity, and assists the celebrant in putting on his sacerdotal vestments.

CASUISTS, those who study and endeavour to explain the intricate problems connected with cases of conscience. Casuistry, with its difficult and subtle distinctions, was a favourite subject of inquiry among the schoolmen in the middle ages. Their object was, not so much to ascertain the various points of moral science, as to raise a series of perplexing questions, the settlement of which could be productive of no practical advantage whatever. In the course of these unprofitable discussions, they frequently confounded the natural principles of right and wrong, and so palliated the delinquencies, both of themselves and others, that vice was encouraged and virtue discountenanced by their inquiries. The text-book of this science for a long period during the dark ages, was the *Summa Raymundiana*, to which were added in the fourteenth century, *Summa Astesana* and *Summa Bartholina*, *Pisanella*, or *Magistrucchia*. The work, in particular, of the Minorite Astesanus was so popular, that it was printed nine times in the course of the fifteenth century. In its original form, the science of casuistry simply consisted in the application of the principles of sacred Scripture to particular cases. But, in process of time, this useful department of knowledge had degenerated into what M. Feore, the preceptor of Louis XIII., termed "the art of quibbling with God." The character of "a subtle casuist" came to be preferred to that of "a lover of truth." The Jesuits of the Romish Church, by virtue of the wire-drawn distinctions of the old casuists, succeeded in corrupting morality in nearly all its departments. A few of the perverted moral principles which some of these men taught are thus mentioned by Mosheim: "That a bad man who is an entire stranger to the love of God, provided he feels some fear of the divine wrath, and, from dread of punishment, avoids grosser crimes, is a fit candidate for eternal salvation. That men may sin with safety, provided they have a probable reason for the sin, *i. e.* some argument or authority in favour of it. That actions in themselves wrong and contrary to the Divine law are allowable, provided a person can control his own mind, and in his thoughts connect a good end with the criminal deed; or, as they express it, knows how to direct his intention right. That philosophical sins, that is, actions which are contrary to the law of nature and to right reason, in a person ignorant of the written law of God, or dubious as to its true meaning, are light offences, and do not deserve the punishments of hell. That the deeds a man commits when wholly blinded by his lusts and the paroxysms of passion, and when destitute of all sense of religion, though they be of the

vilest and most execrable character, can by no means be charged to his account in the judgment of God, because such a man is like a madman. That it is right for a man, when taking an oath or forming a contract, in order to deceive the judge and subvert the validity of the covenant or oath, tacitly to add something to the words of the compact or the oath; and other sentiments of the like nature."

In their practice the Jesuits were quite as lax as in their principles. Thus Pascal tells us, in his *Provincial Letters*, "that when they happen to be in any part of the world where the doctrine of a crucified God is accounted foolishness, they suppress the offence of the cross, and preach only a glorious and not a suffering Jesus Christ. This plan they followed in the Indies and in China, where they permitted Christians to practise idolatry itself, with the aid of the following ingenious contrivance: they made their converts conceal under their clothes an image of Jesus Christ, to which they taught them to transfer mentally those adorations which they rendered ostensibly to the idol Cachinchoam and Keum-fucum. This charge is brought against them by Gravina, a Dominican, and is fully established by the Spanish memorial presented to Philip IV., king of Spain, by the Cordeliers of the Philippine Islands, quoted by Thomas Hurtado in his 'Martyrdom of the Faith,' page 427. To such a length did this practice go, that the Congregation *De Propaganda* were obliged expressly to forbid the Jesuits, on pain of excommunication, to permit the worship of idols on any pretext whatever, or to conceal the mystery of the cross from their catechumens; strictly enjoining them to admit none to baptism who were not thus instructed, and ordering them to expose the image of the crucifix in their churches, all which is amply detailed in the decree of that congregation, dated the 9th of July 1646, and signed by Cardinal Capponi."

Both the doctrines and practices of the Jesuits were pointedly condemned in the seventeenth century by the Dominicans and Jansenists, and, at length, so violent did the opposition to the Casuists become, that Pope Alexander VII. found it necessary to issue a bull in 1659, condemning them to a certain extent, and, in 1690, Alexander VIII. condemned particularly the philosophical sin of the Jesuits.

The Casuists are sometimes divided into *Probabilists* and *Probabiliorists*. The first, which includes the Jesuits, maintain that a certain degree of probability as to the lawfulness of an action is enough to secure against sin. The second, supported by the Dominicans and the Jansenists, insist on always taking the safest or the most probable side. The writings of the Casuists are very numerous. Escobar the Jesuit made a collection of the opinions of the Casuists before him; and Mayer has published a library of Casuists, containing an account of all the writers on cases of conscience, ranged under three heads, the first comprehending the Lutheran, the se-

cond the Calvinist, and the third the Romish casuists.

CASULA. See CHASIBLE.

CAT-WORSHIP. This form of idolatry, the precise origin of which it is difficult to ascertain, seems to have chiefly prevailed in Egypt. In that country anciently, Bubastis, one of the goddesses, was represented with the head of a cat; and as the cat, from the peculiar structure of its visual apparatus, possesses the power of seeing objects distinctly in the dark, it has been supposed by some authors to have been, among the Egyptians, a symbol of the night of chaos, and of the moon, which is the brilliant eye of our nights. The cat seems also to have been used as an emblem of fertility, Bubastis, the cat-goddess, being regarded as presiding over the delivery of pregnant women. The Cadmeans are said to have carried with them into Greece the worship of the Egyptian Bubastis, as a cat-goddess is found among the ancient divinities of Boeotia, under the name of *Galinthius*. Among the ancient Scandinavians, Freya was revered as a cat-goddess, her car being drawn by two cats. Even in modern times, all traces of this peculiar species of idolatry have not entirely disappeared. Among the Mohammedans, the most marked attention and kindness are shown to this animal, particularly in Egypt. The cat also plays an important part in the magical practices of the Laplanders, and in the superstitious legends and popular tales of the Germans.

CATABAPTISTS. See ANTIBAPTISTS.

CATACOMBS, subterranean tombs, in which the early Christians were wont to be buried, more particularly in times of severe persecution. Even in days of outward tranquillity, the usual sepulchres of converts to the Christian faith were situated in lonely and sequestered spots, where there was less probability of their remains being exposed to violation and insult. For a resting-place to their dead, Christians, like their Master, were frequently indebted to some kind and compassionate stranger who supplied them with some unoccupied piece of ground, where they might be safe from the rude indignities of their heathen foes. By far the greater number, however, of the primitive Christians were buried in catacombs, or under-ground sepulchres. As the result of laborious excavations, these interesting abodes of the dead, which so often afforded a refuge to the faithful living, have been fully examined. In these gloomy caverns, lying beneath the city of Rome, the early Christians were often accustomed to conduct their worship as well as to bury their dead. The following brief description, from the pen of Dr. Jamieson, in his 'Manners and Trials of the Primitive Christians,' may afford the reader some idea of these interesting subterranean churches: "The descent was made by a ladder, the foot of which stood in a broad and spacious pathway, which extended like a street along the whole length of the place. This principal entrance opened, at intervals, into smaller passages, which again led into a variety of chambers; and on either side of them were

several rows of niches pierced in the wall, serving as catacombs, and filled with coffins. The chambers were painted, for the most part, like the churches, with passages of history from the Old and New Testaments. In the centre of the large street was an open square, large and commodious as a market-place, in which those who took refuge there in those troublous times, were wont to congregatè for worship, and the comfort of which, as a place of abode, was greatly promoted by the liberal use which the Christians made of spices and perfumes on their dead. In the more distant of these cemeteries, whose remoteness rendered them less liable to be disturbed, there were small apertures left in the surface of the ground, through which a dim twilight was admitted; but the others, where these were closed, were absolutely dark, and, except by the aid of lights, impassable; so that, on any sudden surprise, the refugees had only to extinguish their lamps to insure their safety from the invasion of their enemies. The depth of these vaults was sometimes so great, that two or three storeys were ranged one above another, and the whole aspect of the place conveyed the impression of a city under ground."

Nor did the Christians inhabit these tombs for only a brief space of time when persecution was at the hottest. For years they were often doomed to live in the unbroken silence of the catacombs. On this subject Dr. Jamieson goes on to remark: "In these retreats multitudes lived for weeks and months, without seeing sun, moon, or stars. The aged and the poor were maintained by the munificent liberality of those whose affection to their cause had provided the sanctuary, or by the contributions of the young and vigorous, who poured the fruits of their industry into the common fund, as they returned, under the friendly protection of night, to the company of the proscribed believers. In these profound and spacious caverns, whose gloom and solitude were but ill relieved by the glimmer of a hundred tapers, and whose walls were lined with immense rows of catacombs, in which reposed the august remains of their fathers and brethren, who had died in the faith, they spent their midnight vigils in edifying one another with the things pertaining to the common salvation; and while the storeyed vaults echoed with the notes of praise, piety was fanned into a holier fervour, faith awakened the sublimest emotions, and the close contact of the living with the venerable dead, whose spirits were still in communion with their survivors on earth, gave to the hope of immortality all the strength and vividness of a present reality, filling the hearts of all with a 'joy unspeakable and full of glory,' far more than compensating for their banishment from the cheerful haunts of men. Long after their meetings had ceased to be clandestine, the cemeteries continued to be the favourite haunts of the Christians; and it was the more convenient to use them for the offices of devotion as well as of burial, that

the followers of Jesus required no consecrated temple, no gorgeous altar, no outward pomp, or emblems of religion."

In the sixteenth century the extensive catacombs underneath the city of Rome were submitted to careful examination, and a large collection of the monuments discovered there are now removed, and arranged chiefly at the entrance to the Vatican museum, the long corridors of which are completely lined with inscriptions plastered into the wall, amounting to more than three thousand. A few years ago, Dr. Maitland published a work of great interest, entitled 'The Church in the Catacombs,' which contains a general survey of the inscriptions thus rescued from oblivion, and preserved from demolition and decay on the walls of the Vatican. One of these we select as a specimen of the simple, earnest, living Christianity of these early times: "In Christ, Alexander is not dead, but lives beyond the stars, and his body rests in this tomb. He lived under the Emperor Antonine, who, foreseeing that great benefit would result from his services, returned evil for good. For while on his knees, about to sacrifice to the true God, he was led away to execution. O sad times! in which sacred rites and prayers, even in caverns, afford no protection to us. What can be more wretched than such a life? and what than such a death? when they could not be buried by their friends and relations. At length they sparkle in heaven. He has scarcely lived who has lived in Christian times."

The ornaments accompanying these inscriptions are of great simplicity, consisting chiefly of palm leaves, or olive branches, or the figure of a cross rudely scratched on the stone. The following is the monogram or figure which is frequently used in these inscriptions for the words "In Christ," as Dr. Maitland, with great probability of truth, interprets it:



From the general brevity of these inscriptions little information is afforded on the subject of the doctrines of Christianity; but some highly important inferences may be drawn from the silence which they maintain on errors and superstitions which prevailed in the Church of Rome in later times, and are still firmly held by the adherents of Romanism. On this point Dr. Maitland remarks: "In general, in the inscriptions contained in the Lapidarian gallery, selected and arranged under Papal superintendence, there are no prayers for the dead, no addresses to the Virgin Mary, nor to the apostles or earlier saints. The distinctive character of these remains is essentially *Christian*; the name of Christ is repeated in an endless variety of forms; the second person of

the Trinity is neither viewed in the Jewish light of a temporal Messiah, nor degraded to the Socinian estimate of a mere example, but is invested with all the honours of a Redeemer. On this subject there is no reserve. On stones innumerable appears the Good Shepherd, bearing on his shoulders the recovered sheep, by which many an illiterate believer expressed his sense of personal salvation. One 'sleeps in Christ;' another is buried with a prayer that 'she may live in the Lord Jesus.' But most of all, the cross in its simplest form is employed to testify the faith of the deceased; and whatever ignorance may have prevailed regarding the letter of the Holy Writ, or the more mysterious doctrines contained in it, there seems to have been no want of apprehension of that sacrifice, 'whereby alone we obtain remission of our sins,' and are made partakers of 'the kingdom of God.' The elements of a pure faith were written 'with an iron pen, in the rock, for ever;' and if the Church of after times had looked back to her subterranean home, 'to the hole of the pit whence she was digged,' she would have sought in vain for traces of forced celibacy, the invocation of saints, and the representation of Deity in painting or sculpture."

These monuments throw considerable light upon the customs and institutions of Christians in early times. Thus the original AGAPÆ (which see) or love-feasts, are distinctly referred to, and actually represented on several of the monuments. The feast, as held in the catacombs, is exhibited in a picture found in a subterranean chapel, in the cemetery of Marcellinus and Peter. In this painting the three guests are seen seated, and a page-supplies them with food from the small round table in front, containing a lamb and a cup. The two matrons who preside, personifying Peace and Love, have their names written above their heads according to the Etruscan practice. See CRYPTS.

CATÆBATES (Gr. *kata*, down, and *baino*, to go), a surname among the ancient heathens of several gods. Thus it was applied to *Zeus*, as coming down in thunder and lightning; to *Apollo* as protecting those who were journeying abroad; and to *Hermes* as conducting the shades down to Hades.

CATAPHRYGIANS, a name given to the sect of the MONTANISTS (which see), from the country (*Phrygia*) to which Montanus belonged.

CATECHETICAL SCHOOLS, seminaries which seem to have commenced so early as the second century, having as their object to educate teachers for the Christian Church. A school of this kind existed at an early period in Alexandria in Egypt, and the first catechist, to whom the charge of it was committed, was Pantænus, a man of learning, who had himself been conducted to Christianity by the way of philosophical inquiry. The instructions of this eminent man were attended partly by educated Pagans who, after having been converted to Christianity, were seized with the desire of de-

voting themselves to its service; and partly by young men who, born and reared within the pale of the Christian Church, were desirous of being farther instructed with the view of preparing themselves for the office of the ministry. Thus in Alexandria arose the first theological school, the first Christian seminary in which theology was taught as a science, and defended equally against the assaults of Greek philosophers and Gnostic heretics. Pantænus was succeeded in his catechetical office by his disciple Clement, who was distinguished for the mildness and moderation with which he met the opponents of the truth. But the second great teacher of the Alexandrian school was Origen, who, from the peculiar character of his mind, preferred speculation to practice, and the speculative tendency he carried so far as to reduce the most plain and obvious truths of Scripture to mere figurative representations. He almost entirely lost sight of the letter, in his anxiety to ascertain the spirit of the Bible. True, he admitted in so many words that both the spirit and the letter ought to be adhered to, and that it was never right to give up the letter unless after the most careful examination. Yet in the face of this admission, he explained the simple historical facts both of the Old Testament and the New, by treating them, in most cases, as figures and emblems of some fanciful and imaginary conceptions.

Though the school of Alexandria was the earliest and the most distinguished of the Christian catechetical schools, there arose many similar institutions in the Eastern church between the second and the fifth centuries. They have sometimes been confounded with another class of schools which also abounded in the early Christian Church,—those namely which were intended to instruct catechumens in the simple doctrines of Christianity. The one class, or the catechumenal schools, were of a simpler, while the other class, or the catechetical schools, were of a more advanced description. The Alexandrian catechetical school, in particular, assumed a very high position, both as a theological and a literary institution. For a long period it was the favourite resort of students from all quarters of Europe, as well as from the numerous African churches. But, in the course of time, when Alexandria became the chief seat of the keen contentions between the heretical Arians and the orthodox Athanasians, the schools of the city were broken up, and in the middle of the fourth century those once famous seminaries of theological learning no longer existed. The catechetical school which was next in fame to the Alexandrian, was that of Antioch, which seems to have been in active operation in an early period of the third century, though it can scarcely be said to have reached the zenith of its renown until the latter part of the fourth century, before which time the rival school of Alexandria had disappeared. The two schools were entirely op-

posed to each other in their mode of theological teaching. The Antiochian adhered closely to the literal, while the Alexandrian school adhered with equal tenacity to the allegorical, system of Bible interpretation. The views of the school of Antioch were thus more sober and safe; those of the school of Alexandria were more fanciful and dangerous. And yet both owed their ruin to the outbreak of fatal heresies; for the Nestorian and Eutychian heresies proved the destruction of the schools at Antioch, just as the Arian heresy proved the destruction of the schools at Alexandria. Of a character similar to those at Antioch and Alexandria were the schools instituted at Edessa, in the third century, and that established at Nisibis by the Nestorians in the end of the fifth century. At a still later date the catechetical schools of the Eastern church were succeeded by the cathedral and monastic schools of the Western church, which even so late as the sixth century had never established catechetical schools even at Rome.

CATECHISMS, systems of instruction drawn up in the form of question and answer. The catechetical mode of teaching was employed even among the ancient heathen philosophers as the readiest and the most effective method of communicating information, and exercising the minds of those who were under instruction. It was the favourite plan adopted by Socrates in training his hearers to a knowledge and belief of philosophical truth. From an early period it was found to be the best mode of conveying to the ignorant an acquaintance with the elements of Christian doctrine. A long time was considered to be necessary to train catechumens or candidates for baptism. Bingham, in his 'Christian Antiquities,' gives the following rapid summary by the author of the Apostolical Constitutions, of the chief points of doctrine in which catechumens were to be instructed in the early Church: "Let the catechumen be taught before baptism the knowledge of the Father unbegotten, the knowledge of his only-begotten Son, and Holy Spirit; let him learn the order of the world's creation, and series of Divine providence, and the different sorts of legislation; let him be taught, why the world, and man, the citizen of the world, were made; let him be instructed about his own nature, to understand for what end he himself was made; let him be informed how God punished the wicked with water and fire, and crowned his saints with glory in every generation, viz. Seth, Enos, Enoch, Noah, Abraham, and his posterity, Melchisedec, Job, Moses, Joshua, Caleb, and Phineas the priest, and the saints of every age; let him also be taught, how the providence of God never forsook mankind, but called them at sundry times, from error and vanity to the knowledge of the truth, reducing them from slavery and impiety to liberty and godliness, from iniquity to righteousness, and from everlasting death to eternal life. After these, he must learn the doctrine of

Christ's incarnation, his passion, his resurrection, and assumption; and what it is to renounce the devil, and enter into covenant with Christ."

These were the chief points of the catechetical instruction given before baptism, not to the catechumens indiscriminately, but as arranged into different classes, who were taught those doctrines which were considered suitable to their capacity and extent of progress. Some departments of Christian truth, as for example that which referred to the eucharist, were reserved for a later stage, when the catechumen had been washed with the water of baptism. But before they were admitted to baptism, these catechumens were subjected to a very careful and searching examination as to their proficiency in the knowledge of Christianity, and if approved they were sometimes called electi or chosen. At their last examination before the administration of the rite, they were required to repeat the Creed and the Lord's Prayer. In all ages of the Church, catechetical instruction has been much in use, suited to different capacities and different stages of knowledge. And at a very early period after the Reformation, catechisms were drawn up by all, or nearly all, the Reformed churches of Europe. It being the essential characteristic of Protestantism to diffuse sound scriptural knowledge among all classes of the people, catechisms were found to be invaluable for the accomplishment of this important end. Nor have orthodox churches only availed themselves of this important engine of diffusing the knowledge of their principles; heretical churches, also, have seen the necessity of framing catechisms for the diffusion of their peculiar tenets, more especially among the young.

CATECHISM (CHURCH OF ENGLAND), a small manual, containing a simple explanation of the doctrines held by the church in the form of question and answer. In its original form it consisted of no more than a repetition of the baptismal vow, the Creed, and the Lord's Prayer. Afterwards, however, by order of King James I., an addition of a short and plain exhibition of the doctrine of the sacraments, was drawn up by Bishop Overall, and approved by the other bishops. This catechism is embodied in the Book of Common Prayer, and is now enjoined to be taught on Sundays and holidays, although in the first book of King Edward VI. it was not required to be taught oftener than once in six weeks. At the instigation of Bucer, a more frequent performance of this important duty was enjoined, though the precise periods of catechising were still left indefinite in the Rubric. Both the Rubric and the Canons, however, are now explicit and imperative on this point. Thus the Rubric enjoins: "The curate of every parish shall diligently upon Sundays and holydays, after the second lesson at evening prayer, openly in the church instruct and examine so many children of his parish sent unto him, as he shall think convenient, in some part of

the catechism. And all fathers and mothers, masters and dames, shall cause their children, servants, and apprentices, (who have not learned their catechism) to come to the church at the time appointed, and obediently to hear, and be ordered by the curate, until such time as they have learned all that therein is appointed for them to learn." The fifty-ninth canon also declares: "Every parson, vicar, or curate, upon every Sunday and holyday before evening prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish, in the ten commandments, the articles of the belief, and in the Lord's prayer; and shall diligently hear, instruct, and teach them the catechism set forth in the Book of Common Prayer. And all fathers, mothers, masters, and mistresses, shall cause their children, servants, and apprentices, which have not learned the catechism, to come to the church at the time appointed, obediently to hear, and to be ordered by the minister until they have learned the same. And if any minister neglect his duty herein, let him be sharply reprov'd upon the first complaint, and true notice thereof given to the Bishop or Ordinary of the place. If after submitting himself he shall willingly offend therein again, let him be suspended. If so the third time, there being little hope that he will be therein reformed; then excommunicated, and so remain until he be reformed. And likewise if any of the said fathers, mothers, masters, or mistresses, children, servants, or apprentices, shall neglect their duties, as the one sort in not causing them to come, and the other in refusing to learn, as aforesaid; let them be suspended by their Ordinaries, (if they be not children,) and if they so persist by the space of a month, then let them be excommunicated." Besides these strict regulations, parents are charged in the office of Public Baptism to have their children carefully instructed in the Church catechism before they are brought to the bishop for confirmation.

CATECHISMS (ASSEMBLY'S LARGER AND SHORTER), brief manuals of Scripture truth, drawn up originally by the General Assembly of Divines at Westminster in 1647. So early as 1592, a short Catechism or "Form of Examination," was prepared by Mr. John Craig, one of the ministers of Edinburgh, and approved by the General Assembly of the Church of Scotland, who gave also the following directions as to the use of this manual, "Therefore it is thought needful, that every pastor travel with his flock, that they may buy the samen buick and read it in their families, whereby they may be the better instructed; and that the samen be read and learnt in lector's (reading) schools, in place of the little catechism." The catechism which was thus intended to be superseded by Craig's Catechism, was drawn up by Calvin, and for a long period in general use throughout the Reformed Churches. For a considerable period the Scotch Assembly, urged on more especially by Henderson, had under their consideration the propriety of drawing up,

among other documents, such a Catechism as might be used generally in the three kingdoms. This work, however, was never accomplished until the meeting of the Westminster Assembly in 1643. This Assembly, which sat for upwards of five years, was convened by authority of the English Parliament, at the instance of the Scottish church. It was composed of 121 divines, with 30 lay assessors and commissioners from the Church of Scotland, consisting of 4 ministers and 3 elders. It was in 1647 that the Assembly, while engaged in considering the different heads of a Confession of Faith, appointed Committees also for the important purpose of drawing up two Catechisms, a Larger and a Shorter. Dr. Belfrage, in his Exposition of the Shorter Catechism, gives the following details as to its preparation: "While the Confession of Faith was under discussion in the Assembly, committees were appointed to reduce it into the form of catechisms, one Larger, for the service of a public exposition in the pulpit, according to the custom of foreign churches; the other Smaller, for the instruction of families. It has been generally thought, that a draught or sketch was prepared by some individual of the Shorter Catechism, and laid before the Committee for their revision. It is not certainly known who this individual was. I have heard it said by a theologian of great research, and now with God, it was his conviction that it was Dr. Arrowsmith. Brooke, in his history of the Puritans, says that he united with several of his brethren in drawing up the Assembly's Catechism; and Baillie, in his Letters, says that the Catechism was composed by a committee, of whom Dr. Arrowsmith was one. None of the Assembly was more competent to the task. He officiated for some time as one of the university preachers at Cambridge, where his education had been completed. It was while officiating as a preacher at St. Martin's, Ironmonger's Lane, London, that he was called to sit in the Assembly of Divines. Baillie mentions a circumstance which shows the high estimation in which he was held in that council. He calls him a learned divine, on whom the Assembly had put the writing against the Antinomians. He was promoted to be Master of John's College, Cambridge, where he discharged the duties of his office with exemplary diligence.

"The excellent Dr. Mc'rie, whose researches have shed so much light on the character, doctrines, and conduct of our Reformers, states, in a communication with which he has favoured me, that from a circumstance mentioned by Baillie, he is inclined to think that Mr. Palmer was concerned in the first draught of the Catechism. In volume first of the Letters, page 431, he says, 'It was laid on Mr. Palmer to draw up a directory for catechising.' The directory contains no article on this point. In the same volume, page 440, he says, 'Mr. Palmer's part about catechising was given in, and though the best catechist in England, did not suit, but was left in our hands to frame according to our mind.' There

is a work published by this divine, entitled, 'The Principles of the Christian Religion made Plain and Easy,' in which a considerable similarity to the Shorter Catechism may be traced. Palmer was constituted Master of King's College, Cambridge, and showed the greatest solicitude to promote religion and learning, maintained several poor scholars at his own expense in the college, and when he died, left a considerable benefaction for the same purpose.

"In running over Wodrow's MSS., says Dr. Mc'rie in his communication, 'I recollect noticing a statement that he had received information from some person, that the Catechism was composed by Dr. Wallis. This was the celebrated mathematician of that name, who was one of the secretaries to the Westminster Assembly. Perhaps the statement may have arisen from his official situation, and his name having been seen appended to the printed copy of that work. It would be a feather in the cap of our little formulary, and no real disparagement to the philosopher, that its draughtsman was Dr. Wallis. In one of his works he avows that he obtained much insight from the discussion of so many learned divines, in composing the Confession and Catechisms, but says nothing of his having any hand directly in its compilation.'

"There was another member of the Assembly, Dr. Gouge, who may be thought to have some claim to the honour, from his learning and activity, and also from an excellent and comprehensive scheme of divinity, in the form of question and answer, which bears his name. He was minister of Black Friars, London, was appointed a member of the Assembly, and was in such reputation, that he often filled the Moderator's chair in his absence. Amidst claims so varied, I am inclined to think, with all due veneration for the memory of the rest, that the weightiest is that of Dr. Arrowsmith. Baillie says, 'We have nearly agreed in private on a draught of Catechism, on which, when it comes in public, we may have little debate.' From the MSS. of Mr. George Gillespie, it appears, that after the report had been given in and considered, the Catechism was recommitted, that improvements suggested by the wisdom of the Assembly might be made. I find in the letters of Baillie various hints respecting the progress of the Catechism. 'We made long ago,' says he, 'a pretty progress in the Catechism, but falling on rule and long debates, it was laid aside till the Confession was ended, with the resolution to have no matter in it but what was expressed in the Confession, which should not be debated again in the Catechism.' In another letter of later date, he says, 'We have passed a quarter of the Catechism, and thought to have made a short work with the rest, but we have fallen into such endless janglings about the method and the matter, that all think it will be a long work: the increase of all heresies is very great.'

When the Committee had accomplished their task, the Shorter Catechism was submitted to the

Assembly and approved of, first in separate parts, and then as a whole. It was then laid before Parliament, by whom it was sanctioned. Circumstances, however, intervened which prevented it from being licensed by the King. In 1648 the General Assembly of the Church of Scotland had it under consideration, when, after deliberation, they adopted the following deliverance:—"The General Assembly having seriously considered the Shorter Catechism, agreed upon by the Assembly of Divines sitting at Westminster, with the assistance of commissioners from this Kirk, do find, upon due examination thereof, that the said Catechism is agreeable to the Word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of the Kirk, and therefore approve the said Shorter Catechism, as a part of the intended uniformity, to be a Directory for catechising such as are of weaker capacity." The following year it was also ratified by the Scottish Parliament. From that time down to the present, the Shorter Catechism has been used not only among Presbyterians in Scotland, but extensively among other denominations throughout the three kingdoms, and in the United States of America, besides being translated into many different languages, and highly valued as one of the most precious of uninspired compositions. On this subject Dr. James Brewster thus remarks: "In the Reformed Protestant Churches of Holland, the Shorter Catechism is divided into fifty-two sections, one of which is prescribed as the regular subject of discourse during the afternoon service every Lord's Day, so that all the parts of the Catechism may be successively explained in the course of every year: All the Presbyterian denominations in Scotland, who have separated from the Established Church, not only retain this Shorter Catechism as a part of their standards, but hold it in the highest estimation, as an instrument of religious instruction among their people. The Presbyterian Dissenters in England were accustomed to testify the greatest regard for this little summary of Christian doctrine; and their provincial Synod in London, at one time published several directions for its being employed in catechising children and servants 'on the Lord's Day in the afternoon before sermon, to the end that the whole congregation may receive benefit thereby.' The Independents also, especially in England, have borne the strongest testimonies to its excellence; and the Wesleyan Methodists have embodied a considerable portion of its contents in one of their summaries of Scripture truth. Throughout the vast extent of the Christian Church in the United States of America, it is not only held in great estimation, but brought into general use in their schools, their pulpits, and their theological seminaries."

CATECHISTS, officers in the early Christian church, whose duty it was to instruct the CATECHUMENS (which see) in the first principles of religion, and thereby prepare them for the reception of baptism. This office was at first discharged apparently

by the bishop or pastor himself. On Palm-Sunday it was customary for the bishop to catechize such of the catechumens as were to be baptized on Easter-eve. The duty in course of time came to be performed not by the bishop only, but also by presbyters and deacons. At length the office of catechist was conferred, as in the church of Carthage, on some individual who happened to distinguish himself among the church readers. At Alexandria, however, it was necessary that those who held this office should be men both of ability and learning, and in consequence of the high character of those who were chosen as catechists, the school of Alexandria, instead of being an elementary school for catechumens, became a CATECHETICAL SCHOOL (which see) for instruction in the more difficult points of theology. The proper duty of the catechist was to point out to catechumens, not publicly in the church, but generally in some private place, as for instance, the BAPTISTERY (which see), the special obligations under which they would come in entering the Christian church, and the duties they were bound to discharge as members of the church. Deaconesses were also employed as catechists to teach the female catechumens. An officer bearing the name of catechist is still found in the Greek church, whose duty it is to instruct and prepare for baptism, all such as renounce heretical tenets, and desire to be admitted into the pale of the church. In modern times the name of *catechists* has been applied to a class of godly men, who, though not invested with the clerical office, are employed frequently in places where the means of grace are scanty, in reading and familiarly expounding the Word of God from house to house among the humbler classes.

CATECHUMENIA, a word used to designate the place in which the catechumens were instructed, whether the baptistery, or a place set apart for the special purpose. It was besides, a name given to the upper galleries in the early Christian churches, where the women sat, and which were situated above the porticos of the men, upon pillars. They were also called *hyperoa* or upper rooms, and in one of these the empress commonly sat when hearing Divine service performed. These apartments were sometimes used as places where councils were held. Thus the council of Constantinople is said to have met in the right hand galleries of the church of Alexius, and some others are mentioned as having been held in the same place.

CATECHUMENS (Gr. learners), candidates for baptism in the ancient Christian church. Great importance was justly attached to this order, as is evident from the fact, that schools were specially instituted for their instruction, over which CATECHISTS (which see) were appointed. One part of the church service was designed for their particular benefit, and when it was concluded they were dismissed. The circumstances in which the order of Catechumens had its origin are thus described by Dr. Jamieson in

his 'Manners and Trials of the Primitive Christians:' "While those who were entitled to partake of the Lord's Supper were exclusively denominated the *faithful*, and considered as occupying the rank of perfect or approved Christians, there were several other classes of persons, who, though connected with the church, and forming constituent parts of it, were yet separated from and inferior to the former, being in various stages of advancement towards a qualification for the holy rites of the gospel. These orders, known by the name of catechumens, were distinguished from each other by lines of demarcation, beyond which none was allowed to pass without a long and gradual preparation; and between a newly-made catechumen and a Christian in the rank of the faithful, there was as wide a difference in the eye of the primitive church as between an infant of a day and one who has attained the stature of a full-grown man. In the records of apostolic times we shall in vain look for any traces of this distinction; for then a heathen no sooner made an avowal of his faith in Christ than he received the initiatory rite of Christianity. His conversion was immediately followed by his baptism, and whatever shades of difference there might be in the knowledge of the new converts, all were considered as equally entitled to the outward sign as they were to the inward and spiritual benefits of the ordinance. But in process of time, when the church was enlarged by a daily increasing influx of members from heathenism, and when her purity was no longer guarded by the presiding care of those who possessed the miraculous gift of discerning spirits, the pious solicitude of her rulers in after-times gave rise to the custom of deferring the admission of converts into the fellowship of the church, till clear and satisfactory evidence was obtained of their fitness, in point of knowledge and sincerity, to be enrolled in the ranks of the disciples. The dear-bought experience of the primitive Christians had convinced them that the gross habits of idolaters were not easily, and all at once, in many instances, relinquished for the pure and spiritual principles of the gospel, and that multitudes of professed believers held their faith by so slender a tie that the slightest temptation plunged them anew into their former sensuality, and the first alarm drove them back into the enemies' camp. To diminish, and if possible, to prevent the occurrence of such melancholy apostasies, which interrupted the peace and prosperity of the Christian society, and brought a stain on the Christian name, was a consummation devoutly wished for by the pious fathers of the primitive age; and accordingly, animated by a spirit of holy jealousy, they adopted the rule, which soon came into universal practice, of instituting a severe and protracted inquiry into the character and views of candidates for admission to the communion of the church, of not suddenly advancing them to that honourable degree, but of continuing them for a limited period in a state of probation. It was thus

that the order of the catechumens arose—an order which, though unknown to the age of Peter and Paul, boasts of a very early introduction into the primitive church; and at whatever period its date may be fixed, its origin is to be traced to the laudable desire of more fully instructing young converts in the doctrines of the Christian faith, and at the same time affording them opportunities to give evidence of the sincerity of their profession, by the change of their lives and the holiness of their conversation."

Some of the early Fathers speak of certain mysteries more especially connected with the eucharist, which were carefully concealed from the catechumens. These were usually known by the name of *ARCANI DISCIPLINA* (which see). There was no specific rule as to the precise age at which Jewish and heathen converts were admitted into the list of catechumens. At such a period most of them were, of course, adults, and sometimes, as in the case of Constantine the Great, they delayed the reception of baptism till they found themselves on a dying bed. They were not bound to remain among the catechumens for any fixed period, but much depended on their proficiency. By the council of *Il-liberis*, A. D. 673, the time of instruction was named as two years; and by that of *Agatha*, A. D. 506, it was limited to eight months. *Cyril of Jerusalem* and *Jerome* required catechumens to observe a season of fasting and prayer for forty days.

The catechumens were early divided into separate classes according to their advancement in Christian knowledge. The most general and the simplest classification was into the imperfect and the perfect, or the beginners and the proficient. On the enrolment of any individual in the list of catechumens, he was admitted by the imposition of hands. The discipline to which he was thereafter subjected, in preparation for baptism, is thus rapidly summed up by *Dr. Jamieson*: "The moment that a heathen announced his resolution to abandon the religion of his fathers, and to embrace that of Jesus, he was introduced to the pastor of the place, who, having laid his hand upon his head, (a ceremony of very frequent use in all the offices of the ancient church,) and prayed that he might become a partaker of the grace of the gospel, consigned him to the care of some missionaries, whose duty it was from time to time to wait upon him privately, and in his own house, to instruct him in the elementary principles of the Christian faith. At an appointed time, and when he had satisfied his private instructors of his capacity to profit by the services of the church, he was permitted to come into the congregation, where he stood in a particular place appropriated to the hearers—those who were admitted to hear the scriptures read, and the plain and simple discourses on the fundamental articles of faith and points of duty, which always formed the subject of the preliminary exhortations of the church. If the profi-

ciency and conduct of the catechumen during his continuance in this lower rank were approved of. he was, at a certain period, advanced to a higher order, which was privileged not only to be present at the reading of the scriptures, and the delivery of the sermons, but also at the prayers, which were described as concluding the first service. After remaining the appointed time in this more advanced stage of his progress, he was successively privileged to be present at the public prayers of the church, to hear the discourses addressed to the faithful on the higher and more abstruse doctrines of Christianity, and even to witness, at a humble distance, the dispensation of the Lord's Supper. He was then considered ripe for baptism, and immediately put upon a new course of discipline, preparatory to partaking of the holy mysteries at the next celebration of the solemnity. Hitherto he had been trained, by a regular course of catechetical instructions in private, to a knowledge of the leading doctrines and duties of the gospel, and now he was subjected to frequent and minute examinations in public on every branch of his religious education. If approved, he was forthwith instructed in some of the sublimer points of Christianity, which had been hitherto withheld from him, such as the doctrine of the Trinity, the union of the Divine and human natures in Christ, the influences of the Spirit, and the way in which a participation of the symbols of a Saviour's love gives spiritual nourishment to the soul. He was allowed to employ the Lord's Prayer, the use of which was considered as the exclusive privilege of his adopted children; and was enjoined to commit to memory the creed, as a formula which embodied in a small compass all the grand articles of revealed truth which it had been the object of his protracted discipline to teach him. For twenty successive days he continued a course of partial fasting, during which he had daily interviews with his minister, who, in private, and secluded from the presence of every other observer, endeavoured, by serious discourse, to impress his mind with a sense of the important step he was about to take, and more especially prayed with him in the usual solemn form, by imposition of hands, that he might be delivered from any evil spirit that had possession of his heart, and be enabled to consecrate himself a living sacrifice to God and the Saviour. Such was the discipline of the catechumens—a discipline to which all ranks and descriptions of men, who were desirous of being admitted into the bosom of the church, were in primitive times indiscriminately subjected. 'None,' to use the words of Lord King, 'were permitted to enjoy the privileges of the faithful till they had in a manner merited them; which was, when they had, through a considerable time of trial, manifested the sincerity of their hearts by the sanctity and purity of their lives. When they had changed their manners, and rectified their former habits, then they were washed with the waters of baptism, and not before.'

The catechumens in the ancient church were allowed to be present at, and take part in, one portion of the public prayers, which followed immediately after the sermon; but they were excluded from those prayers which were peculiar to the faithful or communicants only. At the close of the sermon, before any of the prayers began in the service of the catechumens, a deacon called generally upon all Jews and infidels, and such of the catechumens and penitents as were simply in the stage of *audientes*, or hearers, to withdraw. Prayers were then offered specially on behalf of the catechumens, commencing with a BIDDING PRAYER (which see), which was an exhortation and direction how the congregation were to pray for them; and to every petition, the people, and especially the children, were accustomed to subjoin, "Lord, have mercy upon them." After the bidding-prayer, the deacon called upon them to bow down and receive the bishop's benediction. Chrysostom mentions that the catechumens were invited also to pray for the protection and guidance of the ANGEL OF PEACE (which see), for peace upon all that awaited them, peace in the present, and peace in the future, and for a Christian end. In consequence of bowing the knee before the bishop, the catechumens at this stage were sometimes called *genuflectentes*, kneelers. On leaving this class, they were considered regular candidates for baptism, and, as such, their names were registered in the *diptychs*, or church books. To this custom Gregory of Nyssa alludes, when he says, in his treatise on Baptism, "that as he inscribed the names with ink in the earthly roll, so might the finger of God write them down in his imperishable book." In the North-African church, the bishop gave to those whom he received as *competentes*, or prepared for baptism, while signing the cross over them as a symbol of consecration, a portion of salt, over which a blessing had been pronounced. This was intended to signify the divine word imparted to the candidates, as the true salt for human nature.

It would appear, from various early writers, that catechumens were exercised for twenty days before receiving baptism. (See EXORCISM.) By the ceremonies followed on this occasion, which consisted of prayer, insufflation, imposition of hands, and the sign of the cross, evil spirits were expelled from the heart; and during the same period the catechumens were exercised with abstinence and fasting. At this time they were taught to repeat the words of the Creed, and then of the Lord's Prayer, besides being fully instructed in the responses which they were required to make in baptism. When prepared for the ordinance, they went veiled, or with their faces covered for some days before its administration. Another ceremony which may be mentioned, was the custom of touching the ears of the catechumens, and saying unto them, "*Ephphatha*," "Be opened," denoting the opening of the understanding to receive the truth of God. Ambrose

mentions, also, another practice which was followed in the case of catechumens, that of anointing the eyes with clay, in imitation of the manner in which our Lord opened the eyes of the blind man as recorded in John ix. 6, "When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay." In the African church, a lighted taper was put into the hands of catechumens during the ceremony of exorcism. It is also said, that though catechumens were not permitted to partake of the eucharist, yet they had something like it which they called consecrated bread, taken out of the same oblations which supplied the elements of the eucharist. This practice may be the foundation of the *ANTI-DORON* (which see) of the Greek Church. Augustine makes a reference to what has been called the sacrament of the catechumens, which Bingham supposes not to have been the consecrated bread, but only a little taste of salt; for, in a passage of Augustine's writings, where he is speaking of himself as a catechumen, he says, that at that time he was often signed with the cross of Christ and seasoned with his salt.

The punishment usually inflicted upon catechumens when, during the course of their training, they fell into gross and scandalous offences, was to protract the period of their probationary instruction. While the ordinary time was two years, transgressors were sometimes obliged to continue three, and, at other times, five years; but, in the case of very aggravated sins, till the hour of their death. In case catechumens died without baptism by neglect or their own default, they were doomed to be buried in silence, and no mention was ever after made of them among others in the prayers of the church. But if they were suddenly cut off while preparing for baptism, they were considered as on the same footing with martyrs, quite prepared for death.

CATENA PATRUM, a collection of passages from the old church fathers, arranged according to the books of the Bible, which they were designed to illustrate.

CATHARINE (St.), *FESTIVAL OF*, held in the Romish Church in honour of Catharine of Sienna, who lived towards the close of the fourteenth century. She appears to have been a mystic, whose whole life was spent amid the most extravagant delusions. Her visions commenced at six years of age. She pretended that on one occasion she had been blessed by a vision in which the Saviour appeared to her, accompanied by the Holy Mother, and numerous saints, in whose presence he solemnly espoused her, placing on her finger a golden ring adorned with four pearls and a diamond. After the vision had vanished the ring still remained, visible only to herself. She boasted also that she had sucked the blood from the wound in the Redeemer's side, that she had received his heart in exchange for her own, and that she bore on her body the marks of his

wounds, though they were imperceptible to all eyes but her own. She travelled throughout all Italy, teaching, warning, exhorting, and proclaiming to crowded audiences, the wonders which she had seen in heaven and hell during the trance in which all thought her dead. She bore five years of privation, and was tormented by devils. It was partly in consequence of the pretended revelations of Catharine, that Gregory XI., the last of the Avignon popes, was persuaded to remove his court to Rome, in A. D. 1374, where he died in 1378.

CATHARISTS, or *CATHARI* (Gr. *katharos*, pure), a term applied in different ages to those who professed to maintain peculiar purity, both in doctrine and life. The Novatians received this name in the fourth century. It was especially applied to the *PAULICIANS* (which see) of the seventh and following centuries, by way of reproach, as differing from the tenets of the dominant church. The sects which bore the appellation of Catharists were scattered in different countries, and under different names. The peculiar opinions which they seem to have held, particularly in the thirteenth and fourteenth centuries, from their similarity to the Gnostic sects, bear evidently an oriental impress, although elaborated into a thoroughly independent system. One party assumed the existence of two original and opposite principles, and of two creations corresponding to these two principles; while the other party held only a relative Dualism, and regarded the evil principle as a spirit fallen from God, and as having given origin to a revolution in the universe. These may be considered as the distinctive doctrines which separated the two divisions of Catharists from one another, although they were knit by a firm bond in their common opposition to the Church of Rome.

The more rigid Catharists set out in their theological system from an absolute Dualism. They believed in the existence, from all eternity, of two principles and two creations. The good God gave origin to all imperishable existence, but to the evil deity must be traced all perishable existence. This lower world, as being perishable, is the work of the evil principle, and the higher world, as being imperishable, is the work of the good principle. In accordance with this system, they explained numerous passages, both of the Old and New Testaments, in which an opposition is asserted between the world and God, between the flesh and the Spirit. And, not contented with appealing to Scripture in support of their doctrines, they claimed Aristotle also as favourable to their views. Satan, they alleged, had intruded into the heaven of the good, and led a third part of the heavenly souls into apostacy. These heavenly souls were middle beings between a higher and a lower class. To each soul corresponded a spirit and a heavenly body. In punishment of their apostacy, they were driven from heaven along with Satan their leader, and separated both from their spirits and the heavenly bodies. Hence they

are ever appearing under the veil of some human body, in which Satan has confined them. They believed in different gradations of heavenly souls, according as they belonged to different princes of heaven, the highest being composed of those who were described as the spiritual Israel, and for whose salvation more especially Christ came into the world.

The Catharists believed Christ to be the highest spirit after God, yet differing from him in essence, and subordinate to him; and they viewed the Holy Spirit as in like manner different from the Son, and subordinate to him. "The Son of God," to use the language of Neander, "united himself to a spirit, soul, and body, in that heavenly world, and so descended, with the annunciation of the angel, into Mary, and again went forth from her. Herself, however, they regarded as a higher spirit, who appeared on earth for the purpose of becoming the instrument or channel for the appearance of the Son of God in humanity. They taught, like the Valentinians, that the heavenly body of Christ was, by a special act of divine power, so modified, that it seemed like an earthly one, and could be perceived by the senses. Yet they must explain all sensuous acts and affections to which Christ subjected himself as unreal, mere appearances. They maintained, likewise, that all the accounts of the miracles wrought by Christ, were to be understood only in a spiritual sense, as symbols of the spiritual miracles wrought by him." A party among the Catharists regarded the apostle John, whom they especially revered, as an angel, who, being destined to remain till the second coming of Christ, was still on the earth. Another party, called *ORDIBARII* (which see), taught that a Trinity first began to exist at the birth of Christ. The man Jesus became Son of God by his reception of the Word announced to him, and he was the son of Mary, not in a corporeal, but in a spiritual sense, being born of her by the annunciation of the Word; and when by the preaching of Jesus others were attracted, the Holy Ghost began to exist. The new birth was, in the view of the stricter Catharists, a restoration of the relation between the soul and its corresponding spirit, from which it had been separated by the apostasy. They believed in a threefold judgment; first, the expulsion of apostate souls from heaven; second, that which began with the appearance of Christ; third, when Christ shall raise his redeemed to the higher condition, or, in other words, when the souls shall rejoin the spirits and the heavenly bodies they had left behind them in heaven. It is said that the strict Catharists rejected the whole Old Testament, with the exception of Isaiah. They are also alleged to have set a high value on an apocryphal book called the *Ascension of Isaiah*, which gives countenance to some of their most prominent doctrines.

The milder Catharists did not maintain the existence from all eternity of an evil spirit, but held, on the contrary, that all evil had its origin in the apostasy of a good spirit. Matter they supposed to have

proceeded from God, and the form given to it from Satan. The sun, moon, and stars, they looked upon as intelligences which had fallen. From the one heavenly soul of Adam, all other souls were believed to have been derived. They denied original sin, considering it as impossible, seeing that men were sprung from Adam only by bodily descent. Satan was with them the god of the Old Testament who revealed himself to Abraham, and brought the flood upon the world, while from God proceeded the deliverance of Noah. Moses and the prophets were, in their view, servants of Satan, and they looked upon the Old Testament and the New as opposed to each other. They denied the lawfulness of war, objected to capital punishment, and would admit of no other testimony than a simple yea or nay. They agreed with the stricter Catharists on the subject of the Trinity. They held that Mary was not really the mother of Christ, but only the channel through which he passed into the world. They denied the resurrection of the body, contended against infant baptism, and even regarded water-baptism generally as a device of Satan in order to suppress the true baptism of the Spirit, which, they maintained, should be performed by the imposition of hands in connection with prayer. This rite they termed *CONSOLAMENTUM* (which see), and maintained that the Holy Spirit was therein communicated, not by the visible, but by an invisible hand contained under the visible. In regard to the Lord's Supper they were of opinion that Christ, when he uttered the words, "This is," pointed to his own body; or they explained the words of the institution in a symbolical sense, "this is" being equivalent to "this signifies." They believed in transubstantiation, or the conversion of the bread and wine into the body and blood of Christ. In their love-feasts, which they also observed, the presiding officer of the sect imparted the blessing by reciting the Lord's Prayer.

The Catharists openly dissented from some of the leading doctrines of the dominant church. They objected to the sacrament of penance, and denied the necessity of a satisfaction for sins committed after baptism. In confessing their sins to the bishop, the members of the sect prostrated themselves before him in Eastern fashion, praying in these words: "Have mercy upon us, O Lord. I never must die, but inherit thee on high, that I may have a good end." The bishop then bestowed on each the *consolamentum*, with the imposition of hands, while he thrice repeated, "And that thou mayest be a good man." Rainer, in his treatise against the Catharists, says that they did not receive the writings of the fathers. The four evangelists they readily acknowledged, alleging that they had written in a saving way, because they had written upon the heart, while the other four—namely, Jerome, Augustin, Ambrose, and Bernard, had written unprofitably, because they only wrote on the lifeless parchment. They rejected the authority of church

tradition, the hierarchy, the worship of saints and images, the value of pilgrimage, thus maintaining at that early period, some of those very principles which formed the groundwork, at a later period, of the Protestant Reformation. On one important point, however, they were entirely at variance with the tenets which afterwards made up the Protestant doctrine as opposed to the Church of Rome. We refer to the high position which the Catharists assigned to good works in the matter of salvation. The perfects, as they were called, or stricter Catharists were expected to practise a morality of the most rigidly ascetic description. They were required to abstain from meat, eggs, and cheese. Marriage was discountenanced, as leading, in their view, to sin.

The sect was divided into two classes, the one consisting of the Perfect, or good men, and the other of believers. The former class corresponded to the elect in the sect of the Manicheans. They represented themselves as wandering about, exposed to persecution, and without a settled home, living like the Saviour, who knew not where to lay his head. From the number of the Perfect were chosen the presiding officers of the sect; first, a bishop; then, under him, a greater and a lesser son; and, finally, a deacon. Several were set apart from their childhood for the office of bishop, and educated for that purpose. One important part of their training consisted of the regulation of their food, which consisted of no other milk but the milk of almonds, and no flesh, but fish; and, in other respects, they were obliged to observe the rigid diet of the Perfect.

The Catharists were zealous in disseminating their principles everywhere, travelling about from village to village and from house to house, embracing every opportunity of expounding the Scriptures, and teaching their peculiar doctrines to the uninitiated. Wherever they went, they were almost certain of meeting with a kind and cordial reception from individuals who sympathized with their principles. In particular, the Perfect were received into the houses of believers with great respect. The inmates thrice bowed the knee to receive their blessing. The members of the sect who might happen to reside in the neighbourhood quickly assembled, to whom a sermon was preached, pointing out not only the truth of God as set forth in the Scriptures, but its opposition to the regular teaching of the dominant church. Still further to propagate their peculiar tenets, they took in the daughters of indigent noblemen, and educated them gratuitously, at the same time instilling into their minds an acquaintance with the Word of God.

The avowed opposition of the Catharists to the doctrine and hierarchy of the Church of Rome naturally excited the jealousy and indignation of the clergy. The most absurd reports were raised as to the practices of this obnoxious sect; and the ignorant populace, goaded to fury by the calumnious representations of the clergy, hurried many of the un-

offending Catharists to the stake. Thus it was that in the countries on the Rhine and in France, many of these so-called heretics were doomed to suffer the most cruel and unjust treatment, and persecuted even to death. This was more especially the case towards the end of the thirteenth and the beginning of the fourteenth centuries. In vain did the amiable Bernard, abbot of Clairvaux, interpose in behalf of what he considered a class of well meaning though mistaken sectaries. His representations were attended with but partial success in stemming the tide of persecution. The ruthless persecutors were struck with amazement at the calmness and intrepidity with which the Catharists met an excruciating death, but they endeavoured to explain away the strange anomaly by ascribing it to the power of Satan. The blood of the martyrs was in their case, as in that of every other sect of Christians, the seed of the church. Like the Israelites of old, the more they were oppressed, the more they multiplied and increased. Though multitudes of them were compelled to take refuge in dens and caves of the earth, the sect daily received accessions to its numbers, both in Italy and France, and thus the Catharists continued, under various different names, but with the same principles, at least in substance, to hold their ground in the face of all opposition, until the glorious reformation of the sixteenth century rendered their leading principles extensively predominant throughout various countries of Europe.

CATHEDRA, a seat among the ancients, but more especially applied among the Romans to a soft seat used by women. Afterwards it came to be used as signifying the chair or pulpit from which lectures were read. It was also employed to denote the raised chair in which the bishop or presiding pastor sat. Cathedra is also the name of an Episcopal see.

The bishop's throne, as well as the place in which it was situated, was frequently called BEMA (which see). Gregory Nazianzen speaks of himself as bishop sitting upon the high throne, and the presbyters on lower benches on both sides about him. This arrangement has sometimes been supposed to have been adopted in imitation of the Jewish synagogues, in which, according to Maimonides, the law was placed in the wall at the upper end, and on each side the elders were seated in a semicircle.

CATHEDRAL, the chief church of a diocese, or a church in which is a bishop's see, so called from the episcopal cathedra or chair. Cathedrals had their origin in England in the early Missionary colleges, each consisting of a bishop, with his associated clergy, living together, and maintained by common funds, and from these colleges went forth preachers of the gospel into all parts of the bishop's diocese or parish. In this original form the Cathedral church was called *Episcopium*. After the Conquest, Cathedral institutions assumed a somewhat altered form more completely adapted to the

particular circumstances of the times. Each Cathedral church, with its bishop, appears as the spiritual metropolis of a diocese, divided into a number of different parishes, each having its own minister and its separate endowment. The Cathedral body now became of an administrative rather than a missionary character. The regular, organized system, however, of Cathedral churches was introduced by the Norman bishops on their promotion to English sees, and continues to this day with some modifications, in the nine English cathedrals of the old foundation, viz. York, St. Paul's, London, Winchester, Exeter, Hereford, Lichfield, Lincoln's, Salisbury, Wilts. On the same footing there are four cathedrals in Wales, St. Asaph, Bangor, Llandaff, and St. David's. Besides these cathedrals of the old foundation, there are eight Conventual cathedrals, which were constituted with deans and chapters by King Henry VIII. These are Canterbury, Durham, Carlisle, Ely, Norwich, Rochester, Winchester, and Worcester. There were also five cathedrals founded, together with new bishoprics, by Henry VIII. viz. Bristol, Peterborough, Oxford, Gloucester, and Chester. There are two additional cathedrals, Ripon and Manchester, which may be considered rather as collegiate churches.

The members of each cathedral are as follows: the bishop, presiding over the whole body, the dean, precentor, chancellor, treasurer, archdeacons, canons, vicars, and other officers. The four cathedrals in Wales were less perfect in their constitution than the English cathedrals. Thus the dean was wanting at St. David's and Llandaff. The dean and chapter regulate the affairs of cathedrals, and are only amenable to the bishop's jurisdiction as a body in chapter assembled. All offences of individual members are corrected by the authority of the dean, according to the capitular statutes. During the period which elapsed between the Conquest and the Reformation, a remarkable feature in the administration of cathedrals was the chapter council, in which the bishop presided over the whole capitular body, and with their advice and assistance framed regulations for the cathedral church, and other parts of diocesan government. The chapter council of Salisbury has been assembled several times since the Reformation, under the name of the Penitential chapter.

In the early part of the sixteenth century, several changes were made in the cathedrals of the old foundation, not however materially affecting their constitution. In some of the old cathedrals, however, the statutes have not been remodelled, and are, therefore, now in many respects inapplicable to the English Liturgy. The eight Conventual cathedrals were changed after the suppression of the monasteries into eight chapters of dean and canons. The design of the thirteen new chapters founded by Henry VIII., is thus set forth in the preamble of the statutes: "That the pure worship of God may be

maintained, and the Holy Gospel assiduously and purely preached; and besides this, that to the advancement of the Christian faith and piety, the youth of our realm may be trained up in sound learning, and the poor for ever maintained."

In 1835, William IV. issued a commission to consider the several cathedral and collegiate churches of England and Wales, with a view to the suggestion of such measures as may render them conducive to the efficiency of the Established church. Several important improvements have been made in the cathedral system as the result of the inquiries of this commission. As examples of these may be mentioned, the reduction of the number of canonries to four attached to each cathedral, with the exception of Christ church, Oxford, which is allowed to retain eight; the retaining of the non-residentary canons in the old foundations, but without emolument; the reduction of the number of minor canons, and the reduction of the incomes of future deans and canons.

Another commission was issued for the same purpose by Queen Victoria in 1852, and the report which contains the result of their inquiries was published by authority of Parliament in 1854. Many valuable suggestions, as appears from the Report, have been made to the commissioners, which, if adopted, will undoubtedly render the cathedral system more efficient than it has been since its first institution. One of the main purposes for which cathedrals were founded was to impart Christian instruction, especially to those who were under training for holy orders in the church. By an edict of Charlemagne, schools were attached to every cathedral in his dominions; and till about the end of the tenth century almost the only seminaries were found in cathedral and conventual institutions. On inquiry the commissioners have found, that the cathedrals of England have never wholly lost this feature of their original constitution, but of late years various steps have been taken towards carrying out this important object of cathedrals still more extensively. And it must be admitted, that the tendency of legislative enactments, in recent years, has been to render, in some degree, the revenues of cathedrals more conducive to the improvement of clerical training in connection with university education. In this has originated, only a few years ago, the establishment of the university of Durham, and the endowment still more recently of several professorships in the universities of Oxford and Cambridge. See CANONS of a CATHEDRAL, CHAPTER.

CATHOLIC CHURCH (Gr. *catholicos*, universal), a name applied to the Christian church, which is almost as ancient as the church itself. It was used in early times to distinguish the church from heretical sects, which were usually confined to particular districts, or a limited party of men, and, therefore, could not be considered as catholic; but the Church of Christ was well entitled to the name, be-

cause it was universally diffused over the whole world. Nor was any one in the first ages of Christianity acknowledged to be a Christian unless he professed himself to belong to the catholic church, which from the beginning recognized a living, outward union among all its members, however far they might be separated from one another. In many districts, Christianity very early made progress in the open country, and as soon as a sufficient number of converts were gathered together, a regular congregation was formed, with its presiding officers, presbyters, or bishops, who were quite as independent as the presiding officers of the city churches. These rural bishops or CHOREPISCOPI (which see), as they were afterwards called, probably existed in the earliest periods of the church, though we do not find them mentioned by name before the fourth century. In all probability Christianity was first extended from the cities into the rural districts, so that both congregations, and their presiding officers in the country, would be subordinate to the city bishop. In the same way Christianity would spread from the principal cities to the other provincial towns. As converts multiplied, the churches of a province constituted a whole, at the head of which stood the church of the metropolis, whose bishop became, in relation to the other bishops of the province, chief among his equals. In course of time the churches, which had been founded by apostles, and to whom they had addressed their epistles, came to be held in peculiar veneration, and whenever there was any controversy, whether in regard to doctrine or practice, these apostolic churches, as they were sometimes called, were consulted in the first instance. Such were especially Rome, Antioch, Alexandria, Ephesus, and Corinth.

The superiority thus assigned to particular churches over the others did not rest here. The Church of Rome, the great capital of the world, and the city where it was very anciently reported that both Peter and Paul suffered martyrdom, naturally arose into pre-eminence above the other *sedes apostolicæ*, or churches which had been privileged to enjoy the presence and preaching of the apostles. From the church at Rome, indeed, had originated many of the churches of the West, and Irenæus speaks of this church in such terms as clearly shows, if we may believe the ancient Latin translation of the writings of that early father, the original Greek text being unfortunately lost, at how early a period the church of Rome asserted a pre-eminence over the other churches. Both Irenæus and Tertullian speak of Peter and Paul as the founders of that church, but neither of them held that the Roman Church was entitled to be called the *cathedra Petri*, Peter's chair, or to exercise rule and authority over all other apostolic churches. But this idea seems to have gradually arisen and gained ground, for we find Cyprian styling the Roman Church "the chair of Peter, the principal church from which sacerdotal

unity has arisen." At a much earlier period than the days of Cyprian, we find an evident tendency in the Roman bishops to lord it over the churches. Thus about A. D. 190, Victor, bishop of Rome, went so far in this direction as to excommunicate the churches of Asia Minor on account of an unimportant dispute about the time of celebrating Easter. In the writings of Tertullian may be found traces of the same spirit, as having been exhibited in his time by the Roman bishops, who issued peremptory edicts on ecclesiastical matters, and endeavoured even to make themselves be regarded as bishops of bishops. These arrogant and presumptuous claims were met on the part of the whole Eastern and many of the Western churches with determined resistance. Even Cyprian, who, looked upon the Roman church as Peter's chair, maintained with the utmost firmness and energy the independent right of individual bishops to manage the affairs of the churches according to their own principles, and he openly denied the right which was claimed by the Church of Rome to determine all matters of church controversy. About this time, the middle of the third century, two Spanish bishops had been deposed by a synod for certain grave offences. They appealed to Stephanus, bishop of Rome, who, asserting a supreme judicatory power, reversed the sentence of the Spanish ecclesiastical court, and restored the deposed bishops to office. This gave rise immediately to a question in Spain, whether the one sentence or the other was to be respected, and held as valid, and the Christian churches of North Africa were applied to for their opinion. A synod, accordingly, was convened upon the point at Carthage, and Cyprian was commissioned by the Synod to reply, that in their opinion, the decision of the Roman bishop was without force and void, and that the two deposed bishops should on no account be permitted to hold office.

The first ecclesiastical decree, which was passed in favour of the usurped authority of the Roman church, was that of an obscure council held at Sardis during the Arian controversy in A. D. 347. Among other things this council declared, that "in the event of any bishop considering himself aggrieved by the sentence of the bishops of his province, he might apply to the bishops of Rome, who should write to the bishops in the neighbourhood of the province of the aggrieved bishop, to rehear the cause; and should also, if it seemed desirable to do so, send some presbyters of his own church to assist at the rehearing." A second step towards the supremacy of the bishop of Rome, was a law enacted A. D. 372 by the emperor Valentinian, which empowered the bishops of Rome to examine and judge other bishops. Towards the close of the fourth century, the custom became somewhat extensive of referring to the decision of the Roman bishops all questions concerning the apostolic customs and doctrines. This gave them occasion to issue a number of *de-*

cretals, as they were called, which soon assumed a tone of apostolic authority, and were received with high respect in the West. "From this time forth," says Gieseler, "there was no controversy in the East, in which each party did not seek to win the bishop of Rome, and through him the Western church, to its cause, vying with each other in flattery and servility. At the councils, his legates were always treated with the greatest deference, and at the council of Chalcedon they for the first time presided." The council of Chalcedon here referred to, was convened A. D. 451, and to the no small annoyance of Leo the Great, the then bishop of Rome, a canon was passed, which declared the same rights, honours, and privileges, to be due to the bishop of Constantinople as had hitherto been conceded to the bishop of Rome, and the same council confirmed the bishop of Constantinople in the spiritual government of those provinces over which he had claimed superiority.

From this period commenced the contest for superiority between Constantinople and Rome, the Eastern and the Western capitals. Various circumstances combined, however, to augment the influence and authority of the Roman See, not the least of which was the readiness with which the claims to superiority, put forth by the bishops of Rome, were submitted to by the heathen tribes, which now overran the Roman Empire. The ancient capital fell into the hands of the invading barbarians, and thus was suddenly deprived of its political importance, and the Romish bishops found it necessary, therefore, if they would maintain the authority which they had gained, to assert their spiritual claims with greater boldness than ever. They put forth, accordingly, a divine right of supremacy, alleging that they were the regular lineal successors of the apostle Peter, who, they asserted, without either scriptural or historical proof, was the first bishop of Rome, and appointed by Christ to be the supreme head of the church upon earth. It was felt to be all the more necessary to urge these claims to spiritual supremacy, as Rome had now lost its political importance, and the rival city of Constantinople was fast rising into the first rank of influence and dignity. During the fifth century, this contest for supremacy was carried on with the utmost keenness between the bishop of Rome and the patriarch of Constantinople, and towards the close of the same century, John the faster, bishop of Constantinople, assumed the title of universal bishop. This arrogant claim on the part of the Eastern patriarch roused the jealousy of his Western rival, and Gregory the Great, who was at that period bishop of Rome, to establish the more firmly his own authority, invented the fiction of the power of the keys as committed to the successor of the apostle Peter, rather than to the body of the bishops as had been hitherto supposed. Besides this bold attempt to outbid the pretensions of his rival, Gregory de-

nounced in the strongest terms the assumption of the title of "universal bishop" as vain, blasphemous, antichristian, and execrable. The remonstrances of the Roman bishop were utterly unavailing. The patriarch John continued to use the obnoxious title, and after his decease, his successor Cynacus adopted the same pompous appellation. But the very title, the use of which by the patriarch of Constantinople had roused the indignation of Gregory the Great, was, at the earnest entreaty of his successor Boniface III., conferred upon him by the emperor Phocas, a cruel and bloodthirsty tyrant, who had made his way to the throne of Greece by the murder of his predecessor. From that important era, A. D. 606, the bishop of Rome took to himself the title of "Universal Bishop," thus showing himself to be the ANTICHRIST (which see), or man of sin predicted in the Word of God, and from that time the church of Rome claimed to be the CATHOLIC or universal church, to the exclusion of all from the pale of the church and the salvation of Christ who refuse to acknowledge subjection to the Pope of Rome. The epithet *Catholic*, however, applies in no sense to the church of Rome, which cannot with truth pretend to be universal, seeing that a larger portion of the Christian world itself repudiates the claim, including not only the immense body of Protestants, but the whole Greek or Eastern church, which has a far stronger claim to antiquity and lineal descent from the apostolic church than Rome with all her boasting can venture to assert.

CATHOLIC CHURCH (ROMAN). See ROMAN CATHOLIC CHURCH.

CATHOLIC EPISTLES, a title given to certain books of the New Testament. These are seven epistles in number, namely, one of James, two of Peter, three of John, and one of Jude. The appellation Catholic is bestowed upon them, because, instead of being addressed, like the other Apostolic Epistles, to particular churches, they are directed to Christians generally. The term Catholic, as applied to these Epistles, was first used by Eusebius, as a common appellation in the fourth century; but at an earlier period, John's first epistle is repeatedly called a Catholic epistle by Origen, and by Dionysius, bis op of Alexandria. Dr. Hammond, followed by Mac-knight, supposes that the epistles in question obtained the name of Catholic, as being universally acknowledged and therefore canonical.

CATHOLICOS, a name given to the heads or patriarchs of the ARMENIAN CHURCH (which see), of which there are at present three, although originally there was only one, who usually held his seat at the imperial residence. The highest dignitary is the catholicos of Etchmiadzin, who has under his jurisdiction the whole of Turcomania or Armenia Major. He has been appointed by the Czar since 1828, Armenia having been subject to Russia from that time, and he has under him a synod and an imperial procurator. The next in rank is the

catholicos of Sis, a city in Cilicia, who has a limited province in Syria and the south of Anatolia. The third catholicos, that of Aghtamar, an island in Lake Van, rules over Koordistan, but his authority is somewhat doubtful. This functionary assumed the title of catholicos in A. D. 1114, and although not recognized for two centuries, it was at length admitted; but to this day his authority is looked upon with no very favourable feelings. The catholicos alone can ordain bishops, and consecrate the sacred oil which is used in various ceremonies of the church. Both the Georgian and Mingrelian Christians have a pontiff at their head, who bears the title of catholicos, but who pays tribute to the patriarch of Constantinople.

CATHOLIKIN, two officers in the ancient Jewish temple, who were head treasurers, and were only inferior in authority to the high-priest and the Sagan. Maimonides says of the *catholikin*, that "they were to be to the *sagan* as the *sagan* was to the *high-priest*, substitutes and assistants, and next in place and honour." The business of the temple more especially consisted of its service and the management of its revenues. Now, as there were inferior priests that performed the daily service, and as there were treasurers of a lower order that received the oblations, and whatever was brought into the common stock; so the high priest, the *sagan*, and the two *catholikin* were overseers both of the one and the other, that the treasury might be properly arranged for the use of the temple, and that the sacred service might be performed as it ought to be.

CATIUS, a god among the ancient Romans, who was looked upon as developing the minds of children when beginning to think.

CATOPTROMANCY (Gr. *catoptron*, a looking-glass, and *manteia*, divination), a species of divination by which objects or persons are alleged to appear to the eyes of a spectator in a mirror. See DIVINATION.

CAUCON, the most ancient god of the Messenians.

CAUSIUS, a surname of ÆSCULAPIUS (which see), derived from Caus in Arcadia, where he was worshipped.

CAVEAT, a caution entered in the spiritual courts in England to stop probates, licenses, administrations, &c. from being granted without the knowledge of the party that enters it.

CEBRON, a river-god in Troas.

CECILIA (St.) FESTIVAL OF, a festival of the Romish church, celebrated on the 22d November, in honour of St. Cecilia, virgin and martyr.

CEIMELIARCHS (Gr. *ceimelia*, sacred vessels, and *archo*, to rule), subordinate officers in the early Christian church, whose duty it was to take charge of the sacred vessels, utensils, and such precious things as were laid up in the sacred repository of the church. The office was usually assigned to some presbyter who had deacons under him.

CEIMELIARCHIUM, the repository of the vestments, vessels, and utensils in ancient Christian churches, which were committed to the charge of the CEIMELIARCH (see preceding article), as overseer of the deacons in this department at least of their duty.

CELEDONES, goddesses among the ancient Greeks, who were believed to possess, like the Sirens, the most attractive and winning influence by their songs.

CELESTIAL DEITIES, those of the superior gods of the Roman mythology who were supposed to have their abode in heaven. They possessed peculiar authority, and were held in the highest reverence. As the celestial above all the other gods were imagined to be pre-eminently employed in the government of the world, and, therefore, to have the greatest influence over the affairs of men, the worship awarded to them was of the highest kind. The names of these illustrious divinities among the Romans were *Jupiter*, *Apollo*, *Mercury*, *Bacchus*, and *Mars*; *Juno*, *Minerva*, *Venus*, *Latona*, and *Aurora*.

CELESTIAL NYMPHS, those genii among the ancient heathens who guided the spheres of the heavens, and dispensed the influences of the stars among the inhabitants of the earth.

CELESTINES, an order of Romish monks instituted by Peter de Meudon, a monk in the thirteenth century, who was elected Pope in A. D. 1294, under the name of Celestin V. The order was confirmed at the second general council of Lyons by Pope Gregory X. in A. D. 1273. The Celestines soon increased to a great extent in Italy, and were introduced into France by Philip the Fair. Some allege this order to have been instituted by Peter Damien, so far back as A. D. 1078, and that the dress of those monks was of a blue or celestial colour, whence they received the name of Celestines. There are thirty-nine monasteries of this order in Italy, and twenty-one in France. The monks wear a white cassock with a patience, scapulary, hood, and cowl, all black.

CELIBACY, the unmarried state. "Forbidding to marry" is laid down in Sacred Scripture as one of the marks of the great apostasy predicted by the Apostle Paul, 1 Tim. iv. 3. Keeping this passage in view, it is somewhat remarkable that the Romish church alone is characterized by the denunciation of marriage as in particular circumstances unlawful and sinful. Thus the council of Trent declares, "Whosoever shall affirm that persons in holy orders or regulars who have made a solemn profession of chastity may marry, let him be accursed." Again, the same council decrees, "Whosoever shall affirm that the conjugal state is to be preferred to a life of virginity or celibacy, and that it is not better and more conducive to happiness to remain in virginity or celibacy than to be married, let him be accursed." This attempt to throw discredit on the married state is at utter variance with the express statements of the Divine Word. The institution of marriage, while

man was yet in a state of innocence, untarnished by the evil effects of the fall, shows that, in its original essential character, this appointment must be sinless. Besides, the most eminent of the ancient saints were married; for instance, Enoch, Noah, Abraham, and Moses. By the express arrangement of God, the high-priest under the Mosaic law was to be married, as we find in Lev. xxi. 12—14. The Apostle Peter and the Evangelist Philip, were both married, and our blessed Lord, while on earth, graced a marriage-feast with his presence, and performed his first miracle on the occasion. "That the clergy may not marry" is the doctrine of the Church of Rome, "and that marriage is to them a pollution." "A bishop must be the husband of one wife" is the doctrine of the Bible, "one that ruleth well his own house, having his children in subjection with all gravity." Aaron the high-priest was married, Exod. vi. 23. Caiaphas the high-priest was married, John xviii. 13. Paul asserts his liberty to marry if he chose, 1 Cor. ix. 5.

While both the Old and New Testaments unite in discountenancing celibacy, and speaking favourably of the married state, it is strange that unscriptural notions on this subject should have begun at so early a period to prevail in the Christian church. Even in the commencement of the third century we learn, from the writings of Tertullian, that celibacy had already come to be regarded as highly meritorious, and marriage as to some extent a dishonour and a discredit to Christians of both sexes. Thus this earliest of the Latin fathers, when dissuading from second marriages, says, "May it not suffice thee to have fallen from that high rank of immaculate virginity by once marrying, and so descending to a second stage of honour." Mosheim represents the notion as being prevalent at a very early period, that the married were more exposed to the influence of wicked demons than the unmarried. This absurd idea led, as a natural consequence, to the opinion being extensively spread, that unmarried men were far more suitable for the sacred office than such as had contracted the defilement of matrimony. In the time of Cyprian, bishop of Carthage, who suffered martyrdom A. D. 258, many young women had been prevailed upon to take the vow of perpetual celibacy, and the language in which this Christian writer addresses them shows in what estimation these vows were held. "Great are the wages," says he, "which await you; the high reward of virtue, the great recompense to be conferred upon chastity. Not only shall your lot and portion be equal to that of the other sex, but ye shall be equal to the angels of God."

The first decree which formally prohibited clergymen from marrying after ordination, was passed at a council held at Ancyra in Galatia, A. D. 314. Even this decree, however, was not absolute and universal in its application; for it excepted those who at the time of their ordination made an explicit profession

of an intention to marry, as being in their case unavoidable. Clergymen who were in this position received a license to marry, and were declared free from all censure for so doing. If a candidate for ordination was already married, he was not called upon to put away his wife, unless he had married a widow, or a divorced person, or a harlot, or a slave, or an actress. An attempt was made at the council of Nice, A. D. 325, but without success, to procure an enactment that all clergymen, who had married before their ordination, should withdraw from their wives. The utmost, however, that the favourers of celibacy could obtain from the council was a fresh sanction to the established rule or tradition, that none should marry after ordination. It is plain, from the writings of even the most eminent of the Nicene fathers, that the most extravagant notions prevailed in the fourth century as to the sanctity and merit of the celibate life. At length, Siricius, who occupied the Papal chair from A. D. 385 to 398, issued his decrees strictly enjoining celibacy on the clergy; which decrees, however, while they were readily admitted and re-echoed by several western synods, were rejected with the utmost firmness by the synods of the east. And it was not, indeed, for several centuries after this period that the doctrine of celibacy, as enforced by Siricius and his successors, was submitted to by the great mass of the French, German, Spanish, and English clergy.

In the theology of Rome, the bishop, the priest, and the deacon are forbidden to marry; but Romish writers are far from being agreed on the question, whether celibacy be of divine or human appointment. One party considers it as being commanded by God, and, therefore, a matter of faith and moral obligation, which neither the pope nor the universal church can alter or modify. Of this opinion were Jerome, Epiphanius, Siricius, and Innocent. Another party reckons the celibacy of the clergy a matter of merely human appointment, and, therefore, a point not of faith, but of discipline, capable of being altered or even repealed by human authority. This is the view of the subject which is most generally recognized in the Romish church. A third party exists among Romanists which strongly disapproves of the doctrine of the celibacy of the clergy, regarding it as not only useless, but hurtful. The opposition to the prohibition of marriage, which has been manifested even in the bosom of the Romish communion, has in every age been persevering and powerful. The celibacy of the clergy, says Pius II., is supported by strong reasons, but opposed by stronger. The German emperor and clergy supplicated Pius IV. to repeal the enactments on this subject. Augustine, the Bavarian ambassador at Trent, petitioned the council against clerical celibacy, which he declared was not of divine right, nor commanded by God. The French king and clergy presented a similar petition to the pope in 1561. No doctrine, indeed, maintained by the Church of Rome has been pro-

ductive of more wide-spread discontent and greater mischief within her pale than the doctrine of clerical celibacy.

CELL, the private apartment of a monk in a Romish monastery. In its primary sense, the word means a store-room of any kind. The interior of a temple among the ancient heathens was also called *cella*; and as there was sometimes more than one cella under the same roof, each of them received the name of the deity whose statue it contained. The inner parts of the porticos of the ancient Christian churches were sometimes divided into little cells or places of retirement on the walls of the church, where any one might privately employ himself in reading, meditation, or prayer. The cell of a Romish monk is a small apartment, and some idea of its furniture may be formed from the following brief extract from Cardinal Wiseman's 'Lives of the Five Saints.' Describing the cell which was occupied by St. Joseph of the cross, he says, "A rough seat and a table, a bed, consisting of two narrow planks with two sheepskins, and a wretched woollen coverlet, a stool to rest his wounded legs upon;—these, with his Breviary, formed the whole furniture of his cell."

CELLITES, a sect which arose at Antwerp in the fourteenth century. Its members were also called *Alexians*, or brethren and sisters of Alexius, because they had Alexius for their patron saint. The name *Cellite* was derived from the cells in which they resided. They spent their time chiefly in visiting and comforting the sick, conversing and praying with the dying, attending to the burial of the dead, more particularly of those who had died of the plague, and following their remains to the grave with funeral dirges. From the slow solemn strains in which they sang these dirges, they were spoken of by the common people under the familiar appellation of **LOLLARDS** (which see). They were laymen who devoted themselves to works of mercy, thus supplying the lack of service among the clergy who at that period neglected their duty to a melancholy extent.

CELLULARI, a name sometimes given to monks, as in the writings of Sidonius Apollinarius, from their living in cells. See **MONASTERY**.

CELTS (RELIGION OF THE). See **DRUIDISM**.

CEMETERY (Gr. *place of repose*), a place of interment. For the importance attached to the abodes of the dead, and the purposes to which they were applied among the early Christians, see **CATACOMBS**. In the Romish church great importance is attached to the consecration of a cemetery. On the day preceding the ceremony five wooden crosses are placed throughout the cemetery, a higher one in the centre, and four others, each the height of a man, at the different extremities. In front of each of the crosses a wooden post is fixed in the earth, and on its top are placed three candles of three ounces weight each; also ladders by which the pontiff may ascend so as to reach the summits of the crosses; a large vessel full of water, a vessel of salt, and a faldstool

in front of the central cross. In the morning, the pontiff, dressed in pontifical robes, proceeds to the ground with the ministers, whereupon the fifteen candles are lighted, and the pontiff, taking off his mitre, and standing before the central cross and candles, says the first prayer: "That at our entrance here, this cemetery be purged, hal + lowed, sancti + fied, and conse + crated." The ceremony proceeds thus: "Then the pontiff having put on his mitre, lies before the cross on the faldstool, and the litany is chanted with the usual thrice repeated additions, suited to the occasion. The litany ended, the pontiff rises in his mitre, and blesses the salt and water. This done, he goes to the cross in the extremity, opposite to the central one, and there begins, his mitre off, the Antiphon, 'Sprinkle me, O Lord,' with Psalm I, 'Have mercy upon me, O God.' During this chant he goes round and perambulates the whole ground of the cemetery, moving to the right, and sprinkling the holy water everywhere. This finished, he returns to the cross in the centre; and there putting off his mitre, and looking to the cross itself, he says another prayer, that God would 'vouchsafe to pu + rge, hal + low, and sanc + tify this cemetery.' After this he censens the same cross; and fixes on its summit one of the three lighted candles, and in like manner the other two, on the two arms of the same. Which done, he puts on his mitre, and goes to the cross behind the central one; still sprinkling as he goes, and saying with the ministers the following Psalms, viz. vi. and xxxi. Which concluded, the pontiff standing before that same cross, having put off his mitre, says, a third 'hal + lowing and sancti + fying' prayer, 'that the bodies entering into this cemetery may have here a seat of rest and protection from all incursion of evil spirits.' The Collect concluded, he censens the cross itself, and puts the three candles on it exactly as on the preceding one. Then putting on his mitre, he proceeds to the cross on the right of that in the centre, always sprinkling the cemetery with the holy water as he goes, and saying with the ministers, Psalm xxxvii. The Psalm ended, the pontiff standing before that cross, and putting off his mitre, says:

"O Lord God, shepherd of eternal glory . . . vouchsafe, we most humbly beseech thee, to keep this cemetery of thy servants from all filthy defilement, and the snares of unclean spirits, to cleanse and hal + low it; and cease not to grant to the human bodies coming into this place perpetual purity; that whosoever shall have received the sacrament of baptism, and persevered to the end of life in the Catholic faith, and at their departure out of this world, commended their bodies to repose in this cemetery; the souls of the same, together with their bodies, may, at the sounding of the angelic trumpets, receive the everlasting rewards of the heavenly joys. Through Christ our Lord. Amen.

"Next he censens the cross itself, and fixes the candles on its summit and arms, &c., as before. Then

he goes to the cross on the left hand, still sprinkling, &c., and singing with the ministers, Psalm ci. There he performs the same ceremonies; and then returns to the cross in the centre, sprinkling on, and chanting Psalms cxxix. and cxlii. When standing before the cross itself, and taking off his mitre, he again 'beseeches God to vouchsafe to hal+low, sancti+fy, and conse+crate this cemetery,' &c. Then, with his hands stretched before his breast, he says the *Preface*; after which he repeats all the same rites as at the other crosses; and then offers another hal+lowing Collect. The consecration is concluded with a mass in the church."

Burial places in early times received the name of *cemeteries*, sleeping-places, not only from the belief that the dead rest from their earthly labours and sorrows, but as pointing out the hope of a future resurrection. In early times churches were often erected over the graves of martyrs, and in the places where the cemeteries were, and accordingly a cemetery came to be used for the name of a church. Gregory of Tours, who lived about A.D. 570, is the first writer who makes any mention of the consecration of cemeteries. The heathens were accustomed, in ancient times, to reckon these places sacred, and the violation of them a kind of sacrilege. See CHURCH-YARD.

CENÆUS, a surname of ZEUS, derived from Cape Cenæum in Eubœa, where he had a temple.

CENOBITES, a name given to monks who lived in communities, as distinguished from hermits or ANCHORETS (which see), who lived alone. The founder of the Cenobite system was Pachomius, who, in the beginning of the fourth century, established a society of monks on Tabennæ, an island of the Nile in Upper Egypt; and so popular did the new and freer mode of ascetic life become, that during the lifetime of Pachomius himself, his adherents numbered 3,000, and afterwards 7,000 members. So rapidly did it go on increasing, that in the first half of the fifth century the Cenobites numbered no fewer than 50,000. The whole association was called a cœnobium, a term which afterwards came to be applied to single cloisters. Pachomius was originally at the head of the whole institution, and afterwards his successors the abbots of the cloister, in which the institution had its origin, continued to be regarded as the superiors of the whole cœnobium. The title which the superior received was abbot or abbas-general, or as he was styled in Greek, the ARCHIMANDRITE (which see). The original arrangements of a cœnobium are thus described by Neander:

"The entire monkish society was distributed, according to the various degrees of progress which its members had attained in the spiritual life, into several classes, twenty-four in all, after the number of letters in the alphabet; and each of these classes had its own presiding officer, as to each also was assigned its particular labours. They employed themselves

in the ordinary monkish avocations; such as weaving baskets, for which they made use of the rushes of the Nile, fabricating mats or coverings, not neglecting, however, other kinds of business, such as agriculture, and ship-building. At the end of the fourth century, each cloister possessed a vessel of its own, built by the monks themselves. Palladius, who visited the Egyptian cloisters about this time, found, in the cloister of Panopolis,—which also belonged to this association of monks, and contained within it three hundred members,—fifteen tailors, seven smiths, four carpenters, twelve camel-drivers, and fifteen tanners. Each cloister had its *steward* who provided for the bodily wants of all, and with whom the fabrics, when finished, were deposited; and all these stewards were placed under a general steward of the whole association, who was stationed at the principal cloister. The latter had the oversight of the income and expenditure of the entire cœnobium; to him were given over all the products of monkish labour. He shipped them to Alexandria, where they were sold, to provide means for purchasing such stores as the cloisters needed; and whatever remained after these wants were supplied, was distributed among the poor, the sick, and the decrepit, of this populous, though impoverished country. A part also was sent to the prisons. Twice in the year, on the feast of Easter, and in the month *Mesori*, (about the season of our August,) all the superiors of the single cloisters met together in the principal cloister. At the last meeting, they brought in reports of the administration of their office. It was at this time, the reconciliation of all with God and with each other was celebrated.

"No person who wished to be taken into the society of the monks was admitted at once; but he was first asked, whether he had not committed a crime, and was not seeking refuge, among the monks, from civil penalties; whether he was his own master, and therefore warranted to decide on his mode of life; whether he deemed himself capable of renouncing his property, and everything he called his own. He must, in the next place, submit to a period of probation, before he could be received into the number of regular monks. He was adopted on pledging himself to live according to the monastic rules. Pachomius also founded, at this early period, cloisters of nuns, which received the means of support from the cloisters of the monks."

The circumstances which suggested to Pachomius the formation of the first conventual establishment for females were these:—"During his seclusion on the island of Tabenna, he was visited by his only sister, anxious to behold a brother from whom she had been so long divided. But the stern recluse, in conformity with a vow he had made never to speak to woman, refused, notwithstanding her repeated solicitations, to admit her to an interview. He sent her, however, an injunction to imitate his example, by withdrawing herself from the world, and to form

an institution for those of her own sex, similar to that which he had himself founded. With these instructions she complied, and, under the superintendence of Pachomius, a place of retreat for female recluses, over which she presided, was in a short time formed on the neighbouring island of Tismene. As Pachomius died in A. D. 348, the erection of this, the first Christian convent, may be dated somewhere between the years 340 and 350. The conventual profession does not, however, appear to have been so popular, at this period, as the monastic. In A. D. 420, the nunnery of Tismene contained only four hundred inmates, whereas the monastery of Tabenna, even in the lifetime of its founder, numbered more than twice as many thousands. Indeed, the progress of the conventual institution, compared with the monastic, was for long very tardy; and it was not till the commencement of the eighth century, as we learn from Hospinian, that the erection of nunneries became in any measure general.

"The date now assigned to the first foundation of conventual institutions is somewhat later than that generally claimed by the writers of the Church of Rome. According to the learned men of that persuasion, two female saints, Syncletica and Basilissa, who both lived nearly half a century before the sister of Pachomius, contest the honour which we have assigned to the latter. It does not, however, appear, from any evidence to which we have had access, that either of these ladies, although eminent recluses of their day, attempted the formation of what may be considered as a conventual establishment. It is, besides, extremely improbable that the convent, the less popular institution of the two, should, in point of time, have preceded the monastery. The title, therefore, to the honour in question must, we conceive, be awarded to the nameless sister of the abbot of Tabenna; for, to the disappointment, doubtless, of the fair sisterhood of modern days, the designation of their illustrious foundress has, unhappily, been engulfed in the oblivious stream of time."

Numerous similar communities to those established by Pachomius, rapidly sprung up in all parts of Egypt, adopting his rule, which indeed seems to have been in very general repute in the East, until it was superseded by that of Basil. Even after that period it was still followed by some monastic communities, for as late as the middle of the eleventh century, Anselm, bishop of Havelberg, relates that he saw in the neighbourhood of Constantinople, a monastery of this ancient order, containing a fraternity of five hundred monks. From Egypt the Cenobite system passed into Syria, and thence into Persia, where under the sanction of Mohammedanism it still continues to exist. Before the close of the fourth century, the system had spread extensively along the southern shores of the Mediterranean, and flourishing monasteries were formed in the provinces of Carthage, Thagaste, and Hippo, and southward in

the regions of Abyssinia and Ethiopia. Thus in an incredibly short space of time, had this novel and singular institution firmly established itself throughout the whole of Christianized Africa, and in every part of that vast and populous region which stretches from the Nile and the Euphrates to the Euxine and the Archipelago. See MONACHISM, MONASTERY.

CENONES, an order of ecclesiastical functionaries among the Montanists of the second century, which were superior to bishops and distinct from them.

CENOTAPHS, empty monuments erected in honour of the dead, who were either buried elsewhere, or whose bodies could not be found. Such buildings were usual among the Greeks and Romans, and were accounted religious structures. After these erections were completed, the souls of the deceased, for whom they were intended, were three times called upon by name to occupy the habitations prepared for them.

CENRAWATH, a sect of the BANIANs (which see) in Hindostan, who hold the transmigration of souls so strictly, that they will not kill the smallest insect. Their Brahmans or priests wear a piece of linen on their mouth that no flies may enter. The members of this sect drink no water without previously boiling it, lest they should happen to swallow some insects. They have no belief in either a heaven or a hell, but believe in the immortality of the soul, which, they alleged, passed from one body of man or beast into another, according to its deserts. They burn the bodies of the old, but bury those of children under three years of age. Their widows are not obliged to bury themselves along with their husbands, but they take upon themselves the vow of perpetual widowhood. Women as well as men may enter into the priesthood, but the women must be above twenty years of age, while the men are received into the sacred office so early as nine years old. Any one who becomes a priest must assume the priestly dress, take the vow of chastity, and practise great austerities, sometimes to such a degree, that for nine days in succession they take nothing but water with a certain bitter wood grated into it. This sect is held in great contempt by all the other sects of the Banians.

CENSURES (ECCLESIASTICAL), the various punishments inflicted by the Christian church upon delinquent members of her communion, in virtue of that authority which has been committed to her by Christ, the great King and Head of the church. The power of inflicting censures was originally a mere spiritual power, extending not to the bodies, nor even to the worldly property of men, except in so far as that property was ecclesiastical, and bestowed by the church, in which case she asserted her right to resume that which she herself had given. The better to enforce her censures, and carry them out into actual effect, it was sometimes necessary even in early times to call for the assistance of the

secular power, both under heathen and Christian magistrates. In various councils canons were passed authorising such appeals to the civil authority, that the censures of the church might have their due force upon contumacious and obstinate offenders. It was not contemplated, however, that ecclesiastical offences should be visited with those severe punishments which were afterwards introduced by civil magistrates. Thus in the Theodosian Code are to be found some laws which doom heretics to death. But such severe enactments were very rarely carried into execution. The ancient discipline of the church, while it excluded offenders from spiritual privileges, left all their natural or civil rights unaffected. A master did not lose his natural authority over his servants, nor a parent over his children, by losing the privileges of Christian communion. Such an unwarranted extension of ecclesiastical authority was reserved for the Church of Rome in the time of Pope Gregory VII., commonly known by the name of Hildebrand, who claimed the right as head of the church on earth, to lay princes under the highest excommunication or anathema, and then, in virtue of this sentence, to depose them from their thrones, absolve the subjects from their allegiance, and to dispose of their kingdoms at pleasure.

The discipline of the ancient Christian church being limited to the exercise of a mere spiritual power, its ecclesiastical censures were of a strictly moral character, intended to bear upon the minds and the consciences of the erring members of the church. The first and most lenient of these censures consisted in a simple ADMONITION (which see) of the offender; which was solemnly repeated once or twice before proceeding to a more severe punishment, according to the apostolic arrangement, "A man that is an heretic, after the first and second admonition, reject." The space thus afforded for repentance after solemn admonition, usually extended to the period of ten days; at the close of which, if the offender remained obstinate and refractory, the church went on to pronounce the still heavier sentence of EXCOMMUNICATION (which see), or exclusion from the privileges of the Christian society. This form of ecclesiastical censure was of a twofold character, which was called, according to the extent of its severity, the lesser or the greater excommunication. The lesser excommunication was usually termed separation or suspension, and consisted in exclusion from the participation of the eucharist and the prayers of the faithful, the offender being obliged to leave the church when the service of the catechumens was ended. The council of Eliberis orders this species of ecclesiastical punishment to be inflicted for the space of three weeks, on those who, without necessary cause, were absent from church for three successive Sabbaths. The greater excommunication is usually called in the ancient canons the total separation and the ANATHEMA (which see). It consisted in a total expulsion from the church, and separation from all

communion in holy offices with her, the offender being not only debarred from the eucharist, but from the prayers, and hearing the Scriptures read or expounded in any assembly of the church. Nor was this exclusion limited to the particular church with which the excommunicated person had been connected, but as soon as the sentence was pronounced, notice was given to other churches, and sometimes by circular letters to all eminent churches throughout the world, that all churches might confirm and ratify this act of discipline by refusing to admit such a one to their communion. This solemn ecclesiastical censure extended beyond the public communion of the church, even to the private intercourse of life, for Christians were forbidden to receive excommunicated persons into their houses, or to eat at the same table with them; they were not to converse with them familiarly, while living; nor perform the funeral obsequies for them when dead, according to the usual rites of Christian burial. Such directions as these were drawn up on the model of the rules laid down by the apostle Paul, in regard to notorious offenders, who continued impenitent. Thus in writing to the church at Corinth, he says, 1 Cor. v. 11, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." And in the same spirit he charges the Christians at Thessalonica, 2 Thess. iii. 14, "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." The apostle John also is equally explicit on this subject in his Second Epistle, ver. 10, 11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

Such was the abhorrence in which the ancient church held those who were under censure, that she allowed no gifts or oblations to be received from them, and even refused to retain in her possession those gifts which any such persons had freely offered while they were in communion with her. The council of Laodicea forbade all men to frequent their cemeteries, and meetings held at the monuments of their pretended martyrs, or anywhere to pray with them. The same council also forbids all members of the church to intermarry with heretics, unless they promise to become Christians. Some authors allege that in extreme cases, to the heaviest censures of the church was added execration, or devoting the offender to temporal destruction. This seems to have been resorted to in the case of Julian the Apostate. It was the *anathema maranatha* of the apostle Paul, by which prayer was made unto God that he would remove the malefactor out of the world. An instance of this is to be found in Gal. v. 12, when the apostle says, "I would that they were even cut off which trouble you."

The objects of ecclesiastical censure included, in the ancient Christian church, those members of the church who fell into great and scandalous crimes after baptism. Infidels and unbelievers were not liable to church discipline; neither, indeed, were catechumens, who held a middle position between heathens and Christians, and could only be punished, therefore, by being degraded to a lower rank in the list of catechumens. In the infliction of censures, the church made no distinction of sex or quality, for women were subjected to discipline as well as men, not, however, in their case—at least in the early ages—of a public character, but they wept, and fasted, and did other works of repentance in private. In the punishment of flagrant offences, no regard was had to difference of rank, the rich and the poor being viewed in the eye of the church as equally obliged to submit to the laws of discipline, and even civil magistrates and princes were not exempted from ecclesiastical censures. But in early times, the excommunication of princes never went beyond the suspension of them from the privileges of the church, in no case interfering with the exercise of their temporal authority, or tampering in the slightest degree with the tie which connected them with their subjects. To prevent the possibility of this, they avoided laying upon princes the anathema, or greater excommunication. The first supreme prince, indeed, that ever underwent this highest kind of church censure, was the emperor Henry, by Pope Hildebrand.

When the early church found it necessary and for edification, to administer ecclesiastical discipline, the utmost caution was exercised not to involve the innocent in the same condemnation with the guilty. In no case, therefore, was a son made to suffer for the offences of his parent, nor a wife for those of her husband; and on the same principle, the practice which has been so common among the popes of later times, of laying whole churches and nations under interdict, was unknown among the ancient Christians. Some date the original of interdicts from the time of Alexander III., about A. D. 1160. The most general opinion, however, is, that they must be traced still further back to the time of Hildebrand, who was the first to take it upon him to depose princes. So afraid was the early church of condemning the guiltless, that an unjust sentence of that kind was believed to recoil upon the head of him that pronounced it. Thus Augustine declares, "That a man had needs be very careful whom he binds on earth, for unjust bonds will be loosed by the justice of Heaven; and not only so, but turn to the condemnation of him that imposes them; for though rash judgment often hurts not him who is rashly judged, yet the rashness of him that judges rashly will turn to his own disadvantage. In the meantime it is no detriment to a man to have his name struck out of the diptychs of the church by human ignorance, if an evil conscience do not blot him out of the book of life." To avoid this misapplication of ecclesiastical cen-

sures, the ancient church laid down several useful rules to be observed in the exercise of discipline. Thus, besides the salutary regulation that no one was to be subjected to ecclesiastical censure without receiving a previous admonition, it was also ordered that no man should be condemned in his absence, without being allowed liberty to answer for himself, unless he contumaciously refused to appear. Another important regulation was, that censures should only be inflicted in case of legal conviction, which might be reached either by the confession of the offender himself, by the credible evidence of trustworthy witnesses, or by the fact being so notorious as to preclude all necessity of a regular proof. If any man had been exposed to church censure unjustly, whether living or dead, and the injustice was discovered after his decease, then the mode which was followed in order to restore him to the communion of the church, was to insert his name in the diptychs from which it had been expunged.

But the question still remains to be considered, what were the particular crimes which subjected offenders in the early church to ecclesiastical censures. The distinction which has long been recognized in the Romish Church between mortal and venial sins was then unknown, at least in the sense in which Romanists understand the distinction. All sins were viewed as mortal, that is, deserving of death in the sight of God, the principle being recognized which is stated by the apostle Paul, Rom. vi. 23, "The wages of sin is death." But, at the same time, it was readily admitted that some sins were more heinous and aggravated than others. A threefold distinction is laid down by Augustine in his book on faith and works. Thus some sins are so great as to deserve to be punished with excommunication, as the apostle says, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord." Again, there are other offences which are simply to be visited with admonition, such as those to which our Lord refers when he says, "Tell him of his fault between him and thee alone; if he hear thee, thou hast gained thy brother." Lastly, there are other offences which are to be met by forgiveness, as our Lord teaches in his own prayer, "Forgive us our trespasses, as we forgive them that trespass against us." The last species of offences here referred to by Augustine, cannot be considered as exposing the offender to the public censures of the church; and, accordingly, that distinguished Christian writer speaks in other places of only two kinds of ecclesiastical crimes, which he terms mortal and venial, the former not being pardoned without a public expression of repentance. Tertullian mentions among lesser sins, which did not bring men under the censure of excommunication, all infirmities of the flesh to which mankind universally were more or less exposed. Among these he reckons anger, unjust or unduly prolonged, quarrelling, evil-speaking, a rash or vain oath, a failure in our

promise, a lie extorted by modesty or necessity, and sins which are the result of peculiar temptations, incidental to the avocations or circumstances of individuals. The more heinous sins, which involved excommunication, the same author enumerates as murder, idolatry, fraud, apostacy, blasphemy, and fornication. Of these, idolatry is called by Cyprian the *summum delictum*, the highest of all crimes, the blasphemy against the Holy Ghost. Augustine mentions that there were some in his time who limited the greater sins to three only—adultery, idolatry, and murder. These alone demanded public penance, but all others, they alleged, might be easily compensated for by giving of alms. In inflicting the censures of the church, due care was uniformly taken that the crimes charged were overt acts, and not sins which were merely cherished in the heart, without being carried into outward act.

Ecclesiastical censures were usually inflicted upon offending clergymen in the ancient church with greater severity than upon others. For, while all other offenders might, by submitting to public penance, recover the privileges which they had lost, it was otherwise with the clergy, who, when they had fallen into crimes which were a scandal to their profession, were straightway deposed from the sacred office. In some very flagrant cases, they were also excommunicated, but with this peculiarity, that though by repentance they might be restored to the communion of the church, they were not thereby restored to the office of the ministry, but could only communicate as laymen. Some canons did not require them to do public penance in the church; others obliged them to submit to that part of discipline also. The crimes which were considered as inferring degradation from the clerical office, appear to have been theft, murder, perjury, fraud, sacrilege, fornication, adultery, and such like gross and scandalous offences. Another offence which was viewed as calling for deposition from the ministry, was that of falling away in time of persecution, and, so careful was the early church in watching over the purity of its clergymen, that drinking and gaming of every kind were prohibited under the same penalty of deprivation. The taking of usury, also, was punished with deposition.

CENSER, a vessel employed in offering incense in the service of the Jewish tabernacle and temple. The censers of the Jews were generally of brass, but sometimes of gold, and their precise form can only be guessed at from the appearance of the censers represented on the Egyptian monuments, which are simply small cups with lids such as could be carried in the hand. A censer was used by the ancient Greeks and Romans in their sacred rites under the name of *ACERRA* (which see). The censer is used both in the Greek and Romish Churches in their sacred services, but the form of it, and its suspension by chains, suggests rather the heathen than the Jewish censer. Two words are found in the Hebrew Bible which are both of them rendered censer in the

authorized version. The first, *mechateh*, is used to describe the censers of Aaron, and of Korah and his company. They appear to have been composed of brass or copper. The same word is also applied to the censers of gold afterwards made by Solomon. But the censer which king Uzziah held in his hand while he attempted to burn incense in the house of the Lord, as we find recorded in 2 Chron. xxvi. 19, is described by an entirely different word from the former, being *mekatheret*, which appears to have been an implement used by idolaters, as the prophet Ezekiel says (viii. 11) that the seventy apostate Jews engaged in idolatrous worship had each of them his censer (*mekatheret*) in his hand. This might be perhaps an inferior kind of censer appropriate to the priests, and common to them all. It is not, however, certain that the *mechateh* was peculiar to the high-priest, as we find it used by the sons of Aaron (Lev. x. 1), and also by 250 companions of Korah.

CENTENARIUS (Lat. *centum*, a hundred), an officer in ancient monasteries, who presided over a hundred monks.

CENTEOTL, the great or primitive goddess of the Mexican mythology, who was destined to put an end to the human sacrifices which were offered at Mexitli, and to re-establish the simple offerings of the first-fruits of harvest. She was the originator of agriculture, and taught the art to mortals.

CENTIMANES (Lat. *centum*, a hundred, and *manus*, a hand), a name given to Briareus, Gyges, and Cottus, three giants in ancient Roman mythology, who were possessed each of a hundred hands. They assisted Jupiter in overthrowing the Titans.

CENTURIES (MAGDEBURG), a celebrated ecclesiastical history, compiled by a society of Lutheran divines, known by the name of the Magdeburg Centuriators. It was published between the years 1559 and 1574, in thirteen volumes folio, each volume containing one century. The name of the entire work was derived from the city where the first part of their history was finished, and from the chronological mode in which they conducted their undertaking. The individual who chiefly presided over the preparation of the work was the learned Flacius Illyricus. The history is divided into periods of centuries, in which the authors undertake to give a complete view of the aspect which the church presented, in a series of chapters, amounting to sixteen, with numerous subdivisions. Everything connected with the propagation and persecutions of Christianity, is set forth century by century in three distinct chapters. This is followed by a statement of the articles of doctrine taught by ecclesiastical writers, with extracts from their works upon forty heads of doctrine, constituting a whole body of divinity. The succeeding chapters are devoted to a description of heresies, the rites and ceremonies of religion, schisms, councils, the lives of eminent persons, miracles and prodigies, the affairs of the Jews, religions foreign to the church, and finally, the political condition of the

world. "The learning and industry of the Centuriators," says Dr. Welsh in his 'Elements of Church History,' "have never been disputed. Their work has been considered as a storehouse by Protestant divines in succeeding times. In Germany it superseded all farther inquiry into church history for upwards of a century, and its influence in determining the mode in which historians direct their inquiries, has been more or less felt even to our own days. Very serious objections, however, may be made to this great undertaking. Notwithstanding the multitude of subjects which the authors proposed to illustrate, some of the most interesting in the field of historical investigation are wholly omitted; and by the mode of division, all interest in the work as a continued narrative is necessarily destroyed. The natural relations which connect different subjects are wholly disregarded, and, it must be added, that the prejudices of the authors sometimes misled them into error." It cannot be denied that the arrangement followed by the Magdeburg Centuriators is objectionable, but Mosheim having constructed his church history on the same plan, has done more than any other author to render the division into centuries popular in Britain and even on the continent. Dr. Welsh, who disapproves of the plan in the strongest manner, says, "It is as if we were to study the geology of a country, not by examining continuously the natural position of the strata, but by determining the spaces for observation by concentric circles at the distance of mile-stones." A new edition of the 'Magdeburg Centuriators' was commenced in 1757 at Nuremberg, but was carried only to the sixth volume in 4to. An edition, somewhat abridged, was published by Lucius at Basil, 1624, thirteen volumes in three, large folio. This edition is most current among the Reformed, though disapproved by the Lutherans. Cæsar Baronius, a father of the oratory, at the instigation of Philip Neri, founder of the Society of the oratory, undertook to confute this history, in a work of twelve volumes folio, each volume likewise embracing one century. His work is entitled 'Annales Ecclesiastici,' and was published at Rome between the years 1588 and 1607, and afterwards at Mentz, with the approbation of the author. The latest, most splendid, and most complete edition, was published with the corrections of Antony Pagi, a French Franciscan, and the continuation of Odoric Raynald, at Lucca, 1738—1756, in thirty-eight volumes folio. Raynald's continuation reaches to the year 1565. James de Laderchi, likewise a father of the oratory, extended the annals to the year 1572. Henry de Sponde, or Spondanus, bishop of Pamiers, likewise composed a continuation of Baronius to the year 1640, in three volumes folio. Abraham Bzovius, also a Polish Dominican, continued Baronius to the year 1572, in eight volumes folio.

CEPHALONOMANCY (Gr. *kephale*, the head, and *manteia*, divination), a species of divination practised occasionally among the ancient Greeks

with an ass's head, which they broiled upon coals, and, after muttering a few prayers, mentioned the person's name whom they suspected of the crime in question. If the jaws moved and the teeth chattered, they thought the guilt was sufficiently discovered.

CEPHISSUS, the divinity of the river Cephissus.

CERBERUS, the many-headed dog of ancient mythology which guarded the entrance of Hades. According to Hesiod, he had fifty heads, but later writers assign him only three heads, while some poets call him hundred-headed, and many-headed. The employment of this fabulous monster was to admit the shades into the infernal regions, while he prevented their return to the abodes of the living.

CERDONIANS, a Gnostic sect of the second century, who derived their name from Cerdo, a teacher from Antioch in Syria, who held to the purely Dualistic Gnosis. According to Irenæus, he taught at Rome that the God of the Jews is to be carefully distinguished from the God of the Christians. Epiphanius alleges that Cerdo affirmed that Christ was not born, but had only the appearance of a body, that he denied the resurrection of the dead, and rejected the Old Testament. He seems to have been one of the first who recommended the celibate life. Marcion, one of the most noted leaders of the Gnostics, is universally believed to have borrowed a considerable number of the peculiar doctrines of his system from the instructions of Cerdo. See **MARCIONITES**.

CEREMONIES, outward acts employed in Divine service to impress the mind of the worshipper, and, by an appeal to the outward senses, to convey important truths to the intellect and the heart. From the intimate connection which subsists between the physical constitution of man and his intellectual and moral nature, ceremonies have ever formed a necessary part of religious worship in all ages and countries. From the earliest period, while the promise of a Mediator was given to restore man to the favour and friendship of God, we find at the same time the ceremony of sacrifice instituted, in which was embodied the great principle, that without shedding of blood there is no remission. In the whole of the varied and interesting observances of the Jewish ritual, were embodied the grand abstractions of the Christian system, which were thus brought to bear with peculiar force on the minds of the people. Visible symbols or signs, in fact, through the whole course of the Jewish history, were the medium of communication between heaven and earth. Even posterior to the advent of our Lord, we find that the same mode of instruction appears to have been adopted: and the condition of the Jews at that time rendered its adoption the more expedient. So rude and uncultivated were they; to such a degree had they lost sight of the spirituality of the moral, and the great end of the ceremonial law, that simple external signs were absolutely necessary to convey

any religious ideas to their minds. They, at least the great mass of them, trusted to their sacrifices and external offerings for the pardon of sin, thus substituting the letter for the spirit, the type for the antitype. In these circumstances, our Lord resorted to a mode of instruction admirably adapted to the exigencies of the case—we refer to the employment of parables. Accustomed as the Jews of those days were to think of religion as consisting merely of external observances, and employed as they were in sedulously tithing mint, and anise, and cummin, to the neglect of the weightier matters of the law, parabolic instruction was the simplest and easiest mode of leading their minds away from such a false view of divine truth, to the spiritual perception of it. Their ceremonies were originally intended to point their thoughts to a higher and nobler economy. When our Lord, therefore, appeared upon earth, with the express design of introducing a new dispensation, there was a beautiful propriety in his adopting a mode of teaching, which combined somewhat of the material nature of the old with the spirituality of the new scheme. Under a plain and possible story, finely wrought in all its details, the Divine teacher revealed some sublime doctrine, or enforced some necessary duty; and many, no doubt, who listened with interest, would remember with advantage the doctrine in the one case, and the duty in the other, long after the narratives themselves were forgotten.

This adaptation of the truth to our physical nature appears to have been carefully kept in view in the institution of the standing ordinances of the church. In the sacramental symbols an impressive exhibition is made to our bodily senses of some of the most important and interesting truths of the Christian system, and not only are these truths significantly represented, they are also impressively sealed upon the believing children of God. In other words, by the sensible display given in the solemn ordinances of baptism and the supper, ample provision is made for the emblematic exhibition of the *truths* as well as the *actings* of God in reference to His people. Both were held forth under a figure in the ancient economy; all that referred to the plan of reconciliation was sensibly taught in the mission and mediation of the God-man, Christ Jesus. The full development of the plan, however, in its application to individual believers, was yet to be made known. The general principles, if we may so speak, of the scheme of salvation were fully taught in the Bible, but the application of these principles to believers separately could only be represented by some standing memorial. Hence the institution of the sacramental ordinances in which, by external symbols, the leading truths of the gospel were set forth, both in their abstract meaning and in their practical bearing upon individual Christians.

But while certain standing ceremonies have been instituted in the Christian church, the question has

been often proposed, whether the church is authorized in instituting ceremonies which were not originally either enjoined or practised by our Lord and his apostles. One thing is certain, that the conduct of the Jews, in this respect, in the days of our Lord, met with his explicit and decided disapproval. Thus, he plainly declares, in reference to all ceremonies of merely human invention, Matth. xv. 9, "But in vain they do worship me, teaching for doctrines the commandments of men." By the word "doctrines" in this passage, Jesus points to certain significant ceremonies, such as the Pharisaical washing of hands, cups, tables, and other outward emblems by which it was designed to teach and signify holiness. All sacred ceremonies of man's devising, then, are plainly to be condemned as an addition to the Word of God, which is forbidden no less than a taking away from it. In the Old Testament church there was an almost complete uniformity in the ritual observed in the worship and service of God. And in the early Christian church, although there was not an uniformity in all particulars among all the churches, for instance in the point of fasting, some fasting on the Sabbath, others not; some taking the Lord's Supper fasting, others not; although likewise there was a great difference between the custom of one church and another in the time and manner of celebrating the Lord's Supper, and in other particulars, still there was a remarkable uniformity in the primitive church, even in many things belonging to church government and form of worship. The danger attendant on the introduction of unscriptural and unwarranted ceremonies into the church is strikingly seen in the history of the Church of Rome, which has originated many innovations, not only indifferent in themselves, but very absurd and injurious to religion. Dr. Middleton, in his 'Letters from Rome,' has very strikingly pointed out the conformity between the Pagan and Romish ceremonies, exemplifying it in the use of incense, holy water, the placing of lamps and candles before the shrines of saints, votive gifts round the shrines of the deceased, and other similar ceremonies. In 1646, a history of ancient ceremonies was published by M. Ponce, tracing the rise, growth, and introduction of each rite into the church, and its gradual abuses as they appeared. Many of them he traces to Judaism, but still more to heathenism.

It may be interesting to the reader to notice the gradual progress of innovation in the ceremonies of Christian worship. We learn from Eusebius that even so late as the third and fourth centuries there was considerable variety in the mode of conducting religious worship among Christians. Some difference of opinion, indeed, seems to have existed as to the precise manner in which certain rites had been observed in apostolic times; for when a contest arose in the second century between the Eastern and Western Christians respecting the day on which Easter should be observed, Eusebius informs us that

the former maintained that John was the author of their custom, and the latter that Peter and Paul were the authors of theirs. Again, the Greek and Latin churches, at a later period, disputed whether leavened or unleavened bread should be used in the Lord's Supper; and both of them contended, that their respective opinions were warranted by the practice of the apostles. From the peculiar aspect which the Christian church presented in its primitive state, the converts being drawn partly from the Jews, and partly from the heathens, it is quite plain that the apostles permitted some diversity in the outward ceremonies, according as the Jewish or the Pagan converts predominated in particular churches. Various writers contend, that, in the earliest ages of Christianity, both the Jewish and the Christian Sabbaths were held sacred; and it is not improbable that this may have been the case in those churches which were composed chiefly of converts from Judaism. Besides, Thursday and Friday, but especially the latter, were observed as days of fasting and prayer, consecrated to the remembrance of the sufferings of Christ, and of what preceded them. On these days, meetings were held for prayer and fasting till three o'clock in the afternoon. These arrangements, however, were not obligatory upon any one, but observed by each member of the church according to his special necessities and inclinations. In the Eastern Church the Jewish and the Christian Sabbaths were distinguished from the Station days, as Thursday and Friday were termed, by the exclusion of fasts, and by the standing position in prayer. But in the Western, and especially in the Roman church, the Jewish Sabbath was held as a fast-day.

The opposition which was early manifested between the communities composed of Jewish, and those composed of Gentile Christians, had an important influence in modifying the ceremonies of religious worship. The churches in which Jewish converts prevailed retained, along with the whole Jewish ceremonial law, all the Jewish festivals, though they gradually assigned to them a Christian import. On the contrary, among the churches of Gentile Christians there were probably from the first no yearly festivals whatever. Controversies very early arose between the Church of Asia Minor and the Church of Rome, as to the time of keeping Easter, the former alleging that the fourteenth day of the month Nisan ought to be regarded as the day of Christ's passion on whatever day of the week it might occur; the latter maintaining that a Friday should always be consecrated to the memory of Christ's passion, a Sunday to the memory of Christ's resurrection. The dispute was carried on for a long period with the utmost bitterness on both sides. In the end of the third century, so sharp did the contest become, that Victor, bishop of Rome, published a sentence of excommunication against the churches of Asia Minor on account of this trifling point of dispute. Another annual religious festival, which was

introduced at an early period into the Christian church, was the Pentecost or Whitsunday, observed in commemoration of the descent of the Holy Spirit on the apostles. The period which elapsed between Easter and Whitsuntide was also regarded as in some sense sacred. There was no fasting during this interval; prayers were made in the standing, and not in the kneeling posture; and in many of the churches there seems to have been a daily service, at which the communion was celebrated. The days on which martyrs died (see BIRTH-DAYS) were also held sacred from an early period. In the second century they were everywhere observed; and they are often mentioned by Tertullian and Cyprian.

Twice a-year, namely, at Easter and Whitsuntide, baptism was publicly administered in the ancient Christian church. The candidates for it were immersed wholly in water, with invocation of the Sacred Trinity, after having repeated the creed and renounced their sins and transgressions. The baptized were signed with the cross, anointed, commended to God by prayer and imposition of hands, and finally directed to taste some milk and honey. The eucharist was celebrated chiefly on the Lord's Day with a portion of bread and wine consecrated with prayer. The wine was mixed with water, and the bread was divided into small pieces. Portions of the consecrated bread and wine were usually sent to the sick and absent. It is even affirmed, that in very early times the eucharist was given to infants. AGAPE (which see) or love-feasts were also partaken of by the primitive Christians.

Public worship was observed originally in the room of some private member of the church. Gradually, as circumstances required, the place was fitted up in a manner suited to the object. An elevated seat was constructed for the reading of the Scriptures and the delivering of the sermon; a table was set for the distribution of the Lord's Supper, which so early as the time of Tertullian received the name of altar. As the communities increased in numbers and wealth, buildings were erected specially for Divine service. This appears to have been the case even in the third century. In the time of the outward prosperity of the church, under the reign of Diocletian, many splendid churches had already arisen in the large cities.

The introduction of images was opposed to the whole spirit of the Christian system, but the converts from paganism who had been accustomed to such modes of worship, were the first to make images of Christ; as for example, the Gnostic sect of the Carpocratians, who placed images of the Redeemer beside the busts of Plato and Aristotle. It was not in the first instance in the church, but in the family, that religious images came into use among the Christians. Accustomed to observe everywhere around them the objects of the Pagan mythology, they were naturally anxious to substitute other emblems more agreeable to their religious and moral

sentiments, as for example, a shepherd carrying a lamb on his shoulder, to represent our Redeemer rescuing the repentant sinner; a dove the symbol of the Holy Spirit, or an anchor the token of Christian hope. Religious emblems passed from domestic use into the churches, as early probably as the third century; for the council of Elvira in A. D. 303 forbade "the objects of worship and adoration to be painted on the walls." The visible representation of the cross must have early found its way among the Christians, both in their domestic and ecclesiastical life. This token was used by them on almost every occasion. It was the sign of blessing when they rose in the morning, and when they retired at night, when they went out, and when they came in. Such is the tendency of our fallen nature to confound the symbol with the idea which it represents, that we can scarcely be surprised that even so early as the third century the sign of the cross should have been abused to purposes of superstition. The use of incense was introduced about the same time into many Christian churches, probably in imitation of a prevailing custom of the heathens in their religious worship. From the same source seem to have arisen exorcisms, the multiplication of fasts, and the aversion to matrimony. After the manner of the pagan mysteries, the eucharist was so far dispensed in secret, that neither penitents nor catechumens were allowed to be present at its dispensation. This holy ordinance was commonly administered every Lord's Day, as well as on other festival days; and in times of persecution daily.

In the course of the third century some innovations were introduced in the ceremonies attendant on the sacrament of baptism. Exorcism came to be practised as a necessary part of the ordinance, that the soul of the candidate for baptism might be delivered from the bondage of Satan, and introduced into the service of God. Another ceremony, also hitherto unknown to the church, was added to the baptismal rite. The persons baptized returned home decorated with a crown and a white robe. Great importance was now attached to the practice of fasting. The Latins kept every seventh day as a fast, but the Greek and Oriental Christians refused to imitate them in this point.

No sooner had Constantine the Great renounced paganism, and recognized Christianity as the established religion of the Roman Empire, than he hastened to erect gorgeous churches which he adorned with pictures and images. These buildings for Christian worship were consecrated with great pomp and imposing rites, borrowed in great measure from the ancient pontifical code of the Romans. The ceremonies which were introduced at this time into the ordinary service of the church, and which tended to approximate it to the heathen worship, are thus briefly noticed by Mosheim:—"The prayers had declined very much from their primitive simplicity and solemnity, and became turgid and bombastic. Among

the public hymns the Psalms of David were now received. The public discourses among the Greeks especially were formed according to the rules for civil eloquence, and were better adapted to call forth the admiration of the rude multitude who love display than to amend the heart. And that no foolish and senseless custom might be omitted in their public assemblies, the people were allowed to applaud their orators as had been practised in the forum and in the theatres; nay, they were instructed both to applaud and to clap their preachers. Who could suppose that men professing to despise vain glory, and who were appointed to show to others the emptiness of all human things, would become so senseless?

"The first day of the week, on which Christians were accustomed to meet for the worship of God, Constantine required by a special law to be observed more sacredly than before. In most congregations of Christians five annual festivals were observed, in remembrance namely of the Saviour's birth, of his sufferings and death for the sins of men, of his resurrection, of his ascension to heaven, and of the descent of the Holy Ghost upon his ministers. Of these festivals that of the fourteen days sacred to the memory of Christ's return to life was observed with much more ceremony than the rest. The Oriental Christians kept the memorial of the Saviour's birth and of his baptism on one and the same day, namely, the sixth day of January, and this day they called Epiphany; but the western Christians seem always to have consecrated the twenty-fifth day of December to the memory of the Saviour's birth; for what is reported of the Roman bishop, Julian I. that he transferred the memorial of Christ's birth from the sixth of January to the twenty-fifth of December, appears to me very questionable. The untoward success of the age in finding the dead bodies of certain holy men increased immensely the commemorations of the martyrs. Devout men would have readily consented to the multiplication of festivals, if the time that Christians consumed in them had been employed to advance them in true holiness; but the majority spent the time rather in idleness and dissipation and other vices than in the worship of God. It is well known among other things what opportunities of sinning were offered to the licentious by the Vigils, as they were called, of Easter and Whitsuntide.

"It was believed that nothing was more effectual to repel the assaults of evil spirits and to propitiate the Deity than fasting. Hence it is easy to discover why the rulers of the church ordained fasts by express laws, and commanded as a necessary duty what was before left at discretion. The Quadragesimal or Lent fast, as it was called, was considered more sacred than all the rest, though it was not as yet fixed to a determinate number of days. But it should be remembered that the fasts of this age differed much from those observed by Christians in preceding ages.

Anciently those who undertook to observe a fast abstained altogether from food and drink; in this age many deemed it sufficient merely to omit the use of flesh and wine, and this sentiment afterwards became universal among the Latins.

"For the more convenient administration of baptism sacred fonts or baptisteria were erected in the porches of the temples. This sacred rite was always administered, except in cases of necessity, on the vigils of Easter and Whitsuntide, with lighted wax candles and by the bishop, or by the presbyters whom he commissioned for that purpose. In some places salt, a symbol of purity and wisdom, was put into the mouth of the baptized; and everywhere a double anointing was used, the first before and the other after the baptism. After being baptized the persons appeared clad in white gowns during seven days."

From the days of Constantine a marked change was observed in the whole aspect of Christian worship. A pompous ceremonial took the place of the ancient simplicity. Various ornaments were added to the sacerdotal garments, in order to increase the veneration in which the clergy were held. The temples were fitted up with unbounded magnificence, adorned with images of the apostles and saints, but more especially with an image of the Virgin Mary holding the infant Jesus in her arms. Altars and reliquaries of solid silver were procured in various places, and no expense was spared to supply the churches with sacred utensils of the most costly description.

This obvious departure from primitive simplicity, however, was not limited to the external ceremonies of the church, but extended also to its worship and discipline. Thus the *agapæ* or love-feasts, which had formed in early times one of the most striking evidences of the harmony and mutual kindness which prevailed among Christians, were found in the fourth century to have so far degenerated in their character, that it was necessary to prevent them from being held in churches. The strictness of the ancient discipline towards ecclesiastical offenders was now greatly relaxed. The more heinous delinquents, it is true, were still liable to public censures. But the practice of voluntary confession before the church of private offences and secret sins, had for some time fallen into desuetude; and in most places, both of the East and West, private confessions before a priest had been substituted in place of public confessions before the church.

In the sixth century, the differences chiefly arose in respect of rites and ceremonies between the Greek and Latin churches. The Nestorian and Eutychian heresies in particular, gave origin to various forms which were designed to characterize the contending sects. In the Western Church, Gregory the Great, signaled his pontificate by the introduction of a number of ceremonies which were altogether new. To him is generally admitted to be due the inven-

tion of the canon of the mass, or at least he must be accorded the honour of having wholly remodelled the old canon. He discriminated also the different times, occasions, and places of public worship, and framed a service for each. Hence the vast multiplications of liturgical formulas in the Roman Church. It was in the time of Gregory too, that churches both in the East and West were erected in great numbers, in memory, and to the honour, of the saints. The number of festivals and saints' days were almost as numerous as the churches. At the period at which we have now arrived, the festival began to be celebrated of the Purification of the Virgin Mary.

The ceremonies of the Greek church were not a little increased in number by the enactments of the Trullan council, which was held at Constantinople A. D. 692, and which, as being supplemental to the fifth and sixth general councils, is commonly called *Concilium Quinisextum*. Nor were the Roman pontiffs of the seventh century behind in making additions to the ceremonies of the church. Pope Honorius instituted a festival in honour of the wood of the cross on which our Lord was crucified; and Pope Boniface also consecrated the Feast of All Saints. The churches were now adorned in a more luxurious and magnificent style than they had been even in the time of Constantine. The confessional of St. Peter at Rome was covered with pure silver, and the great doors at the entrance of the church were overlaid with the same precious metal.

Christianity thus gradually lost the simplicity which had characterized it in apostolic times, and dwindled down into a system of external ceremonies. The multiplication and regulation of these became the chief object of solicitude, and to effect this, both the doctrines and duties of religion were almost wholly neglected. The mass of the Romanists was now looked upon as the principal part of divine worship. One addition after another was made to its already cumbrous ceremonial, and Pope Gregory III. seems to have converted the whole into a series of superstitious observances. Charlemagne directed his efforts to the abolition of various superstitious rites, abolishing the worship of images, limiting the number of holidays, rejecting the consecration of bells with holy water, and introducing several other useful and important regulations. But while thus endeavouring to effect some improvements in the observances of the church,—this emperor remained devotedly attached to the Roman pontiffs, and exerted his influence in inducing all the churches of the Latin Christians to adopt the entire ritual of the Romish worship.

So complicated at length did the public rites of religion become, that in the ninth century works began to be published, having for their sole object the explanation of divine offices, as religious ceremonies were in that age termed. The minuteness with which these treatises detailed the various particulars

of the cumbrous ritual, shows the exaggerated importance attached to the mere externals of religion. Churchmen were chiefly employed in regulating the cumbrous forms of worship. Hence the splendid furniture of the temples, the numerous wax-candles burning at noon-day, the multitudes of pictures and statues, the decorations of the altars, the frequent processions, the splendid dresses of the priests, and masses appropriate to the honour of saints. Every new saint which was added to the calendar, called for the appointment not only of a new feast-day, but of new forms of worship, and new religious rites. But while the worship of the saints thus rose into prominence, that of the Virgin Mary came every day to occupy a more conspicuous place in the ritual of the Romish church. Masses were celebrated, and flesh abstained from on Saturdays in honour of Mary; the daily office of St. Mary was introduced, which was afterwards confirmed by Urban II.; the rosary now came into use, consisting of fifteen repetitions of the Lord's Prayer, and one hundred and fifty Ave Marias; the crown of St. Mary also was invented, which consisted of six or seven repetitions of the Lord's Prayer, and sixty or seventy Ave Marias, according to the age, ascribed by different authors to the Holy Virgin.

Although Rome had thus for centuries been adding to the number of the rites of Christian worship, the innovations which she had introduced were very slow in being adopted in many parts of the Latin world. Spain, in particular, showed itself for a long period most reluctant to part with its ancient liturgy, called the Mozarabic or Gothic, and to adopt that of Rome. Gregory VII., however, in the eleventh century, succeeded in persuading the Spaniards to lay aside their long-cherished prejudices, and to fall in with the arrangements of the Romish ritual. The Greek church was at this period as completely overrun with superstition as the Latin, and, accordingly, both its public and private worship received various additions to its outward rites and ceremonies, not only by decrees of councils, but by the mere personal recommendations of individual patriarchs. Among the Latins a new festival was instituted A. D. 1138, in honour of the immaculate conception of the Virgin,—a doctrine which, though opposed by Bernard and others, was now extensively believed in the Romish church. Pictures and ornaments of various kinds were found in almost all the churches. Even the floors were covered over with paintings of saints and angels. New churches were consecrated with sprinkling of holy water and other superstitious ceremonies. More than one altar was now found in the same church, for in the twelfth century we find mention made of the high altar. In many churches the altars were ornamented with gold, silver, precious stones, and costly pictures. Expensive lamps and candles were kept burning before the images of saints, which were only to be extinguished for three days preceding Easter. The eucharist was still ad-

ministered in both kinds, but Clement III. decreed that only unleavened bread should be used, and that the wine should be mixed with water. The doctrine of transubstantiation having now become a received dogma of the Latin church, the adoration of the host followed as a natural consequence. This practice seems to have been first introduced by Guido, a Cistercian monk, whom the Pope had created a cardinal, and despatched as his legate to Cologne. It was naturally succeeded by other rites designed to do honour to the consecrated bread. Splendid caskets were constructed in which God, in the form of bread, might reside, and be carried from one place to another. Processions were formed to convey the host to the houses of the sick. In addition to these numerous rites connected with the transubstantiated bread, a new festival was instituted in honour of the body of Christ as present in the holy supper. This festival was imposed by Urban IV. upon the whole church in A. D. 1264, but in consequence of the death of that pontiff soon after signing the decree, it was not universally observed by the Latin churches until Clement V. in A. D. 1311 confirmed the edict of Urban.

A very important addition was made to the public ceremonies of the church towards the close of the thirteenth century, by the institution of the year of jubilee by Boniface VIII., who decided that every hundredth year all who should confess and lament their sins, and devoutly visit the church of St. Peter and St. Paul at Rome, should receive plenary remission of their sins. Finding that this new festival brought both honour and gain to the church of Rome, some future pontiffs limited it to shorter periods than a century. Thus Clement VI. repeated the jubilee in A. D. 1350, and both Gregory XI. and Urban VI. wished to reduce the interval to thirty-three years, the supposed years of our Lord's age at his crucifixion; but were prevented by death from accomplishing their design. Boniface IX. first attained the object. Paul II. ordered that the festival should be kept every twenty-five years. Yet death, in his case, also compelled him to resign the benefit of the alteration to his successor, Sixtus IV. One pope after another seems, as darkness gradually covered the church, to have been anxious to signalize his reign by some addition to the ceremonies of religion. Innocent V. instituted festival days in commemoration of the spear which pierced the Saviour's side, of the nails which fastened him to the cross, and of the crown of thorns which he wore in the judgment-hall. Among many other superstitious rites, John XXII. added the angel's salutation to Mary to the prayers in common use.

True spiritual religion had now almost wholly disappeared, and given place to a gorgeous system of external worship calculated only by parade and glitter to gratify the senses of an ignorant multitude. The worship of the Virgin was substituted for that of Jesus, and legends were framed to enhance the

estimation in which she was held. Indulgences were openly sold to enrich the coffers of an avaricious priesthood. Mimic shows were got up; trifling ceremonies were devised; incense and holy water were used in profusion, and the worship of the professing Christian church was nothing more than a raree show. The discourses of the few priests who were capable of preaching, consisted of an account of pretended miracles, ridiculous fables, and silly legends strung together without method and without skill. The authority of holy mother church was loudly proclaimed, the influence of the saints with God, the dignity, glory, and all-prevailing efficacy of the prayers of the Virgin Mary, the surpassing value of relics, the indescribable utility of indulgences, the awful torments of purgatory, such were the principal themes on which the clergy descanted in their addresses to the people. No wonder that in these circumstances a deplorable ignorance of divine things everywhere prevailed, and superstition, united with gross corruption of morals, characterized the great mass of the population of so-called Christendom.

It was when matters had reached this crisis that, in the sixteenth century, the Reformation took place in Germany, which speedily extended itself over the other countries of Europe, leading to a change in the rites and ceremonies of the church, as well as in many points of doctrine. The Protestant party held, that all the innovations which the Romanists, in the course of time, had introduced into the church, ought to be rejected as of merely human invention. Many of these rites, however, were retained by the Reformed Church, chiefly on the ground that they were matters of comparative indifference, not affecting the character of the church as a Christian body. In England, accordingly, when the Reformed religion had been adopted as the established religion of the country, the Puritans complained that so much of the leaven of Antichrist should still be permitted to remain in the Church of Christ. For example, they wished the abolition of all saints' days, and the prohibition of the sign of the cross, more especially in the sacrament of baptism. They were opposed to the employment of sponsors in baptism while the parents were still living. They disapproved of the Apocrypha being read or expounded in public worship. They called for the abolition of various rites and customs, which they regarded as unscriptural, such as kneeling at the sacrament of the Lord's Supper, bowing at the name of Jesus, giving the ring in marriage, the prohibition of marriage during certain times of the year, and the licensing it for money, as also the confirmation of children by episcopal imposition of hands. The Puritans, while they objected to these and other rites belonging to the Romish system, held also that all human traditions are superfluous and sinful; that only the laws of Christ are to be practised and taught, and that mystical and significant ceremonies in religion are unlawful. Queen Elizabeth was herself

violently opposed to the Puritans during the whole of her reign, but several persons belonging to her court, and even some of her most eminent ecclesiastics, were favourable to them, and approved of their opposition to the Romish ceremonies. Accordingly, some continued to wear the prescribed clerical vestments, and others laid them aside; some administered the sacrament kneeling, and others standing, or even sitting; some baptized in a font with the sign of the cross, and others in a basin without it. This unseemly and unsettled state of things continued for some years, whilst the Puritan party was increasing in numbers and in influence. The queen at length interfered, and in 1565 directed her ecclesiastical commissioners to devise some means of bringing about an exact uniformity. Upon this, a book called 'Advertisements,' was set forth by Archbishop Parker, containing orders for preaching, administering the sacraments, and the dress of ecclesiastical persons; to which were added certain protestations, to be made, promised, and subscribed by all for the future admitted into the church. The queen did not give her authority to these Advertisements till some years after; but she issued a proclamation requiring conformity in the use of the vestments, under penalty of prohibition from preaching, and deprivation, which the archbishop in several instances carried into effect. The London ministers were cited before him, and thirty-seven out of ninety-eight refused to promise compliance with the ordained ceremonies; whilst the younger students at Cambridge were so infected with the Puritan doctrines, that the famous Thomas Cartwright, and 300 more, threw off their surplices in one day, within the walls of one college.

The suspended clergymen, finding that renewed applications to the queen and her ministers were ineffectual, in 1566 published a treatise in their own vindication; in which they alleged, that neither the prophets of the Old Testament, nor the apostles of the New, were distinguished by their garments; that such a distinction was not introduced into the Christian Church until long after the appearance of Antichrist; that the habits to which they objected had been connected with idolatry and sorcery, were an offence to weak Christians, and an encouragement to papists; that they were only human appointments, and even if they had been indifferent, the imposition of them was an infringement of Christian liberty. And, finally, the suffrage of foreign divines was cited, who all condemned them, though they were not willing to hazard the dawning Reformation solely on their account.

As none of the points were conceded to the Puritans, in 1566 they came to the resolution of separating from the parish churches, and assembling in private houses, or wherever they could enjoy their own form of worship. They debated, however, as to whether they should retain any of the Common Prayer; or, since they were parted from the English Church, whether they should not set up a new

order of service more conformable to the Scriptures and the practice of foreign divines. The latter was decided upon, and the established liturgy was entirely laid aside. The ceremonies of the Church of England have continued, down to the present day, in much the same condition as they were in the reign of Elizabeth, and the controversy between that church and Dissenters turns upon the single point of the twentieth article, "That the church hath power to decree rites and ceremonies,"—a point which is strenuously denied by all Dissenters, though the same article guards this power claimed for the church against abuse, by asserting, "Yet it is not lawful for the church to ordain anything that is contrary to God's Word written; neither may it so expound one place of Scripture that it be repugnant to another." The caution thus introduced is without avail, since the church herself is to be the judge of what is or is not opposed to the Word of God. The great safety of any church is simply to adhere to the arrangements of Christ and his apostles in the Scriptures, and thus to trench in nothing upon the simplicity of primitive Christianity.

CEREMONIES (MASTERS OF THE), attendants on the Pope, usually six in number, two of them being called assistants, and the other four supernumeraries. Their duty is to regulate all pontifical functions, acquaint the cardinals with their duties, and issue orders to all persons belonging to the court. They have admission into the conclave, and likewise into the congregation of rites, but only one goes to the ceremonial congregation. Whenever the Pope sends any cardinal *à latere* out of Rome, he deposes one of the supernumerary masters of the ceremonies to wait upon him. These officials are generally clothed in purple cassocks, with black buttons and facings, and sleeves trailing on the ground, but in the papal chapel they wear a red cassock like the rest of the cardinals, and rochets like the prelates. When they appear in this ceremonial habit, they do not give precedence to any of the Pope's officers or domestics, with the exception of the major-domo, the master or first gentleman of the bedchamber, and the chief cup-bearer.

CERES, one of the principal female divinities of the ancient Romans, which they derived from the Greeks, by whom she was termed **DEMETER** (which see). She was the daughter of Saturn and Vesta, and the mother of Proserpine. Ceres was accounted the goddess of fruits, who first taught men the art of husbandry, and is usually represented as a tall majestic woman with yellow hair, crowned with ears of corn, bearing in her right hand poppies and wheat, and in her left a lighted torch. The reason of this last emblem is to be found in the legend, that when her daughter Proserpine was stolen by Pluto, she sought her with lighted torches through the whole world, until she learned from Arethusa that she had been carried by Pluto to the infernal regions. The distressed mother made her complaint to Jupiter,

who, moved with compassion, allowed Proserpine to live half the year with her mother in the heavens, and the other half with her husband in the regions below. The worship of Ceres seems to have reached the Romans through Sicily. The first temple to this goddess was dedicated at Rome in B. C. 496, and a festival (see next article) was instituted with games in honour of her, over which a Greek priestess presided, to indicate that the worship of Ceres was borrowed from the Greeks. Ceres, though a foreign divinity, soon rose to great importance among the Romans, the decrees of the senate being deposited in her temple, which was committed to the special care of the ædiles. In his work on the 'Nature of the Gods,' Cicero defines the name of Ceres as given from her power of bearing fruits, thus showing that by this goddess was represented the earth. The greater Eleusinian mysteries, which were observed in the autumn, were dedicated to Ceres, and the lesser to her daughter Proserpine. (See **ELEUSINIAN MYSTERIES**.) Bulls were sacrificed to Ceres on those festal occasions; libations were made to her of their blood, which they poured upon the earth, the prolific lap of the patron goddess, and their flesh was burnt upon her numerous altars. In the **AMBARVALIA** (which see), a sow, a sheep, and a bull, were sacrificed to Ceres, and hymns sung in her honour. Ceres was honoured at Catania in Sicily, as she was at Rome.

CEREALIA, a festival anciently celebrated at Rome in honour of **CERES** (see preceding article), generally on the ides of April, though some think a few days earlier. To represent Ceres wandering in search of Proserpine, women clothed in white dresses ran up and down with lighted torches in their hands. During the festival games were celebrated in the Circus Maximus, to which none were admitted unless clothed in white.

CERIDWEN, a goddess of the ancient Cymri, corresponding to the Ceres of the Romans, or Demeter of the Greeks.

CERINTHIANS, one of the earliest of the Gnostic sects, which derived its name from its founder Cerinthus, who is said to have been a contemporary of the apostle John. He was the first who taught that system of Judaizing Christianity, which gradually ripened into Gnosticism. Epiphanius represents him as by birth a Jew, and according to Theodoret, he received his training in the school of Alexandria. Early writers inform us, that he resided at Ephesus while John was in that city, and Irenæus tells a story of John having met Cerinthus in a public bath at Ephesus, and that on seeing the heretic, he instantly fled out, saying that he was afraid the bath would fall upon so noted an enemy of the truth and kill him.

The most varied accounts have been given of the doctrines of Cerinthus, according as the writers are disposed to attach more prominence to the Gnostic, or to the Judaizing element. Irenæus inclines chiefly

to the former view, and Caius, a presbyter at Rome, and Dionysius, bishop of Alexandria, incline to the latter. Neander regards Cerinthus as best entitled to be considered as the intermediate link between the Judaizing and the Gnostic sects. He was in fact one of the first who framed a regular system of heresy after the apostolic times. Being himself a Jew, it was natural that his starting point should be decidedly Jewish. Accordingly, he sets out with the doctrine that between God and the world there exists a countless number of intermediate angels or spirits, of various ranks and degrees. By their instrumentality the world was originally created, and all its concerns were arranged and presided over by one who was placed at the head of the angels, and who, though himself ignorant of the character of God, represented him in the superintendence of this lower world, and more especially as the ruler of the Jewish people, and the being through whom the Supreme God revealed himself to them. The view which Cerinthus gave of the constitution of the Person of Christ, approached somewhat to the sentiments of the Ebionites, at least in so far as concerned the denial of the supernatural conception of Christ. He believed Jesus Christ to be simply a Jewish man, sprung of Joseph and Mary, and so remarkable for his piety and purity that he was selected to be the Messiah. The commencement of his higher destiny, when he became invested with Divine attributes, was, according to the Cerinthian system, to be dated from the hour of his baptism by John the Baptist, when the Spirit descended upon him in the form of a dove. The Spirit of the Messiah, which now entered into Jesus, was the true heavenly Christ himself, by whom he was miraculously endowed with the knowledge of the Supreme God, and invested with the supernatural power of working miracles. The man Jesus was the organ through whom the heavenly Christ manifested himself to men, but being superior to all suffering, no sooner was the man Jesus given into the hands of men to be crucified and slain, than the Christ or the Logos left him, and returned to the Father. Epiphanius alleges that Cerinthus denied the resurrection of Jesus, but this assertion is supported by no other writer. Cerinthus held that the Jewish Law was in a certain sense binding upon Christians. He taught also that there would be a resurrection of the body, and that the righteous would enjoy a millennium of happiness in Palestine, where the man Jesus having conquered all his enemies, through the power of the heavenly Christ united to him, would reign in the glorified Jerusalem over all his saints. Caius and Dionysius attribute carnal views on this subject to Cerinthus, which it is very unlikely that he ever held. Epiphanius charges him with rejecting Paul because of that apostle's renunciation of circumcision, but it is far from probable that he rejected the whole of the Epistles of Paul, though he may have objected to some of them. It is an ancient opinion, that the apostle John wrote

his Gospel mainly with a view to refute Cerinthus, but many theological critics are opposed to the idea. Epiphanius says, that Cerinthus was head of the faction which rose at Jerusalem against the apostle Peter, on account of some uncircumcised persons with whom that apostle had eaten; and also that he was one of the leaders in the disturbance raised at Antioch in Syria, contending for the necessity of circumcision. He is said to have been endowed with a prophetic spirit; and to have published many prophecies and revelations throughout Phrygia and Pisidia. He began to propagate his heresy towards the close of the first century.

CEROFERARII (Lat. *cera*, wax, *fero*, to carry), taper-bearers in the Church of Rome, whose office it is to walk before the deacons with a lighted taper in their hands. (See **ACCENSORII**.) Similar officers are found in the Greek church.

CEROMANCY, a species of divination practised among the ancient Greeks by means of wax, which they melted and let drop into water within three definite spaces, and by observing the figure, distance, situation, and connection of the drops, foretold future events, or answered any question proposed. See **DIVINATION**.

CESARINS, a religious order which arose in the thirteenth century, in consequence of various abuses having crept into the order of St. Francis. The abuses complained of, however, having been reformed, the order of the Cesarins ceased to exist.

CESSATION, an act of discipline in the Church of Rome, styled technically *cessatio a divinis*, when for any notorious injury or disobedience to the church, a stop is put to all divine offices and the administration of sacraments, and Christians are deprived of church burial. An *interdict* differs from a *cessation*, in that during the former divine service may be performed in such churches of any place interdicted, the doors being shut, as are not expressly under the interdict, and even may be celebrated solemnly on certain high festivals, but in a *cessation*, no religious service can be performed solemnly; the only liberty allowed is in order that the consecrated host may be renewed, to repeat every week a private mass in the parish churches, the doors being shut; taking care also not to ring the bell, or to admit more than two persons to administer in it. Moreover, it is lawful during the cessation to administer baptism, confirmation, and penance, to such persons as desire it, provided they are not excommunicated, or under an interdict. The viaticum or extreme unction may also be administered, but then the prayers which are said before and after that administration must not be repeated. Cessation may be incurred by a whole diocese, a city, a village, or one or more churches.

CESSION, a term used in the Church of England, when a church is void in consequence of the incumbent of any living being promoted to a bishopric.

CESTUS, the girdle of Venus, the goddess of

Love among the ancient Romans. It was said to have this property, that whatever female wore it would become lovely in the eyes of him whom she wished to please. Venus used it to win the affections of Mars, and Juno borrowed it from her when she wished to attract the regards of Jupiter.

CHACAM, the name given in some countries to the chief or presiding rabbi among the modern Jews, who holds a spiritual, and to some extent a civil, authority over a country or large district. He has the power of inflicting ecclesiastical censures, excommunications, and anathemas, the consequences of which are believed to extend beyond the present life. He takes cognizance of all violations of the Sabbath, all disregard of the fasts or festivals, all marriages, divorces, and commercial contracts, and all cases of adultery or incest. He hears and determines appeals against decisions of inferior rabbis within his district, and decides all difficult questions of the law. The chacam preaches three or four sermons in a year. The name chacam, or wise man, or doctor, is usually applied to the chief rabbi among the Spanish and Portuguese Jews.

CHAITYA, the name applied among the Budhists to all objects proper to be worshipped. Such objects Gotama Budha declared to be of three kinds. The first class includes the relics of his body, which were collected after his cremation. The second includes those things which have been erected on his account or for his sake, which the commentators say, mean the images of his person. And the third includes the articles he possessed, such as his girdle, his alms-bowl, the robe he put on when he bathed, the vessel from which he drank water, and his seat or throne. All these are called *Chaityas*, on account of the satisfaction or pleasure they produce in the mind of those by whom they are properly regarded.

CHAKIA-MOUNI, a name adopted by Budha according to the legendary accounts given by the Mongol books, which are only translations from the Thibetan or Sanscrit. The narrative differs considerably from the Singhalese version of the story which has been already noticed under the article BUDHA (GOTAMA). The Mongolian legend is as follows. Soutadanna, a chief man of the house of Chakia, of the caste of the Brahmins, reigned in India over the powerful empire of Magadha. He married *Mahamaya*, the great illusion, but did not consummate his marriage with her. While still a virgin, she conceived by divine influence, and on the fifteenth day of the second month of spring she gave birth to a son, whom she had carried three hundred days in her womb. A king, an incarnation of Indra, baptized the young god in a divine water. The child received the name of Arddha-Chiddi, and was instantly recognized as a divine being, while it was predicted that he would surpass in holiness all preceding incarnations. Every one adored him as the god of gods, a title which in Mongolian is *Tingri-in-Tingri*. The utmost care having been lavished

upon his childhood, he was committed at the age of ten to the care of an eminent sage under whose instruction he acquired a knowledge of poetry, music, drawing, the mathematics and medicine. He made such rapid progress in knowledge that he puzzled his teacher with various perplexing questions. Without the slightest assistance he acquired the knowledge of fifty different languages with their peculiar characters, and thus he was supernaturally fitted to fulfil his great mission, the enlightenment of the world, and the diffusion of the knowledge of religion among all nations. At the age of twenty he married a virgin of the race of Chakia, by whom he had a son named *Bakholi*, and a daughter. Soon after he left his wife and family, and resolved to give himself to a life of contemplation. Having mounted a horse accordingly, which was brought him by an angel from heaven, he fled to the kingdom of Oudipa on the banks of the Naracara. There he assumed the priestly office, cut off his hair, and took the dress of a penitent, and exchanged his name for Gotama, that is, one who obscures the senses. After having spent six years in the desert, far from the abodes of men, and accompanied only by five favourite disciples, he set out to exercise his apostleship. Having reached BENARES (which see), the holy city, he mounted the throne, taking the name of CHAKIA-MOUNI, or the penitent of Chakia.

Having given himself up for a time to preparatory meditations, the great sage made public proclamation at Benares of the new system of doctrine. His instructions are contained in a collection of 108 large volumes, known by the generic name of Gandjour or verbal teaching. They treat chiefly of the metaphysics of creation, and the frail and perishable nature of man. The best edition of this great work is that of Pekin, being in four languages, Thibetan, Mongolian, Mantchoo, and Chinese. No sooner were the new doctrines made public, than Chakia-Mouni met with the keenest and most determined opposition from the priests of the ancient religious creeds of India, but challenging them to open controversy, he obtained a complete triumph over them, in honour of which a festival was instituted, which is held during the first fifteen days of the first month.

Chakia-Mouni laid down as the foundation of his religious system certain established principles of morality. These he reduced to four: 1. The power of pity resting upon immoveable bases. 2. The avoidance of all cruelty. 3. An unlimited compassion towards all creatures. 4. An inflexible conscience. Then follows the decalogue or ten special prescriptions and prohibitions. 1. Not to kill. 2. Not to rob. 3. To be chaste. 4. Not to bear false witness. 5. Not to lie. 6. Not to swear. 7. To avoid all impure words. 8. To be disinterested. 9. Not to avenge one's self. 10. Not to be superstitious. The new prophet pretended to have received these precepts by revelation from heaven; and when he died at the age of eighty, they began to spread

throughout all Asia, as a divine code of morality designed to regulate the actions of men. Before bidding a last farewell to his disciples, the sage predicted that his doctrine would prevail for five thousand years: that at the expiry of that period there would appear another Budha, another man-god, predestined to be the teacher of the human race. Till that time, he added, my religion will be exposed to constant persecution, my followers will be obliged to quit India, and to retire to the highest mountains of Thibet, a country which will become the palace, the sanctuary, and the metropolis of the true faith.

Such is the Mongolian legend of the history of the famous founder of **BUDHISM** (which see), a system which, being first devised in Hindustan, crossed the Himalaya, and became the predominant religion of Thibet, Bokhara, Mongolia, Burmah, Japan, Ceylon, and to a great extent even of the vast empire of China. The Brahmans regard Budha as an *avatar* or incarnation of Vishnu.

CHALASSA, an idol worshipped by the ancient Arabians. It was destroyed in the tenth year of the Hegira.

CHALCIECUS, a surname given to Athena at Sparta, as the goddess of the brazen house, her temple in that city being built of brass, and containing also her statue of brass. A festival was instituted in honour of Athena under this surname. See next article.

CHALCIECIA, a festival celebrated every year at Sparta, in honour of Athena, as the goddess of the brazen house. A procession of young men in full armour repaired to her temple, where sacrifices were offered.

CHALDEANS (RELIGION OF THE ANCIENT). See **BABYLONIANS** (RELIGION OF THE ANCIENT).

CHALDEANS. See **NESTORIANS**.

CHALDEAN CATHOLIC CHURCH. This church, which acknowledges subjection to the Papal See, comprehends, according to the 'Annals of the Propagation of the Faith,' the Patriarchate of Babylon, the Archbishoprics of Diarbekr, Jizeirah, Morah, Aderbijan, and the Bishoprics of Mardin, Sirid, Amadia, Salmas, and Karkut, with ten bishops, and one hundred and one priests. The number of the Chaldean Catholics is said to be reduced to 15,000. For a long period the Romanists have been making great efforts to gain converts, more especially among the Nestorians on the banks of the Euphrates and the Tigris. So far back as 1681, a patriarch was ordained by Pope Innocent XI., over such of the Nestorians as had seceded to Rome, under the title of Mar Yoosuf or Joseph, Patriarch of the Chaldeans. The seat of this functionary was at Diarbekr until the year 1778, when this line of patriarchs was discontinued on the submission of Mar Elias of Elkosh, one of the two regular patriarchs of the Nestorians to the papal jurisdiction. The Chaldean Catholics are usually styled by the Pope Chaldean Christians, a title which belongs to the rest of their

countrymen, as much if not more than to them. The books of the Chaldean Catholic Church are written in the ancient Syriac language, and are the same with those of the Nestorians, with the exception of such modifications as have been introduced to render them conformable to the creed of Rome. All the clergy except the metropolitan bishop and the patriarch are allowed to marry before ordination, but not after it. The American missionaries at Mosul, and among the Nestorians, have succeeded in gaining several converts from the Chaldean Catholics, and although Papal influence has been used with the Pasha to interrupt, and if possible, defeat the labours of these devoted heralds of the cross, they still persevere in propagating the truth, and in building up a Protestant church amid all the opposition and even persecution to which they are exposed.

CHALDEE PARAPHRASES, or **TARGUMS**, a name given to translations of the Old Testament into the Chaldee tongue. When the Jews were carried captive into Babylon, they naturally lost some part of their own language, and acquired a knowledge of the Chaldee which was spoken in the land of their exile. Thus there appear to have been three dialects of the Chaldee. 1. The language spoken in the Babylonish empire. 2. The Syriac, spoken by the people of Syria. 3. The Jewish dialect, approaching more to the original Hebrew. Hence the necessity for Chaldee Paraphrases, on account both of the Jews in Chaldea, and also of those in Judea, many of whom had lost all knowledge of the original Hebrew. Accordingly, in the service of the synagogue, a passage was first read in the Hebrew Scriptures, and then translated to the people into the Chaldee dialect. In this way numbers of translations were formed, which in course of time yielded to a few of acknowledged superiority, which were generally adopted both for public and private use. The most celebrated of these are the Targums or Paraphrases of Onkelos, and of Jonathan Ben Uzziel; the former being a version of the five books of Moses, and the latter a version of Joshua, Judges, the two books of Samuel, the two books of Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor Prophets. The Targum of Onkelos is undoubtedly the most ancient now extant. It is rather a version than a paraphrase, being rendered from the Hebrew word for word, and with great exactness. It has always been preferred by the Jews to all other Targums, and being set to the same musical notes with the Hebrew Text, it is thus fitted to be read in the same tone with it in the public assemblies. The Targum of Jonathan resembles that of Onkelos in purity of style, but is much more of the nature of a paraphrase, particularly his version of the later Prophets. The Jews allege that he was the favourite disciple of Hillel, and lived before the time of our Lord. They hold him in so high estimation, that they consider him as equal even to Moses himself.

Besides these two celebrated Targums, there is another Targum on the Law, which is called that of Jerusalem. It is not a continued paraphrase as the rest are, but only a commentary on some passages here and there as the author thought the text required an explanation, and sometimes whole chapters are passed over. It is written by an unknown hand, and the time when it was composed is uncertain, but it is conjectured to have been written after the third century. There are also Targums on all the other books of the Old Testament, excepting Daniel, Ezra, and Nehemiah, which may possibly have been lost.

CHALICE, the cup in which the wine used in the eucharist is administered. In the early ages of the church it was generally composed of the most simple materials, for example, of glass or wood. According to Irenæus, supported by Epiphanius, the inpostor Marcus, of the second century, used a glass cup in the celebration of the Lord's Supper, and the custom seems to have continued for several centuries. But when the simplicity of primitive Christianity gave way before a carnal system of ceremonies, more costly materials came to be employed in the dispensation of the Supper. Hence we find gold and silver cups mentioned in the inventory of churches in the sixth and seventh centuries.

The use of the chalice, or communicating in both kinds, is denied by the Church of Rome to the laity, who are allowed to communicate only in one kind; the right of communicating in both kinds being reserved only for the officiating priest. This practice has not the slightest sanction from the Word of God. Our blessed Lord, when first instituting the sacrament of the supper, administered both the bread and the wine to all his disciples, using these remarkable words in reference to the cup, "Drink ye all of it." He neither dispensed the sacrament nor authorized its dispensation under one form only. This indeed has been generally conceded by Romish doctors and councils, and even by the council of Trent itself, which acknowledges our Lord's administration of each species in the original institution. And yet these theologians and councils urge the propriety of half-communication, alleging that all to whom the cup at the time of institution was presented were not laymen but priests; and the use of the wine by the clergy affords no example for its distribution to the laity. But unfortunately for this argument, it applies to the bread equally with the wine, so that if it be valid, both ought to be denied to the laity. Half-communication seems to have been utterly unknown in the first ages of the church. "One bread," says Ignatius, "is broken, and one cup distributed to all." "The deacons," says Justin Martyr, "give to every one present to partake of the blessed bread and wine." Chrysostom too is equally explicit, "One body and one cup is presented to all." According to Jerome, "the priests who administer the communion, divide the Lord's blood among the

people." These authorities, extending through the four first centuries, might be corroborated by the evidence of many others.

The first who practised half-communication were the Manicheans, who abhorred wine, and it is worth noticing that Pope Leo in A. D. 443 commanded this heretical sect to be excommunicated, on account of the denial of the cup,—a practice which his Holiness accounted sacrilege. Pope Gelasius in A. D. 495 spoke in the strongest and most condemnatory terms of this Manichean practice. Pope Urban in A. D. 1095, presiding in the council of Clermont, which consisted of two hundred and thirty-eight bishops, declared that "no person, except in cases of necessity, is to communicate at the altar, but must partake separately of the bread and wine." Pope Paschal, so late as A. D. 1118, issued enactments to the same effect. "Our Lord himself," says he, "dispensed the bread and the wine, each by itself; and this usage we teach and command the holy church always to observe." By the confession of Bellarmine, Baronius, and Lyra, the ancient church celebrated this institution in both kinds. And even the council of Trent declares, that "both elements were often used from the beginning of the Christian religion; but in process of time this usage was changed for just and weighty reasons." It is an important fact, that in denying the cup to the laity, the Church of Rome differs from all other Christian churches, Eastern and Western, at the present day. The only sect of antiquity who are known to have practised half-communication were the Manicheans, from whom the Latin church seem to have adopted it. The former held wine in abhorrence, accounting it the gall of the Dragon; the latter held, and still hold, the sacramental wine in such veneration, as to account it unfit to be used by any other than a priest, and that too only when engaged in sacred service.

Nor was the use of the chalice withheld all at once from the laity. The practice was introduced gradually and by slow successive steps. At so early a date as the end of the sixth century, the custom seems to have found its way into some churches, of dipping the bread in the wine before presenting it to the communicant. This erroneous practice had become frequent in the eleventh century; and the council of Clermont condemned it as an unscriptural mode of communion. A second step in the same direction was taken by the introduction of the strange device of suction. Pipes or quills, generally of silver, were annexed to the chalice, through which the communicant was required to suck the wine, or as it was imagined, the blood of the Redeemer. The design of this absurd process was to prevent the spilling of the sacred fluid, which by the words of consecration was thought to become possessed of a Divine character.

So late as the twelfth century, the denial of the chalice to the laity is admitted, even by Romish

authors, to have been unknown. In the following century, however, the practice begins to make its appearance. Father Bonaventura, who died in 1274, mentions its introduction into some churches, and his testimony is supported by that of Aquinas. It was first enacted into a law two hundred years later by the council of Constance, and this enactment was renewed and confirmed by the council of Basil in 1437. The matter was discussed at great length in the council of Trent in 1562 amid great variety of opinion. Twenty-nine voted for the restoration of the cup, and thirty-eight against it. Fourteen were for deferring the decision, and ten for sending a delegation to Germany to investigate the subject. Twenty-four were in favour of referring the question to the Pope, and thirty-one to the prelates. At length the dispute terminated in the production of canons, which approved in the strongest manner of half-communion, and a discretionary power of granting or refusing the cup to the laity was vested in the Roman pontiff. The utmost difference of opinion now manifested itself throughout the whole of Europe. The Spaniards and Italians were violently opposed to the restoration of the sacramental cup, and France, Germany, Bohemia, Poland, and Hungary contended as keenly in its favour. The Trentine decree is now universally admitted to be the rule of the church throughout the Roman Catholic world.

CHALINITIS (Gr. *chalinos*, a bridle), a surname of **ATHENA** (which see), derived, it is supposed, from that goddess having tamed Pegasus, the winged horse, and given him to Bellerophontes.

CHALKEIA (Gr. *chalx-kos*, brass), a festival of great antiquity, celebrated at Athens at first in honour of Athena, when it received the name of *Athenaia*. Afterwards it was kept in honour of Hephaestus, and being celebrated only by artizans, especially smiths, it was called *Chalkeia*.

CHAMMANIM, temples in honour of the sun, which the ancient Hebrews erected in imitation of the Syrians and Phœnicians. These buildings are frequently referred to in the Old Testament; but the authorized version translates the Hebrew word by the general term "images." The word *chammanim* thus rendered, is found in Lev. xxvi. 30; 2 Chron. xxxiv. 4; Is. xvii. 8; xxvii. 9; Ezek. vi. 4.

Considerable variety of opinion prevails as to the precise object to which the *chammanim* refers. Rabbi Solomon Jarchi says, that they were idols which they set upon towers, and he alleges that the name *chammanim* was given to them because they were exposed to the sun. Jurieu argues that the word being generally joined in the Old Testament with groves and altars, must be understood as referring not to images, but places appropriated for the idolatrous worship of the sun. He agrees accordingly in opinion with Aben-Ezra, that they were "arched houses, built in honour of the sun, and in the form of a chariot." These, therefore, may have been the

chariots of the sun which Josiah is said to have burnt, and may be the same with the fire-temples of the ancient Persians, "in the midst of which," says Strabo, "is an altar upon which the magi keep an immortal fire, upon a heap of ashes." Maundrell, in his journey from Aleppo to Jerusalem, mentions that he saw the remains of several of these enclosures in Syria.

CHAMSI, called also **Solares**, a small sect mentioned by Hyde, in his 'History of the Ancient Religion of the Persians,' as inhabiting a certain district of Mesopotamia. He describes them as amounting to not more than a thousand souls, having no priests nor doctors, and no places of meeting, except caves, where they perform their religious worship, the mysteries of which are kept so secret, that they have not been discovered even by those who have been converted to the Christian religion. Being compelled by the Mohammedans to declare themselves members of some Christian communion, they chose the Jacobite sect, baptizing their children, and burying their dead according to the customs of these Christians. They believe in the propitiatory death of Christ. Some have supposed the Chamsi to have been a branch of the **ELCESAITES** (which see), a heretical sect of Christians in the second century.

CHAMYNE, a surname of **DEMETER** (which see), in Elis.

CHANCEL. See **BEMA**.

CHANCELLORS, laymen deputed to hear certain secular causes in name of the bishops. In ancient times the clergy were allowed even by emperors and kings to exercise jurisdiction in certain civil matters, such as marriages, adultery, wills, &c., which were decided by them in their consistory courts. In process of time individuals were selected to act as assistants or substitutes of the bishops in this department of their duty. The first mention of chancellor by name occurs in the Novel of Heraclius in the seventh century, where twelve chancellors are stated to be allowed in the great church of Constantinople. The cancellarii or chancellors in the civil courts were not judges, but officers attending the judge in an inferior station, and called *cancellarii*, because they stood *ad cancellos*, at the rails or barriers, which separated the *secretum* from the rest of the court. The ecclesiastical chancellors, however, occupied the position of assistants or advisers in giving judgment, and were generally experienced in civil and canon law. There appear to have been no chancellors in England until the reign of Henry II. At length a chancellor became an indispensable officer to a bishop, who was bound to elect one, and if he refused, the archbishop could appoint one. When chosen, a chancellor derives his authority not from the bishop, but from the law, and his jurisdiction extends throughout the whole diocese, and to all ecclesiastical matters.

CHANCELLOR (**THE POPE'S**). This func-

ionary, who claims for his office an antiquity as far back as the time of Jerome, wrote formerly, in the Pope's name, all the rescripts, doubts, and scruples with respect to faith, which bishops and others proposed to him. Till the pontificate of Gregory VIII., in A. D. 1187, this office had always been conferred on a bishop or cardinal; but this Pope, who had himself filled the office of chancellor, conferred it upon a canon of St. John of Lateran, who assumed the title of the Pope's vice-chancellor, as did also five or six other canons of the same church, who exercised it after him. But Boniface VIII. restored it to the college of cardinals, still retaining the subordinate title of vice-chancellor, though the duties were undoubtedly those of a chancellor. This dignity is purchased, and is held for life. The jurisdiction of the cardinal vice-chancellor, as he is called, extends to the issuing out of all apostolical letters and bulls, and also to all petitions signed by the Pope, except those expedited by brief, under the fisherman's ring.

CHANCERY (THE POPE'S), a court at Rome, which is sometimes styled the apostolic chancery, and which consists of thirteen prelates, being a regent and twelve referendaries, who are called registers of the High Court, and are clothed each in a long purple robe. The court at which the Pope is understood to preside assembles thrice a-week, viz. on Tuesdays, Thursdays, and Saturdays, in the vice-chancellor's palace. The registers of this court draw up the minutes of all bulls from the petitions signed by the Pope, and collate them after they are written in parchment. Those bulls which collate to benefices are issued only on the payment of certain fees proportionable to the value of the benefices. John XXII., though he did not invent the regulations and fees of the apostolic chancery, is admitted, by Romish writers, to have enlarged them, and reduced them to a more convenient form.

CHANDRA, the goddess of the moon among the Hindus. She is also called *Somvar*, and presides over Monday.

CHANG-KO, a goddess worshipped by the Chinese.

CHANT, a word which, in its most extended meaning, is used to denote the musical performance of all those parts of the liturgy of the Church of England which are permitted by the rubric to be sung. Dr. Hook draws the following distinction between singing and chanting: "Chanting does not apply to the performance of those metrical versions of the Psalms, the use of which in parish churches, though legitimate, as sanctioned by authority, is not contemplated by the rubric. Neither does it apply to those musical arrangements of the Canticles and of the Nicene Creed, used in collegiate churches, and technically called 'services.' The chant properly signifies that plain tune, to which the prayers, the litany, the versicles and responses, and the Psalms, and where services are not in use, the canticles, are

set in quires and places where they sing. In the chant, when properly and fully performed, both the minister and the choir bear their respective parts. The minister recites the prayers, and all the parts of the service which he is enjoined to say alone, (except the lessons,) in one sustained note, occasionally varied at the close of a cadence: and the choir makes the responses in harmony, sometimes in unison. But in the Psalms and Canticles both the minister and choir join together in the chant, without distinction; each verse being sung in full harmony." In the principal cathedrals the prayers have always been chanted, and down to a recent period the same practice has been uniformly followed, wherever choral foundations existed. From Ambrose of Milan was derived a chant called the *Ambrosian chant*. From Gregory the Great, who was the great patron of sacred music in the sixth century, originated the famous *Gregorian chant*, a plain system of church music, which the choir and the people sung in unison. There are two modes of chanting in present use in the Church of England, the single and the double chant. The former, which is the more ancient of the two, is an air consisting of two parts; the first part terminating with the point or colon (:) which uniformly divides each verse of the Psalms or Canticles in the English Prayer Book; the second part terminating with the verse itself. The double chant is an air consisting of four strains, and consequently extending to two verses, a species of chanting which does not appear to be older than the time of Charles II. The chanting of the Psalms is said to have been derived from the practice of the Jewish church.

CHANTRY, a little chapel or particular altar in a cathedral church, built and endowed for the maintenance of a priest to sing masses, in order to release the soul of the donor out of purgatory. These prayers being chanted, the place was called a chantry, and the priest a chanter. There were many chantries in England before the Reformation, and any man might build a chantry without the leave of the bishop. The doctrine of purgatory does not seem to have been admitted in England before the thirteenth century, and, accordingly, the erection of chantries cannot be traced farther back than that period. In the last year of the reign of Henry VIII. the chantries were given over into the hands of the king, who had power to issue commissions to seize those endowments. Those which escaped this arrangement were given to his successor, Edward VI., in whom they became vested, and from that time none could build a chantry in England without the royal license.

CHANTERS. See CHORISTERS.

CHAOS, the oldest of the gods, according to Hesiod, and from him sprang the earth; Tartarus, that is, the inner abyss in or under the earth; and Amor, or the lovely order and beauty of the world. The same author informs us, that Chaos brought forth

Erebus, or gloominess, and Nox, or night, and from these two sprang air and day, that is, when light was divided from the darkness, and both together formed one day; which corresponds very closely with the Mosaic description in the Book of Genesis. The Chaos of Hesiod is unformed matter, "without form and void," as Moses terms it. Some Pagan nations consider it to have been the result of the ruin of a former world, which had perished by fire. The very term chaos, which has come to us from Greece through the Romans, is thought by M. Rougemont to be of Semitic origin, and to be derived from *cahal*, which signifies to be extinguished. This derivation proceeds upon the idea, that the chaotic state preceded the formation of the earth in its present aspect, and was itself the ruined condition of a former world destroyed by fire. On this subject Professor Sedgwick remarks: "The Bible instructs us that man and other living things have been placed but a few years upon the earth; and the physical monuments of the world bear witness to the same truth. If the astronomer tells us of myriads of worlds not spoken of in the sacred records, the geologist in like manner proves (not by arguments from analogy, but by the incontrovertible evidence of physical phenomena) that there were former conditions of our planet, separated from each other by vast intervals of time, during which man and the other creatures of his own date had not been called into being. Periods such as these belong not, therefore, to the moral history of our race, and come neither within the letter nor the spirit of revelation. Between the first creation of the earth, and that day in which it pleased God to place man upon it, who shall dare to define the interval? On this question Scripture is silent, but that silence destroys not the meaning of those physical monuments of his power that God has put before our eyes, giving us at the same time faculties whereby we may interpret them, and comprehend their meaning." Chaos, according to the ancient cosmogonies, denoted the empty, infinite space which existed before the creation of the world, and out of which gods, men, and the whole universe arose. Ovid, however, describes it as the confused mass out of which all things arose. Thus, in the beginning of his 'Metamorphoses,' he says:

"Before the appearance of the earth and sky
Which covereth all things, Nature
Throughout the universe had but one form,
Which men have named Chaos—'Twas a
Raw and shapeless mass—a heap of Nature's
Discordant seeds wildly huddled together."

What was the precise state of the chaotic mass before the fiat of the Creator it is impossible to say. But no sooner did the Spirit of God brood upon the face of the waters than a world of beauty and order straightway sprang into existence.

CHAPEL, a building erected for Divine worship. The name is derived from *capella*, which primarily

means a certain kind of hood, and refers to an ancient custom of the kings of France, who, when they took the field against their enemies, carried with them St. Martin's *capella* or hood, which was kept in a tent as a precious relic, the place in which it was deposited being termed *capella*, and the priests, to whose charge it was committed, *capellani*. In the fifth century, the name of *capella* or chapels was applied to oratories or private churches, which were built about that time in France, and afterwards became common in the West. Constantine the Great seems to have been the first who introduced this kind of private worship. Eusebius merely says, that he converted his palace, as it were, into a church, being accustomed to hold meetings in it for prayer and reading the Scriptures. Sozomen, however, affirms still more plainly, that Constantine had erected a chapel in his palace; and that it was also his custom to set apart in war a particular tent for Divine worship, which certain of the clergy were appointed to conduct. It appears also that several persons of note followed the example of the emperor, and had chaplains in their houses. Hence the decree of the second Trullian council, that no clergyman should baptize or celebrate the Lord's Supper in a private chapel without the consent of the bishop. After the Crusades, many places where sacred relics were preserved received the name of chapels. In England there are various kinds of chapels; 1. Domestic chapels built by noblemen, that their families and households may engage together in private worship. 2. College chapels connected with the different universities. 3. Chapels of Ease for the accommodation of parishioners who may reside at an inconvenient distance from the parish church. 4. Parochial chapels, which, though Chapels of Ease, have a permanent minister or incumbent. 5. Free chapels, such as were founded by kings of England, and made exempt from episcopal jurisdiction. 6. The burial places of people of rank, which are attached to churches, are sometimes termed chapels. 7. The places of worship built by Methodists and Protestant Dissenters generally in England, are usually termed chapels, though the name is denied to them by the Anglo-Catholics of the Church of England.

CHAPELS (UNION), a name given to those places of worship in which the service of the Church of England is performed in the morning, and the service of Dissenters in the evening. Such buildings were intended to unite both parties.

CHAPELLE ARDENTE, or *castrum doloris*, a form sometimes followed in the Romish church in the case of masses for the dead, when the deceased happens to be a person remarkable for his rank or virtues. A representation of the deceased is set up with branches and tapers of yellow wax, either in the middle of the church, or near the tomb of the deceased, where the priest pronounces a solemn absolution of the dead.

CHAPLAIN, the minister or incumbent of a

CHAPEL (which see). Although, in the days of Constantine, the emperor himself and a few of his nobles may have had private chaplains, the practice seems not to have been generally followed for a long period. At length, however, in the Byzantine empire, the emperor and empress were permitted to have private chaplains in their palace. Hence the origin of court preachers. "Whether tempted," says Neander, "by this example, or induced by the necessity arising from the migratory character of their court, the Frankish princes selected certain clergymen to accompany them, and perform the service of the church. At the head of these ministers was an arch-chaplain, and this body of clergy exercised, by their constant and close intercourse with the prince, an important influence on the affairs of the church. The example of the prince was followed by other great men. Nobles and knights appointed private chaplains, and placed particular priests in their castles. This practice was attended with very injurious consequences. The clergy thus employed and protected, threatened to make themselves independent of the bishop's inspection. The result was that the proper services of the parish church lost their dignity: they were attended only by the peasantry; the rich and poor had now their distinct worship of God. The knights, moreover, often selected for their chaplains worthless men, mere rambles, who contented themselves with the most mechanical repetition of the liturgy, and were ready to become the instruments of any vice or folly. Even serfs were sometimes appointed by their masters to this office, and though chaplains were still expected to perform the most menial duties. Both religion and the clerical character were disgraced by these abuses. Numerous regulations were introduced to oppose them, and secure the respect due to the public service of the church."

In England the Queen has forty-eight chaplains, four of whom are in attendance each month, preach in the royal chapel, read service in the family and to the Queen in her private oratory, and say grace in the absence of the clerk of the closet. In Scotland, the Queen has six chaplains, whose only duty at present is to pray at the election of peers for Scotland to sit in parliament.

According to a statute of Henry VIII. the persons vested with the power of retaining chaplains, together with the number each is allowed to qualify, are as follow:—an archbishop, eight; a duke or bishop, six; marquis or earl, five; viscount, four; baron, knight of the garter, or lord chancellor, three; a duchess, marchioness, countess, baroness, the treasurer or comptroller of the king's house, clerk of the closet, the king's secretary, dean of the chapel, almoner, and master of the rolls, each of them two; chief justice of the king's bench, and warden of the cinque ports, each one. All these chaplains may purchase a license or dispensation, and take two benefices, with cure of souls. A chaplain must be

retained by letters testimonial under hand and seal, for it is not sufficient that he serve as chaplain in the family. The name of chaplain is given also to ministers who officiate in the army and navy, in jails, public hospitals, and workhouses.

CHAPLET, an instrument of devotion used by Roman Catholics, Greeks, Armenians, and other Eastern communions. It consists of a string of beads by which they count the number of their prayers. Ecclesiastical antiquaries are considerably divided as to the origin of chaplets. They seem to have had no existence, however, earlier than the twelfth century, when they are said to have been introduced by the Dominicans, who claim the merit of inventing this supposed aid to devotion as belonging to their founder, St. Dominic, to whom also is traced the honour of originating the Inquisition. The Mohammedans are allowed to have borrowed the use of chaplets from the Hindus, and the Spaniards, among whom St. Dominic laboured, may have received them from the Moors. These bead-strings were in common use in the thirteenth century, and then, as now, they consisted of fifteen decades of smaller beads for the Hail Mary, with a large one between each ten for the Paternoster. It was not, however, till the fifteenth century that the rosary, as chaplets came to be called, started into very high estimation in the Roman Catholic world. Alain de la Roche, a Dominican friar, pretended to have had an interview with the Virgin Mary, in the course of which she communicated the peculiar virtues of this implement of devotion. The story is thus related by Southey, in his '*Vindiciæ Ecclesiæ Anglicanæ*:' "The prodigious virtues of the rosary were manifested at Carcassone, where there dwelt so active and pertinacious a heretic, that Dominic, not being able to convert him by reasoning, (and as it appears, not having at that time the efficacious means of fire and faggot at command,) complained to the Virgin what mischief this monster was doing to the cause of the faith; upon which a whole host of devils was sent into the heretic to punish his obstinacy, and give the saint an opportunity of displaying his power. The energumen was in a dreadful state; and well he might be; for when, in the presence of the people, he was brought before Dominic for help, and the saint throwing a rosary round his neck, commanded the foul fiends, by virtue of that rosary, to declare how many they were, it appeared that they were not less than fifteen thousand in number: the heretic had blasphemed the rosary, and for every decade of that sacred bead-string, a whole legion had entered him. Grievously, however, as he was tormented, the devils themselves were not less so, when being thus put to the question, they were compelled to answer all that the saint asked. Was what he preached of the rosary false, or was it true? They howled in agony at this, and cursed the tremendous power which they confessed. . . . Whom did they hate most? . . . Whom but Dominic himself, who was their

worst enemy on earth! . . . Which saint in heaven did they fear most, and to which might prayers with most confidence be addressed, and ought the most reverence to be paid? So reluctant were they to utter the truth in this case, that they entreated he would be pleased to let them reply in private; and when he insisted upon a public answer, they struggled with such violence, that fire issued from the eyes, mouth, and nostrils of the miserable demoniac. Touched with compassion at the sight, Dominic adjured the Virgin by her own rosary to have mercy upon him. Immediately heaven opened, the blessed Virgin herself, surrounded with angels, descended, touched the possessed with a golden wand, and bade the fiends make answer. Bitterly complaining of the force which was put upon them, they exclaimed at last,—Hear, O ye Christians! this Mary, the mother of God, is able to deliver her servants from hell: one supplication of hers is worth more than all the prayers of all the saints; and many have had their sins, unjustly so we think, forgiven them, for invoking her at the point of death. If she had not interposed we should ere this have destroyed Christianity; and we confess and proclaim that no one who perseveres in her service and in the use of the rosary can perish.”

The same Dominican monk was favoured with another visit from the Virgin, complaining of the neglect into which her rosary had fallen: “By the *Ave Marias* it was, she said, that this world had been renovated, hell emptied, and heaven replenished; and by the rosary, which was composed of *Ave Marias*, it was that in these latter times the world must be reformed. She had chosen him as her dearest and most beloved servant, to proclaim this, and exhort his brethren to proclaim it, and she promised to approve their preaching by miracles. With that, in proof of her favour, she hung round his neck a rosary, the string whereof was composed of her own heavenly hair; and with a ring made of that same blessed hair, she espoused him, and she blessed him with her virgin lips, and she fed him at her holy bosom.”

The historians of the Crusades allege, that Peter the Hermit first taught the soldiers the use of chaplets, which he himself had invented. But the greater number of Romish writers attribute the discovery to St. Dominic, who appears, at all events, to have been the originator of the ROSARY (which see), a large chaplet consisting of one hundred and fifty beads. Chaplets are in use in China among the worshippers of Fo or Budha. The devotees of this sect wear a chaplet about their necks or round their arms, consisting of one hundred middle-sized beads, and eight considerably larger. At the top, where Roman Catholics fix their crucifix, they have one very large bead made in the fashion of a gourd. The Chinese probably were in the habit of using these bead-strings long before they were known in Christendom. The Japanese, also, say their prayers

upon a chaplet or rosary. Each sect has one peculiar to itself. The chaplet of one sect consists of two circles, one over the other. The first or uppermost consists of forty beads, and the lowest of thirty. The Budsdoists in Japan are obliged to repeat their prayers one hundred and eight times over, because the Bonzes assure them that there are as many different sins which render a man polluted and unclean, and each devotee ought to be provided with a prayer for his spiritual defence.

CHAPLETS (MARRIAGE). The crowning of the married pair with garlands, was a marriage rite peculiar to many nations professing different forms of religion. Tertullian inveighs against it with all the zeal of a gloomy Montanist; but it is spoken of with approbation by the fathers of the fourth and fifth centuries, from whom it appears that the friends and attendants of the bridal pair were adorned in the same manner. These chaplets were usually made of olive, myrtle, amaranth, rosemary, and evergreens, intermingled with cypress and vervain. Chaplets were not worn by the parties in the case of a second marriage, nor by those who had been guilty of impropriety before marriage. In the Greek church the chaplets were imposed by the officiating minister at the altar. In the Western church it was customary for the parties to present themselves thus attired.

CHAPTER. See BIBLE.

CHAPTER (CATHEDRAL), the governing body of a cathedral. It consists of the dean with a certain number of canons or prebendaries, heads of the church. This body corresponds to the ancient senate of the early presbyters, who assisted the bishop in his ecclesiastical government. During the lifetime, and still more on the death, of the bishop, the cathedral chapter formerly took a part in the administration of affairs in the diocese. The most important concerns, according to the canon law, shall not be undertaken by the bishop without consultation with the chapter. From this governing body certain members were chosen to examine the candidates for ordination, and the priests as to their care for the souls under their charge. The chapter is styled by the canon law *concilium* and *senatus episcopi*. As they formed a corporation, they acquired property, and became independent of the bishop, whom they had also in England, as elsewhere, the power of choosing. The old English cathedrals had, generally speaking, a common property, from which the expenses of the fabric and other necessary outgoings were defrayed, and from which also the dean and resident officers and canons received a daily portion according to their time of residence, the dean's share being double that of a canon. The new cathedrals have a corporate property from which are paid the stipends and expenses. The revenues of twenty-six cathedrals and two collegiate churches in 1852 amounted to £313,005 2s. 9d. Out of this sum the amount divided between the members of the chapters in the same year was

£160,713, and about one-sixth part of the revenue is now paid to the Ecclesiastical Commissioners. The greater part of the revenues of the chapters is derived from fines paid on the granting or renewal of leases.

The chapters, as has been already noticed, at a former period possessed the power of electing bishops. Henry VIII., however, assumed this right as a prerogative of the crown. Their authority no longer extends over the diocese during the life of the bishop, but in them is vested the whole episcopal authority during the vacancy of the see.

CHAPTERS (THE THREE), (Lat. *capitula*, heads), three subjects condemned by a decree of Justinian passed A. D. 544, commonly called Justinian's creed. The obnoxious points were (1.) The person and writings of Theodorus, bishop of Mopsuestia, whom the decree pronounced a heretic and a Nestorian. (2.) The writings of Theodoret, bishop of Cyricus, in so far as they favoured Nestorianism, or opposed Cyril of Alexandria and his twelve anathemas. (3.) An epistle said to have been written by Ibas, bishop of Edessa, to one Maris a Persian, which censured Cyril and the first council of Ephesus, and favoured the cause of Nestorius. To understand the dispute about the Three Chapters, it must be remembered that the orthodox doctrine on the person of Christ was opposed to the Nestorians on the one hand, who dis severed the two natures of Christ, and the Eutychians or Monophysites on the other hand, who confounded them together. In opposing these two extremes, the orthodox were somewhat divided, some leaning to the one party, and others to the other party. Those who, in their zeal against the Nestorians, approached near to the Monophysites, were ready to condemn the Three Chapters, while they were defended by those who were inclined to favour the Nestorians. To this latter party belonged Theodorus, Theodoret, and Ibas. In this controversy the Oriental church took a very lively interest, but in the Western church where both the Nestorian and Eutychian controversies had prevailed to no great extent, the Three Chapters were felt to be of little consequence. It was a bold step in Justinian, on the ground simply of his civil authority as emperor, to issue a decree condemning the Three Chapters, but having rashly taken the step he resolved to persevere in it. The church was agitated long and severely on the subject, and at length the opinions held forth in the Creed of Justinian having received ecclesiastical sanction, the doctrine on the person of Christ, as consisting of two natures in one person, became the settled opinion of the Catholic Christian church, and has continued so to this day. See JUSTINIAN'S CREED.

CHARAK PUJAH, one of the most popular festivals in Eastern India. It is held in honour of Shiva, in his character of Maha Kali; or time, the great destroyer of all things. The consort of Shiva is Parvati, under the distinction, and appropriate

form of Maha Kali. In course of time, accordingly, the goddess Kali has come to occupy a most conspicuous place in the annual festival of the Charak Pujah. She is of all the Hindu deities the most cruel and revengeful. Dr. Duff informs us that, according to some of the sacred legends, she "actually cut her own throat, that the blood issuing thence might spout into her mouth;" and images of this horrid spectacle are to be seen this day in some districts of Bengal. This blood-thirsty divinity is the protectress and special guardian of the *Thugs*, who profess to plan and to execute their sanguinary depredations under her auspices. The festival of Charak Pujah also, though held in honour of her lord, as the great destroyer, is embraced as an occasion of adoring Kali as his destructive energy. It is described in the following graphic and glowing style by Dr. Duff in his 'India and India Missions':

"The festival itself derives its name of *Charak Pujah* from *chakra*, a discus or wheel; in allusion to the circle performed in the rite of *swinging*, which constitutes so very prominent a part of the anniversary observances. An upright pole, twenty or thirty feet in height, is planted in the ground. Across the top of it, moving freely on a pin or pivot, is placed horizontally another long pole. From one end of this transverse beam is a rope suspended, with two hooks affixed to it. To the other extremity is fastened another rope, which hangs loosely towards the ground. The devotee comes forward, and prostrates himself in the dust. The hooks are then run through the fleshy parts of his back, near the shoulders. A party, holding the rope at the other side, immediately begins to run round with considerable velocity. By this means the wretched dupe of superstition is hoisted aloft into the air, and violently whirled round and round. The torture he may continue to endure for a longer or shorter period, according to his own free-will. Only, this being reckoned one of the holiest of acts, the longer he can endure the torture, the greater the pleasure conveyed to the deity whom he serves; the greater the portion of merit accruing to himself; and, consequently, the brighter the prospect of future reward. The time usually occupied averages from ten minutes to half an hour. And as soon as one has ended, another candidate is ready,—aspiring to earn the like merit and distinction. And thus on one tree from five to ten or fifteen may be swung in the course of a day. Of these swinging posts there are hundreds and thousands simultaneously in operation in the province of Bengal. They are always erected on the most conspicuous parts of the towns and villages, and are surrounded by vast crowds of noisy spectators. On the very streets of the native city of Calcutta, many of these horrid swings are annually to be seen, and scores around the suburbs. It not unfrequently happens that, from the extreme rapidity of the motion, the ligaments of the back give way, in which case the poor devotee is tossed to a

distance, and dashed to pieces. A loud wail of commiseration, you now suppose, will be raised in behalf of the unhappy man who has thus fallen a martyr to his religious enthusiasm. No such thing! Idolatry is cruel as the grave. Instead of sympathy or compassion, a feeling of detestation and abhorrence is excited towards him. By the principles of their faith he is adjudged to have been a desperate criminal *in a former state of being*; and he has now met with this violent death, in the present birth, as a righteous retribution, on account of egregious sins committed in a former!

"The evening of the same day is devoted to another practice almost equally cruel. It consists in the devotees throwing themselves down from the top of a high wall, the second storey of a house, or a temporary scaffolding, often twenty or thirty feet in height, upon iron spikes or knives that are thickly stuck in a large bag or mattress of straw. But these sharp instruments being fixed rather loosely, and in a position sloping forward, the greater part of the thousands that fall upon them dexterously contrive to escape without serious damage. Many, however, are often cruelly mangled and lacerated; and in the case of some, the issue proves speedily fatal.

"At night, numbers of the devotees sit down in the open air, and pierce the skin of their foreheads; and in it, as a socket, place a small rod of iron, to which is suspended a lamp, that is kept burning till the dawn of day, while the lampbearers rehearse the praises of their favourite deity.

"Again, before the temple, bundles of thorns and other fire-wood are accumulated, among which the devotees roll themselves uncovered. The materials are next raised into a pile, and set on fire. Then the devotees briskly dance over the blazing embers, and fling them into the air with their naked hands, or toss them at one another.

"Some have their breasts, arms, and other parts, stuck entirely full of pins, about the 'thickness of small nails, or packing needles.' Others betake themselves to a vertical wheel, twenty or thirty feet in diameter, and raised considerably above the ground. They bind themselves to the outer rim, in a sitting posture, so that, when the wheel rolls round, their heads point alternately to the zenith and the nadir.

"But it were endless to pursue the diversity of these self-inflicted cruelties into all their details. There is one, however, of so very singular a character, that it must not be left unnoticed. If the problem were proposed to any member of our own community to contrive some other distinct species of torture,—amid the boundless variety which the most fertile imagination might figure to itself, probably the one now to be described would not be found. Some of these deluded votaries enter into a vow. With one hand they cover their under lips with a layer of wet earth or mud; on this, with the other hand, they deposit some small grains usually of

mustard-seed. They then stretch themselves flat on their backs,—exposed to the dripping dews of night, and the blazing sun by day. And their vow is, that from that fixed position they will not stir, will neither move, nor turn, nor eat, nor drink,—till the seeds planted on the lips begin to sprout or germinate. This vegetable process usually takes place on the third or fourth day; after which, being released from the vow, they arise, as they doatingly imagine and believe, laden with a vast accession of holiness and supererogatory merit."

Such scenes as these form a most impressive though painful commentary on the declaration of Sacred Scripture, "The dark places of the earth are full of the habitations of horrid cruelty." What a contrast to the spirit which the gospel everywhere inculcates! See HINDUISM, KALI, SHIVA.

CHARAN DASIS, one of the Vaishnava sects among the Hindus. It was instituted by Charan Das, a merchant of the Dhuser tribe, who resided at Delhi in the reign of the second *Alemgir*. Their doctrines of emanation are much the same as those of the Vedanta school, though they correspond with the Vaishnava sects in maintaining Brahm, or the great source of all things, to be *Krishna*. They renounce the *Guru*, and assert the pre-eminence of faith above every other distinction. They differ from the other Vaishnava sects, in requiring no particular qualification of caste, order, or even sex for their teachers; and they affirm that they originally differed from them also in worshipping no sensible representations of the deity, and in excluding even the Tulasi plant and the Sálagram stone from their devotions; though they admit that they have recently adopted them, in order to maintain a friendly intercourse with the followers of Rámánand. Another peculiarity in their system is, the importance they attach to morality, while they do not acknowledge faith to be independent of works. They maintain that actions invariably meet with punishment or reward. Their Decalogue is as follows: (1.) Not to lie. (2.) Not to revile. (3.) Not to speak harshly. (4.) Not to discourse idly. (5.) Not to steal. (6.) Not to commit adultery. (7.) Not to offer violence to any created thing. (8.) Not to imagine evil. (9.) Not to cherish hatred. (10.) Not to indulge in conceit or pride. These precepts, however, do not exhaust their system of morality. They enjoin upon their followers also to discharge the duties of the profession or caste to which they belong, to associate with pious men, to put implicit faith in the *Guru* or spiritual preceptor, and to adore *Hari* as the original and indefinable cause of all, and who, through the operation of *Máyá*, created the universe, and has appeared in it occasionally in a mortal form, and particularly as Krishna.

The followers of *Charan Dás* consist of two classes, the clerical and the secular. The latter are chiefly of the mercantile order; but the former lead a mendicant and ascetic life, and are distin-

guished by wearing yellow garments, and a single streak of sandal down the forehead, a necklace and rosary of *Tulasi* beads, and a small pointed cap, round the lower part of which they wear a yellow turban.

The authorities of the sect are the Sri Bhágavat and Gítá. Their chief seat is at Delhi, where there is a monument to the memory of the founder. This establishment consists of about twenty resident members. There are also five or six similar Mat'hs at Dehli, and others in the upper part of the Doab, and their numbers are said to be rapidly increasing.

CHARENTON (THE DECREE OF), a celebrated decree of the Reformed Church of France, passed in the second synod of Charenton A. D. 1631, by which a way was opened up for the professors of the Lutheran religion to hold sacred and civil communion with the Reformed. The words of the decree, as given in Quick's 'Synodicon in Gallia Reformata,' were these: "The province of Burgundy demanding whether the faithful of the Augsburg Confession might be permitted to contract marriages in our churches, and to present children in our churches into baptism, without a previous abjuration of those opinions held by them contrary to the belief of our churches, this Synod declareth, that inasmuch as the churches of the Confession of Augsburg do agree with the other Reformed churches in the principal and fundamental points of the true religion, and that there is neither superstition nor idolatry in their worship, the faithful of the said Confession, who, with a spirit of love and peaceableness, do join themselves to the communion of our churches in this kingdom, may be, without any abjuration at all made by them, admitted unto the Lord's table with us, and as sureties may present children unto baptism, they promising the Consistory that they will never solicit them, either directly or indirectly, to transgress the doctrine believed and professed in our churches, but will be content to instruct and educate them in those points and articles which are in common between us and them, and wherein both the Lutherans and we are unanimously agreed." Before this attempt in France at a union between the Lutheran and Reformed churches, the same object was sought to be accomplished in England by James I., who, in 1615, tried to reconcile the two parties through the instrumentality of Peter du Moulin, a celebrated divine among the French Reformed. These well meant efforts, however, both in France and England, failed to accomplish the desired result.

CHARGE, an address delivered by a bishop in Episcopal churches at a visitation of the clergy belonging to his diocese; and in Presbyterian churches an address delivered to the minister on the occasion of his ordination to the pastoral office.

CHARI DEI (Lat. Beloved ones of God), a name alleged by Tertullian to have been sometimes

applied to believers in the early Christian church, because their prayers and intercessions were powerful with God to obtain freedom for others as well as for themselves. Accordingly, that eminent father exhorts penitents to fall down at the feet of these favourites of heaven, and to implore them to make intercession with God for them.

CHARILA, a heathen festival, anciently observed among the inhabitants of Delphi, once in every nine years. The circumstances which led to its institution at first, are related by Plutarch to the following effect. The Delphians having been visited with a famine, they proceeded with their wives and children to the gate of the king, entreating his assistance. Being unable to supply the wants of the whole of the inhabitants, he distributed meal and pulse only to the better sort. Among the applicants was a little orphan girl, who earnestly entreated a share of the royal bounty, but instead of granting her relief, the king beat her with his shoe, and drove her from his presence with every insult and indignity. The girl, though a destitute orphan, felt the affront deeply, and unable to brook the insulting treatment, hastily untied her girdle and hanged herself with it. After this the famine is said to have increased, and brought along with it extensively prevailing disease; whereupon the king consulted the oracle of Apollo, which declared that the death of the virgin Charila must be expiated. After long search as to the meaning of the reply of the oracle, the Delphians discovered that the virgin Charila was the orphan whom the king had beaten with his shoe, and, therefore, as the oracle directed, certain expiatory sacrifices were established, which were to be performed every nine years. The mode of their celebration was in accordance also with the occasion of their appointment. The king, who presided at the festival, distributed meal and pulse to all who applied, whether strangers or citizens. When all had received their portion, an image of the virgin Charila was brought in, when the king smote it with his shoe, and then the chief of the Thyades conveyed it to a lonesome and desolate place, where a halter being put about its neck, they buried it in the same spot where Charila was interred.

CHARIS (Gr. grace), the personification of grace and beauty among the ancient Greeks. The *Charites* or Graces are said by Hesiod to have been the daughters of Zeus and Eurynome or Eunomia, one of the Oceanides; or as others affirm, of Dionysus and Aphrodite. They were three sisters, named respectively *Aglaia*, *Thalia*, and *Euphrosyne*. See GRACES.

CHARISTIA (Gr. *charis*, grace), a solemn feast among the ancient Romans, to which only immediate relatives and members of the same family were invited, for the purpose of arranging amicably any disputed matter, and effecting a reconciliation among friends who might happen to be at variance. This

feast was celebrated on the 19th of February, and it is referred to by Ovid in his *Fasti*.

CHARITY (CHARTER OF), the name which Pope Stephen gave to the constitutions which he drew up for the regulation and guidance of the Cistercian monks, when he united their monasteries into one body. See **CISTERCIANS**.

CHARITY OF OUR LADY (ORDER OF THE), an order of monks founded towards the end of the thirteenth century. It originated in the erection of an hospital for the sick and poor in the diocese of Chalons in France. The order was confirmed by Boniface VIII. in A. D. 1300, and flourished for a time, but becoming disorderly and corrupt, it gradually dwindled away, and soon became extinct.

CHARITY OF OUR LADY (NUNS HOSPITALERS OF THE), an order of nuns founded at Paris in 1624, by Francis de la Croix. The religious of this hospital were obliged by vow to administer to the necessities of poor and sick females. They were distinguished by a dress of grey serge. The constitutions of this order were drawn up by the Archbishop of Paris in 1628, and approved by Pope Urban VIII. in 1633.

CHARITY OF ST. HIPPOLYTUS (RELIGIOUS HOSPITALERS OF THE), an order founded in 1585 in Mexico, by Bernardin Alvarez in the pontificate of Gregory XIII. This charitable Mexican founded an hospital for the poor, dedicating it to the honour of St. Hippolytus the martyr. Bernardin drew up constitutions for the government of the order, which received the approbation of the Pope. Afterwards some others of the same kind were built, and being united, they formed a congregation under the name of the Charity of St. Hippolytus.

CHARMS. See **AMULETS**.

CHARMER, one who makes use of charms. The Jews understand by the word as employed in Deut. xviii. 11, a person that practises magic by the use of certain words and sounds, as well as signs and ceremonies, which they allege have been appointed by the devil to accomplish what is beyond the power of man; to charm a serpent, for example, so as to prevent it from stinging or inflicting any injury. In ancient times they spoke in verse or rhyme, and hence the word "charmer" is translated by the Septuagint, "one that sings his song." To this sort of superstition the Jews were at one time very much addicted, and when they threw away their own charms, they substituted for them the words of Scripture. Thus they pretended to cure wounds by reading from the Law, Exod. xv. 26. "I will put none of these diseases upon thee." A charmer was generally thought to have intercourse with evil spirits under whose influence he acted. Ludolph translates the word that we interpret "charmer," by the words "gathering together in company." The allusion is supposed to be to an ancient kind of enchantment, by which various kinds of beasts were brought together into one place, distinguished by the Rabbins

into the great congregation and the little congregation, the former implying that a great company of the larger sort of beasts were assembled together, and the latter an equally great company of the smaller sort of beasts, such as serpents, scorpions, and the like. Charmers of various kinds have been found in many nations, both in ancient and in modern times. Shaw, Bruce, Lane, and others, who have been in the Levant, testify to the prevalence particularly of serpent-charmers. The most famous serpent-charmers of antiquity were the Psylli, a people of Cyrenaica, whose power Pliny ascribes to a peculiar odour about their persons, which the serpents abhorred. The most potent form of words used in India against serpents, is said by Roberts to be, "Oh! serpent, thou who art coiled in my path, get out of my way; for around thee are the 'mongoos, the porcupine, and the kite in his circles ready to take thee." In Egypt, as Mr. Lane informs us, the following words are used to attract serpents from their hiding-places, "I adjure you by God, if ye be above, or if ye be below, that ye come forth: I adjure you by the most Great name, if ye be obedient, that ye come forth; and if ye be disobedient, die! die! die!" In all heathen nations, but particularly in Southern and Western Africa, charmers are found to exercise a remarkable influence over the minds of the people. The **FETISH** (which see) of many Negro tribes is regarded with the utmost veneration. The whole religious history of our race, indeed, in so far as it is uninfluenced by Divine revelation, shows a striking tendency to contemplate most of the objects and phenomena of external nature in the light of charms, viewing them as possessed of life and power. On this subject, Mr. Gross remarks, in his ingenious work on the Heathen Religion, "The wind moans or howls; the stream leaps or runs; the tree nods or beckons; the rains are tears, which heaven, in sorrow or in anger, sheds upon the earth; and the fantastic cloud-forms are so many ghostly warriors, ominously hovering over the human domicile. Besides, the fire bites: its flames are tongues, which—like the serpent-locks of Medusa—encircle and devour their victim. Hail is the algid missile of some shaggy or sullen frost king, the Joetun Rime, for example, in Scandinavian mythology. The earth is a mother, producing and nourishing an innumerable progeny, and hence called Ceres, or Alma Nostra. Here we find not only impersonation, but also apotheosis; and the reason is, that man, more sentient than rational, is restricted in the unfolding process of his inner life, to the intercourse with the objects of sense, unable as yet to rise to abstract ideas. 'You remember,' writes the author *On Heroes, Hero-Worship and the Heroic in History*, 'that fancy of Aristotle's, of a man who had grown to maturity in some dark distance, and was brought, on a sudden, into the upper air to see the sun rise. What would his wonder be,' says the philosopher, 'his rapt astonishment at the sight we daily witness with indiffer-

ence! With the free, open sense of a child, yet with the ripe faculty of a man, his whole heart would be kindled by that sight, he would discern it well to be godlike, his soul would fall down in worship before it. Now, just such a childlike greatness was in the primitive nations. The first Pagan Thinker among rude men, the first man that began to think, was precisely the child-man of Aristotle. Simple, open as a child, yet with the depth and strength of a man. Nature had, as yet, no name to him; he had not yet united under a name the infinite variety of sights, sounds, shapes, and motions, which we now collectively name universe, nature, or the like, and so with a name dismiss it from us. To the wild, deep-hearted man, all was yet new, unveiled under names or formulas; it stood naked, flashing in on him there, beautiful, awful, unspeakable. Nature was to this man, what to the Thinker and Prophet it for ever is, *preternatural*. This green, flowery, rock-built earth, the trees, the mountains, rivers, many-sounding seas; that great deep sea of azure that swims overhead; the winds sweeping through it; the black cloud fashioning itself together, now pouring out fire, now hail and rain: what it it? Ay, what? At bottom we do not yet know; we can never know at all. It is not by our superior insight that we escape the difficulty; it is by our superior levity, our inattention, our want of insight. It is by *not* thinking that we cease to wonder at it. Hardened around us, incasing wholly every notion we form, is a wrappage of traditions, hearsays, mere *words*. We call that fire of the black thunder-cloud "electricity," and lecture learnedly about it, and grind the like of it out of glass and silk: but *what* is it? What made it? Whence comes it? Whither goes it? Science has done much for us; but it is a poor science that would hide from us the great, deep, sacred infinitude of Nescience, whither we can never penetrate, on which all science swims as a mere superficial film. This world, after all our science and sciences, is still a miracle; wonderful, inscrutable, *magical*, and more to whomsoever will *think* of it."

CHARON, a son of Erebus, regarded among the heathen nations of antiquity as the ferryman of the infernal regions, employed in carrying in his boat the shades of the dead across the Styx, and other rivers of the lower world. For this service Charon was supposed to receive from each an obolus, and, accordingly, it was customary to put a coin of that value into the mouth of every dead body before burial.

CHAROPS, a surname of Hercules, under which he had a statue erected to him on the spot where he was said to have brought forth Cerberus from the infernal regions.

CHARTOPHYLACES, officers in the early Christian church, identical with the CEIMELIARCHS (which see). The name given also to grand officials in the Greek church.

CHARTREUX (ORDER OF). See CARTHUSIANS.

CHASIBLE, CHASUBLE, or CASULA, the outermost dress which was formerly worn by the priest in the service of the altar. It was in a circular form, with an aperture to admit the head in the centre, while it fell down so as completely to envelope the person of the wearer. In the Romish church it is cut away at the sides, so as to expose the arms, and leave only a straight piece before and behind. The Greek church, which retains it in its primitive shape, calls it *Phcelonion*. That which is worn by the Greek Patriarch is embellished all over with triangles and crosses, from which it sometimes received the name of *Polystaurium*. The phcelonion or cloak is supposed to be the garment which Paul left at Troas, and hence, as is alleged, his peculiar anxiety that it should be brought him, it being an ecclesiastical robe.

CHASCA, the name of the planet Venus, under which it was worshipped among the ancient Peruvians.

CHASIDIM (Heb. *saints*), a modern Jewish sect originated in 1740 by a Polish Jew, named Rabbi Israel Baal Schem, who taught first in Poland, and afterwards in Podolia. They recognize the Cabala as the foundation of their doctrines and practices. They discipline themselves with fasting and other austerities, abstain from animal food, and in general from all earthly enjoyments. Baal Schem was revered by his followers as the representative of the Deity upon earth, whose commands they were bound implicitly to obey. He bore the title of Tzadik, or the righteous, a name which the sect still retain instead of that of Rabbi. The founder died in 1760, and after his death his three principal disciples, who were also his grandsons, were elected chiefs of three divisions of the Chasidim, and its unity being once broken, the sect was split up into a number of separate communities or associations. Meanwhile the number of adherents had increased from ten to forty thousand. Israel Baal Schem is said, in the books of the Chasidim, to have been taken up into heaven, there to live in the society of angels, acting as mediator with God, and reconciling to Him every Jew who brings up his children in the doctrines of the Chasidim. "The dignity of Tzadik," as we are informed by Da Costa, "continued high in esteem long after the death of Israel Baal Schem; not only was its possessor venerated as holy, but his whole family shared in the deference paid to him, and all his relations were looked upon as saints among the Jews. His books, his clothes, his furniture, and especially his tomb, were considered as preservatives from sin, and instrumental in its expiation. To serve the Tzadik gave a right to eternal life hereafter,—to converse with him was to be in a state of beatitude here upon earth."

The Chasidim have separate synagogues, and use the prayer-book of the Spanish Jews. They reverence the Talmud less, and the Sohar more than the other Jews, and the grand object which they profess

to seek after is a perfect union with God. Much of their time is spent in contemplation and in prayer, during which they use the most extraordinary contortions and gestures, jumping, writhing, howling, until they work themselves up into a state of intense excitement approaching to madness. As a preparation for their devotions they are said to make a liberal use of mead, and even of ardent spirits, with the view of inducing cheerfulness. Messrs. Bonar and M'Cheyne visited a synagogue of the Chasidim at Tarnapol, and witnessed a dance in honour of the law, which they thus describe: "At first they danced two and two, then three or four all joined hand in hand; they leaped also as well as danced, singing at the same time, and occasionally clapping hands in a manner that reminded us of the Arab dance and song in the East. A few seemed quite in earnest, with a wild fanatical expression in their countenances, while others were light and merry." Dr. M'Caul, in his 'Sketches of Judaism and the Jews,' mentions some of the religious customs of the Chasidim. "Their chief means of edification," he says, "is the spending the Sabbath-day with the Tzadik. On Friday afternoon and evening, before the approach of the Jewish Sabbath, waggon-loads of Jews and Jewesses, with their children, pour in from all the neighbourhood from a distance of thirty, forty, or more miles. The rich bring presents and their own provisions, of which the poor are permitted to partake. The chief entertainment is on Saturday afternoon at the meal which the Jews call the third meal, during which the Tzadik says Torah, that is, he extemporises a sort of moral-mystical-cabbalistical discourse, which his followers receive as the dictates of immediate inspiration. For the benefit of those who are too far removed to come on the Saturday, the Tzadik makes journeys through his district, when he lodges with some rich member of the sect, and is treated with all the respect due to one who stands in immediate communication with the Deity. He then imposes penances on those whose consciences are, burdened with guilt, and dispenses amulets and slips of parchment with cabbalistic sentences written on them to those who wish exemption from sickness and danger, or protection against the assaults of evil spirits." The sect of the Chasidim seems to have been an offshoot from the *Sabbathists*, who also originated in Poland, and like the Chasidim, its doctrines are derived partly from the *Talmud* and partly from the *Cabbala*. They declare themselves, indeed, as originally Talmudist Jews, and their Liturgy is that of the *Sephardim*, while their hymns and poems are of Cabbalistic tendency. At last the entire discrepancy between the tenets of the Chasidim and the Talmud became evident, when in 1755, a certain Meschullam, a member of the sect, publicly burnt a copy of the Talmud in the midst of the Jewish quarter of a city in Podolia. The Talmudist rabbins in Poland, however, had before this time discovered that the Chasidim were opposed to

their authority, and had excommunicated them as a heretical sect. See *SABBATHISTS*.

CHASSAN, the reader or chanter in a modern Jewish synagogue.

CHASTE BRETHREN AND SISTERS, a name which the APOSTOLICI (which see) of the twelfth century assumed to themselves, in consequence of their preference of celibacy to marriage.

CHASTITY, a virtue worshipped among the ancient heathens, two temples being dedicated to the worship of this deity at Rome; the one entered only by ladies of patrician rank, and the other being designed for ladies of plebeian birth. In both temples no matron was permitted to offer sacrifice unless she had an unblemished character, and had been but once married; such matrons being honoured with the crown of chastity. This goddess is usually represented under the figure of a Roman matron wearing a veil, and in the modest attitude of putting it over her face.

CHAZINZARIANS, a sect which arose in Armenia in the seventh century, deriving their name from the Armenian word *chazus*, a cross, because they were accused of worshipping the cross. They held an annual feast in honour of the dog of their false prophet Sergius.

CHEIMAZOMENI (Gr. *tossed as in a tempest*), a name given sometimes by Greek writers to *demoniacs* or *energumens*, who were possessed with an evil spirit. The modern Greeks also have in their Euchologium a prayer for those that are tossed with unclean spirits. Some learned men, however, think that the *Cheimazomeni* were such penitents as, from the heinousness and aggravation of their crimes, were not only expelled out of the communion of the church, but cast out of the very atrium or court, and porch of the church, and put to do penance in the open air, where they stood exposed to the inclemency of the weather.

CHEIRODOTUS. See DALMATICA.

CHEIROMANCY (Gr. *cheir*, the hand, and *man-teia*, divination), foretelling future events in the history of an individual from the appearance of the hands. See PALMISTRY.

CHEIRON, one of the centaurs of ancient fabulous mythology, to whom the Magnesians, until a very late period, offered sacrifices. He was alleged to have been killed by a poisoned arrow shot by Heracles, and afterwards placed by Zeus among the stars.

CHEIROSEMANTRA, the wooden board which is struck by a mallet among the Greeks to summon the people to church. This is the usual call to worship both among the orthodox and heretics in the East, in consequence of the prohibition of bells by the Turks, who imagine that their sound drives away good spirits.

CHEIROTHESIA (Gr. *cheir*, the hand, and *tithe-mi*, to put or place), a word used in the original Greek of the New Testament to indicate ordination,

though it literally signifies IMPOSITION OF HANDS (which see). To the cheirothesia in the ordination of office-bearers, the Episcopalians attach a very great importance.

CHEIROTONIA (Gr. *cheir*, the hand, and *teino*, to stretch out), a word used in the original Greek of the New Testament to indicate the election of office-bearers in the Christian church. The act of election was performed either by casting lots or by giving votes, signified by elevating or stretching out the hands. To the latter mode of election, the word *cheirotomia* refers. It is sometimes translated "ordain" in the authorized version. Thus Acts xiv. 23, "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Hence the two words *cheirothesia* and *cheirotomia* being both translated ordination, in one instance at least, the Congregationalists found an argument thereupon in favour of both election and ordination being vested in the Christian people. Presbyterians, on the other hand, allege that the two words are essentially distinct, and that the *cheirotomia* by the Christian people ought not to hinder the *cheirothesia* or laying on of hands by the Presbytery. See ORDINATION.

CHEL, one of the courts of the second temple of Jerusalem. The Hebrew expositors define it to be a space of ten cubits broad, encompassed with a wall, between the mountain of the house and the courts, so that it may justly enough be called the enclosure or outer verge of the courts. The ascent from the mountain of the house into the *Chel* was by twelve steps, or six cubits, every step being half a cubit in elevation; and the *Chel* being ten cubits broad, it was level with the wall of the court of the women. The wall by which the *Chel* was enclosed was not so high as the other walls about the temple, and there were many passages through this wall into the *Chel*, one before every gate that led into either of the courts; and on each side of the passage was a pillar on which was a notice written in Greek and Latin, warning strangers not to enter into that place, but to beware of treading upon holy ground. When the Jews were subject to the Syro-Grecian kings, this bar against strangers was scornfully broken through in thirteen places; but the Jews repaired the breaches, and ordered that thirteen prayers should be offered against the heathen kingdoms, if a stranger presumed to approach to any of the places where the breaches had been made.

CHEMARIM (Heb. *the black ones*), an order of priests of Baal, who probably derived their name from the black garments which they wore when sacrificing, or as others think, because they painted their faces black. The word only appears once in the English translation, viz. Zeph. i. 4, "I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name

of the Chemarims with the priests." Lowth considers the chemarim to have been an order of superstitious priests appointed to minister in the service of Baal, and who were his peculiar chaplains. In Hosea x. 5, the Hebrew word *chemarim* is used to denote the priests who officiated in the service of the golden calves set up by Jeroboam at Dan and Beth-el. The Jews still use the word, and apply it in derision to Christian ministers, because they officiate in black robes.

CHEMOSH, an idol of the Moabites sometimes confounded with Baal-Peor or Balphegor. It is supposed to be derived from an Arabic word signifying swift, and hence Chemosh has been thought, like Baal, to be an emblem of the sun. According to Strabo and Ammianus Marcellinus, this god is considered as identical with Apollo, to whom they give the name of Chomeus, and who is also considered as representing the sun. It is very probable, therefore, that Chemosh was the great solar god of the Moabites. Solomon, as we are informed 1 Kings xi. 7, erected an altar to this deity on the Mount of Olives. No information is given in Scripture as to the precise form of the idol Chemosh, but if it resembled Baal, it must have been of the ox species, and the rites of worship of a riotous and immoral character. So much do the Moabites appear to have been identified with the worship of this national god, that they are described in Num. xxi. 29, as the sons and daughters of Chemosh. Jerome says, the image of Chemosh was placed in a temple upon Mount Nebo. Jurieu regards him as a representation of Noah, who is also identical with *Comus*, the god of feasts.

CHERA, a surname of HERA (which see).

CHEREM, the second degree of excommunication among the Jews, and commonly called the greater excommunication. The offence was published in the synagogue, and at the time of the publication of the curse, candles were lighted, but when it was ended they were extinguished to denote that the excommunicated person was deprived of the light of heaven. His goods were confiscated; his male children were not admitted to be circumcised; and if he died without repentance, by the sentence of the judge a stone was cast upon his coffin or bier, to show that he deserved to be stoned. He was not mourned for with any solemn lamentation, nor followed to the grave nor buried with common burial. The sentence of *cherem* was to be pronounced by ten persons, or in the presence at least of ten persons. But the excommunicated person might be absolved by three judges, or even by one, if he should happen to be a doctor of the law. The vow called *cherem* among the Hebrews, or the accursed thing, is nowhere enjoined by Moses, nor does he mention in what respects it was distinguished from other vows, but takes it for granted that this was well known. The species of *cherem* with which we are most familiar was the previous devoting to God of hostile

cities against which the Israelites intended to proceed with the utmost severity. The intention of pronouncing the *cherem* was to excite the people to war. In such cases all the inhabitants were doomed to death, and it was not allowed to take any portion of plunder. The beasts were slain; all other things were ordered to be consumed with fire, and what could not be burned, as for example, gold, silver, and other metals, were deposited in the treasury of the sanctuary. When the city was destroyed, a curse was pronounced, as in the case of Jericho, upon any man who should attempt to rebuild it.

CHERUBIM, mysterious representations frequently mentioned in Sacred Scripture. Much discussion has taken place among the learned as to the real nature of these creatures, and a great variety of opinion still exists upon the subject. The very etymological meaning and derivation of the word *Cherub* is at this day a matter of doubtful disputation. The most prevalent opinion for a long period, and that which has been revived of late years by Mr. Elliott, in his *Horæ Apocalyptice*, regards them as simply angelic natures, but whether it is the name of a distinct class of celestial beings, or is intended to designate the same order as the *Seraphim*, cannot be with certainty determined. Michaelis held that they were a sort of thunder-horses of Jehovah, somewhat similar to the horses of Zeus in the ancient heathen mythology of the Greeks; while Herder, and several other German writers of more recent times, maintained them to have been merely fabulous monsters, like the dragons of ancient story, who were supposed to guard certain treasures. It was a kindred idea of Spencer in his erudite work, '*De Legibus Hebræorum*,' that the cherubim were of Egyptian origin, and designed to be an imitation of the monster-shapes which so much abounded in the ancient religion of Egypt, and which were thence transferred to Assyria and Babylon. It is unfortunate, however, for this theory, that figures having the precise form of the Hebrew cherubim are not to be found in the representations on the Egyptian monuments, and so general is the occurrence of compound figures in the mythology of all the nations of antiquity, that there is no special reason for assigning their origin to Egypt exclusively, rather than to India, or Persia, or China. Other men of great erudition, among whom may be mentioned Philo, Grotius, and Bochart, followed in more recent times by Rosenmüller and De Wette, regard the cherubim as having been symbols of the Divine perfections, or representations of the attributes of the Godhead.

The cherubim in Eden, referred to in Gen. iii. 29, seem to have differed from those in the hidden sanctuary of the temple; the former, like the cherubim in Ezekiel and Revelation, having the appearance of life in the highest state of activity, and therefore well termed "the living ones," while the latter were fixed inanimate objects represented with wings overshadowing the mercy-seat. The place which the

cherubim may have held in the primitive worship of Eden, is alleged by Dr. Fairbairn, in his instructive work on the Typology of Scripture, to have been as follows: "Their occupation of Eden must have afforded a perpetual sign and witness of the absolute holiness of God, and that as connected with the everlasting life, of which the tree in the midst of the garden was the appropriate food. This life had become for the present a lost privilege and inheritance to man, because sin had entered and defiled his nature; and other instruments must take his place to keep up the testimony of God, which he was no longer fitted to maintain.

"But while in this respect the cherubim in Eden served to keep up the remembrance of man's guilt, as opposed to the righteousness of God, the chief purpose of their appointment was evidently of a friendly nature—a sign and emblem of hope. They would not of themselves, perhaps, have been sufficient to awaken in the bosom of man the hope of immortality, yet, when that hope had been brought in by other means, as we have seen it was, they came to confirm and establish it. For why should the keeping of the tree of life have been committed to them? They were not its natural and proper guardians; neither was it planted to nourish the principle of an undying life in them; they were but temporary occupants of the region where it grew, and being ideal creatures, whatever they kept, must obviously have been kept for others, not for themselves. Their presence, therefore, around the tree of life, with visible manifestations of divine glory, bespoke a purpose of mercy toward the fallen. It told, that the ground lost by the cunning of the tempter, was not finally abandoned to his power and malice, but was yet to be re-occupied by the beings for whom it was originally prepared; and that in the meantime, and as a sure pledge of the coming restoration, Heaven kept possession of it by means specially appointed for the purpose. Eden thus had the appearance of an abode, though for the present lost, yet reserved in safe and faithful keeping for its proper owners, against the time when they should be provided with a righteousness qualifying them for a return to its pure and blessed privileges; and there was set before the family of man a standing pledge, that the now forfeited condition of immortality would be restored.

"It would not be difficult, we conceive, for the first race of worshippers, with the aptness they possessed for symbolical instruction, to go a step farther than this, and derive one lesson more from the appearance of the cherubim in Eden. While these could not fail to be regarded as witnesses for God's holiness, in opposition to man's sin, and signs of God's purpose to rescue from the power and malice of the tempter what had been lost; they would also very naturally suggest the thought, that the fulfilment of that purpose would even more than recover what was lost. These ideal creatures, which were

placed for a season in paradise in man's room, united in their compound structure powers and faculties super-additional to those which were now possessed by man, or had ever been his—combining with man's intelligence, the capacity for productive labour and usefulness peculiar to the ox, the might and dominion of the lion, the winged speed and far-seeing penetration of the eagle. The garden of God, and the tree of life, as emblems of hope to the church, being now in the keeping of creatures possessed of such a singular combination of qualities, was surely fitted to awaken the conviction, that a higher place and destiny was to be won for man in the new creation; and that when the lost inheritance should be recovered, and the restitution of all things should take place, the nature of man should be endowed with other gifts and faculties for the service of God, than it originally possessed. Eden was not only maintained in its primeval honour after the fall, but it seemed rather to have gained by that unhappy event; higher beings kept possession of its treasures, brighter manifestations of divine glory hung around its approach; clearly indicating to the eye of faith, that the tempter should be more than foiled, and that what tended in the first instance to defeat the purpose, and deface the blessed workmanship of God, should be ultimately overruled in his providence, for ennobling and beautifying this territory of creation."

The cherubim in the most holy place of the Jewish tabernacle and temple, are thus described in the Mosaic Law, Exod. xxv. 18, 19. "And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof." Nothing more is known of these figures than that they were winged creatures. Grotius supposes them to have resembled a calf in figure, while Spencer and Bochart imagine them to have borne the image of an ox. Others again allege them to have been compound figures like those in Ezekiel and Revelation, having each of them the figure of a man, a lion, an ox, and an eagle. The attitude, however, in which they are represented, as looking down upon the mercy-seat, is scarcely consistent with the idea of a four-faced creature. From the account given of the cherubim by Moses, we learn, that they were two in number, stationed one at each end of the mercy-seat or propitiatory which covered the ark. The Shechinah, or visible manifestation of the Divine glory, was revealed from between the cherubim, and on this account they are termed "cherubim of glory." Those in the tabernacle were of beaten gold, but those in the temple of Solomon, which were much larger, were composed of the wood of the olive-tree. The faces of these cherubim looked one to another, to signify, as the Jews allege, their mutual harmony and love, and both looked toward the cover

of the ark, to show that they were keepers of the Law, which was deposited under the mercy-seat. Their wings were stretched on high, to indicate that they were ready to fly to execute the Divine commands. Their wings were expanded over the ark, so as to form a seat, which was called the throne of God.

One of the most difficult points in theological literature is to ascertain the symbolical meaning and design of the cherubim, whether as found in Eden, or as represented in the tabernacle and temple. Bähr, whom Dr. Fairbairn has chiefly followed in his discussion on this subject, declares the cherub to be "a creature, which, standing on the highest grade of created existence, and containing in itself the most perfect created life, is the best manifestation of God and the divine life. It is," he continues, "a representative of creation in its highest grade, an ideal creature. The vital powers communicated to the most elevated existences in the visible creation, are collected and individualized in it." Hengstenberg has attempted to establish a similarity between the Hebrew cherubim and the Egyptian sphinxes, alleging the only difference to be, that in the cherubim the divine properties were only indirectly symbolized, so far as they came into view in the works of creation, whilst in the sphinx they were directly symbolized. No small discussion has taken place on the point, whether the cherubim adumbrated a human or an angelic order of beings. Dr. Fairbairn, following in the steps of Bähr, says on this point: "Its essential character consists in its being a creature; it is the image of the creature in its highest stage, an ideal creature. The powers of life, which in the actual creation are distributed among the creatures of the first class, are collected and concentrated in it. All creation is a witness of the powers of life that are in God, and consequently the cherub, in which the highest powers of life appear as an individual property, by means of its four component parts, is a witness, in the highest sense, of the creative power which belongs to the invisible God—of the majesty, (or power to rule and judge,) the omnipresence and omniscience, and finally the absolute wisdom of God. As such a witness, it serves for the glorification and honour of God, nay, it is the personified living praise of God himself; and on this account the object of the ceaseless activity of the four living creatures in the Apocalypse is made to consist in the perpetual praise and adoration of God: 'They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts (living creatures) give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created.'"

Other writers, however, instead of regarding the cherubim as testifying to the attributes of God as displayed in creation, view them rather as symbolizing the Divine glory as displayed in redemption. Thus Mr. Holden remarks: "In attempting to explain the hieroglyphic meaning of the cherubim, it is easy for a luxuriant imagination to transgress the bounds of sobriety and reason; but some spiritual instruction they were doubtless meant to convey; and the proto-evangelical promise, that the seed of the woman should bruise the head of the serpent, combined with the reflected light from subsequent revelations, points out the mystery of redemption as the leading object of the celestial vision. The free communication with the tree of life was forbidden to the fallen, rebellious creature, and the only access to it that now remained was through the mediatorial office of a Redeemer, who has remedied the evil originating from the fall. This was typically discovered in the glorious and cherubic appearance at the entrance of the garden of Eden, an appearance not intended to drive our first parents from the tree of life in terror, but to inspire them with hope, to demonstrate to them that the Divine mercy was still vouchsafed to man, though now fallen, and to be an emblematical representation of the covenant of grace."

Parkhurst and the Hutchinsonian school hold a kindred opinion, declaring the cherubim to be "emblematical of the ever-blessed Trinity in covenant to redeem man." Professor Bush again considers them as a symbol of holy men, and in his view the cherubic symbol in its ultimate scope, pointed forward to that condition of regenerate, redeemed, risen, and glorified men, when they shall have assumed an angelic nature. Following out this idea, he goes on to observe: "Were the cherubim men—men standing in covenant relation with God—men possessed of renewed spiritual life, and thus enjoying the divine favour—then may we not conclude, that this unique combination of forms represents some marked and definable attributes in the character of those whom the symbol adumbrates? What then are the distinguishing traits in the character of the people of God, which may be fitly represented by emblems so unique? How shall the hieroglyphic be read? The face of the ox reminds us of the qualities of the ox, and these, it is well known, are patient endurance, unwearied service, and meek submission to the yoke. What claims has he to the title of a man of God who is not distinguished by these ox-like attributes? The lion is the proper symbol of undaunted courage, glowing zeal, triumph over enemies, united with innate nobleness, and magnanimity of spirit. The man, as a symbol, we may well conceive as indicating intelligence, meditation, wisdom, sympathy, philanthropy, and every generous and tender emotion. And, finally, in the eagle we recognise the impersonation of an active, vigilant, fervent, soaring spirit, prompting the readiest and swiftest execution of the

divine commands, and elevating the soul to the things that are above."

Dr. Candlish, in his Contributions towards an Exposition of the Book of Genesis, advances a somewhat similar view of the cherubim to that which has been advanced by Professor Bush, and which seems to be more ingenious than correct. His view is stated in these words: "They are not angelic, but human symbols, in some way associated with the church, especially viewed as redeemed, and significant of its glorious power and beauty, as presented before the throne of God and of the Lamb. The very same character may be ascribed to the living creatures of Ezekiel's visions, and to the cherubim, wherever they are mentioned in the Old Testament. They typify and shadow the complete church, gathered out of all times and nations, and from the four corners of the world, in attendance on her Lord and Saviour, in his redeeming glory. In the holy place of the tabernacle and the temple, the mercy-seat sprinkled with atoning blood—the cherubim bending over and looking upon it—the glory of the Lord, the bright Shechinah light, resting in the midst,—fitly express in symbol the redemption, the redeemed, and the Redeemer; believers, with steadfast eye fixed on the propitiation, whereby God is brought once more to dwell among them; Jehovah meeting, in infinite complacency, with the church which blood has bought, and blood has cleansed. So also, when faith beholds God as the God of salvation, he appears in state with the same retinue. Angels, indeed, are in waiting; but it is upon or over the cherubim that He rides forth. It is between the cherubim that He dwells. The church ever contemplates Him as her own, and sees Him rejoicing over her in love."

It is impossible to enumerate the great variety of opinions which have been entertained in reference to the symbolical meaning of the cherubim. Philo imagined that they were emblems of the two hemispheres, and Athanasius of the visible heavens. Both ancient and modern writers, indeed, have differed so widely in their views on this subject, that, after all that has been written upon it, even by men of the most extensive erudition, we must be contented to regard the matter as still involved in mystery and doubt.

CHERUBICAL HYMN, a sacred ode, held in high estimation in the ancient Christian church, and still embodied in the liturgy of the Church of England. Its original form was in these words, "Holy, holy, holy, Lord God of hosts; heaven and earth are full of thy glory, who art blessed for ever. Amen." Ambrose of Milan refers to this hymn under the name of *Trisagion*, telling us, that in most of the Eastern and Western churches, when the eucharistic sacrifice had been offered, the priest and people sung it with one voice. Jerome also speaks of it as having been sung as a confession of the Holy Trinity. Towards the middle of the fifth century,

the form used by the church was in these words, "Holy God, Holy Mighty, Holy Immortal, have mercy upon us;" the three expressions of adoration being intended to apply to the Three Persons of the Trinity. This form is sometimes ascribed to Proclus, bishop of Constantinople, and Theodosius the Younger; and it continued to be used until the time of Anastasius the emperor, who, or as some say, Peter Gnapheus, bishop of Antioch, caused the words to be added, "that was crucified for us;" the design of this addition being to introduce the heresy of the Theopaschites, who maintained that the Divine nature itself suffered upon the cross. To avoid this error, the hymn was afterwards amended in the time of the emperor Zeno, and made to read thus:—"Holy God, holy Mighty, holy Immortal, Christ our King, that wast crucified for us, have mercy upon us." These additions introduced great confusion into the Eastern churches, while the Western churches refused to receive them, and some of the European provinces that they might apply it, as of old, to the entire Trinity, expressly used the words, "Holy Trinity, have mercy on us." The cherubical hymn was regarded as forming a necessary part of all communion services. It occurs in the English Prayer Book, a little before the prayer of consecration in the Communion Office. Dr. Hook supposes it to be derived from the apostolic age, if not from the apostles themselves.

CHIBBUT HAKKEFER, the beating of the dead, which, the Jewish Rabbis allege, is performed in the grave by the angel Duma and his attendants, who hold in their hands three fiery rods, and judge at once the body and the soul. This is alleged to be the fourth of the seven judgments which are inflicted upon men after death, and which are said to be referred to in the threatening, Lev. xxvi. 28, "Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins."

CHICOCKA, a deity among the natives of Loando in Western Africa, who is believed to be the guardian of their dead. His statue, composed of wood, is erected in the neighbourhood of their burying grounds, and he is believed to prevent the bodies from being clandestinely removed, or the dead from being insulted, or compelled to work, hunt, or fish.

CHILD-BIRTH. See **BIRTH**.

CHILIASTS. See **MILLENARIANS**.

CHIMÆRA, a monster in ancient Greek mythology, which breathed out fire, and was said to have been sprung from the gods. Her body exhibited in front the appearance of a lion, behind that of a dragon, and in the middle parts that of a goat. Hesiod represents her as having three heads, and Virgil places her at the entrance to the infernal regions. The fable of the Chimæra is probably founded on a volcano of that name, near Phaselis in Lycia.

CHIMERE, the upper robe worn by a bishop, to which the lawn sleeves are generally attached. When

assembled in convocation, the bishops wear a scarlet chimere over the rochet, which was indeed the usual dress of bishops until the time of Elizabeth, when it was changed for black satin, as being more befitting the episcopal dignity and gravity.

CHIMHOAM, the guardian deity, among the Chinese, of their provinces, cities, and courts of judicature. There are temples erected to his honour throughout the whole empire. The mandarins, when they enter upon any important office, are obliged in the first place to do homage to the Chimhoam of the particular city or province which is committed to their care, and having taken a formal oath that they will faithfully discharge the trust reposed in them, they consult the guardian deity about the most effectual mode of executing the duties of their office. This act of homage must be repeated twice a-year.

CHINA (RELIGION OF). See **BUDHISTS**, **CONFUCIANS**, **TAUISTS**.

CHINA, a deity worshipped on the coast of Guinea, in Western Africa. An annual procession in honour of this god takes place about the latter end of November, when the rice is sown. The people having assembled at midnight, at the place where the idol is kept, they take it up with great humility and reverence, and walk in procession to the appointed station where sacrifice is to be offered. The chief priest marches at the head of the assembly, and before the idol, bearing in his hand a long pole with a banner of silk fastened to it. He carries also several human bones, and some rice. When the procession has reached the appointed place, a quantity of honey is burnt before the idol; after which each one presents his offering. The whole assembly then offer up earnest prayer for a prosperous harvest; at the close of which they carry back the idol in solemn silence to its ordinary place of residence. This deity is represented by a bullock's or a ram's head carved in wood; and sometimes it is formed of paste, composed of the flour of millet, kneaded with blood, and mixed with hair and feathers.

CHINESE, idols formerly worshipped by the Chinese. They were constructed in the form of a pyramid, and curiously wrought. Some allege that they contained a kind of white ants, that lie hid in their small apartments. So much did the Pagan Chinese stand in awe of these idols, that they were accustomed when they purchased a slave, to carry him before one of the Chinese, and after presenting an offering of rice, and other kinds of food, they prayed to the idol, that if the slave should run away, he might be destroyed by lions or tigers. This ceremony so alarmed the poor slaves, that they seldom ventured to abscond from their masters, even although subjected to the most cruel treatment. One of these pyramidal temples is said to exist outside the walls of Foncheou, the capital of the province of Fokien.

CHIPPUR (Heb. *pardon*), a name given by the Hebrews to the great day of atonement, because on

that day the sins of the whole people were understood to be expiated or pardoned. See ATONEMENT (DAY OF).

CHISLEU, or KISLEV, the third month of the civil, and the ninth of the ecclesiastical year, according to the Jewish calendar. It contains thirty days, and corresponds to part of our November and December. It is during this month that the winter prayer for rain commences. Various Jewish festivals occur in the course of it. Thus, besides the feast of new moon, on the first day of the month, there is a feast on the third in memory of the idols which the Asmoneans cast out of the temple. On the seventh is held a fast which was instituted because Jehoiakim burned the prophecy of Jeremiah which Baruch had written. Dr. Prideaux places this fast on the twenty-ninth day of the month, but Calmet supposes it to have been on the sixth, and that on the following day a festival was celebrated in memory of the death of Herod the Great, the cruel murderer of the children of Bethlehem. On the twenty-fifth day of Chisleu commenced the feast of dedication, which was kept for eight days as a minor festival in commemoration of the dedication of the altar after the cleansing of the temple from the pollution of Antiochus by Judas Maccabeus.

CHITONE, a surname of ARTEMIS (which see).

CHITONIA, a festival celebrated in ancient times in honour of *Artemis*, under the surname of CHITONE (which see), and in an Attic town of the same name. The same festival was also celebrated among the Syracusans.

CHIUN, the name of an idol among the Canaanites and Moabites. It is referred to in only one passage of Sacred Scripture, viz. Amos v. 26, "But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves." This passage is quoted by the martyr Stephen, with a somewhat different reading, evidently derived from the Septuagint, which makes no mention of Chiun, Acts vii. 43, "Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon." Dr. Clarke supposes Chiun to be a literal corruption of Rephan, a change, however, which is not sanctioned by a single MS. or version of the Old Testament. It has been thought, with some degree of probability, that the translators of the Septuagint, writing in Egypt, had rendered the word Chiun by Rephan or Remphan, which in Coptic is used to denote the planet Saturn. Vossius supposes both Remphan and Chiun to signify the moon. See REMPHAN.

CHLOE, a surname of DEMETER (which see), as presiding over the green fields. Under this surname she was worshipped at Athens in a temple near the Acropolis.

CHLOIA, a festival celebrated at Athens in ancient times in honour of DEMETER CHLOE (see preceding article). It was held in spring when the

blooming verdure began to appear, and amid much rejoicing a ram was sacrificed to the goddess.

CHLORIS, the spouse of *Zephyrus*, and the goddess of flowers among the ancient Greeks, identical with *Flora* among the Romans.

CHOIR, a name given to the BEMA (which see) of primitive Christian churches, from the singing of the service by the clergy. The Bema is now usually termed chancel, in speaking of parish churches, and choir when speaking of cathedrals or collegiate churches. Congregations usually assemble in the choirs of cathedrals, while the clergy occupy the stalls on each side.

The word choir is also used to signify a body of men set apart to perform all the services of the Church in England. The whole body corporate of a cathedral, form, properly speaking, the choir. But the term is more commonly restricted to denote the body of men and boys who perform the service to music. The choir is usually divided into two parts, stationed on each side of the chancel, in order to sing alternately the verses of the psalms and hymns, each side answering to the other.

CHOREPISCOPI, or CHOR-BISHOPS, a name given in ancient times to country bishops, the word being probably derived from *chora*, which in Greek signifies the country. The existence of these church officers must be traced back to a very remote period, as there can be little doubt that, in many districts, Christianity very early made progress in the open country; and wherever Christians were found in sufficient numbers to form separate ecclesiastical communities, they would naturally choose their own pastors or bishops, who were, of course, quite as independent as the presiding officers in the city churches. In the fourth century they seem to have begun to be spoken of by a distinct name, that of chor-bishops, as separate from and in conflict with the city bishops. The chor-bishop presided over the church of a principal village, and to him a certain number of village churches, which had their own pastors, were subject. It is not improbable that some of these clerical dignitaries had abused their authority, as we find, in the fourth century, synods decreeing that the chor-bishops should only have power to nominate and ordain ecclesiastics of the lower grade without consulting the city bishop. The council of Sardica and the council of Laodicea at length wholly forbade the appointment of chor-bishops, and the latter council ordained that, in place of the country-bishops, visitors should be appointed who should take the general oversight of the country churches. But at a later period chor-bishops were still to be found in the churches of Syria and in the West. No small discussion has taken place among ecclesiastical writers as to the precise nature of the authority possessed by the chor-bishops, some maintaining that they were simply presbyters dependent on the city bishops, others that they held an intermediate place between presbyters and bishops, and others still, that they exer-

cised the full episcopal authority. The last opinion is most probably the correct one; and in the independent exercise of their office, they came into collision with the city bishops, who, of course, were not long in seeking and finding an excuse, for, in the first instance, curtailing, and afterwards altogether abolishing the office.

CHOREUTÆ, a heretical sect who maintained that the Christian Sabbath ought to be kept as a fast.

CHORISTERS, singers in a CHOIR (which see). Those attached to cathedrals in England are provided with education free of cost. They have annual stipends varying between £27 per annum at Durham, and £3 6s. 8d. in the least wealthy cathedrals, with other small allowances; and in many cases an apprentice fee on quitting the choir of £10, £20, or £30. In the case of the old cathedrals, the precentor, or one of the canons, was charged by the old statutes with the care of their education; but in the new cathedrals, the musical teaching of the choristers is assigned to the organist or one of the lay clerks, who are, in many cases, scholars of the Grammar School, while we do not find any provision for their superintendence by a canon, as in the case of the old cathedrals.

CHORKAM, the most exalted of celestial regions, according to the doctrines of HINDUISM (which see), and at which, if a soul of a higher caste arrives, it shall undergo no farther transmigrations.

CHOUBRET, a festival among the Mohammedans in India, which begins with fear and sorrow, and ends with hope and joy. On this occasion they commemorate the examination of departed souls by good angels, who write down all the good actions which they have done in this life, while the evil angels record with equal minuteness all their bad deeds. (See DEAD, EXAMINATION OF). This record they believe is perused by God, and accordingly they are afraid, and utter a few prayers, examine themselves, and give alms. But flattering themselves that their accounts will be settled in their favour, and that their names will be written in the Book of Life, they conclude the solemnities of the *choubret* with illuminations, and bonfires, and rejoicings of various kinds.

CHOURIA VANKCHAM, the order of the sun, a name given to one of the two principal orders of the rajahs among the Hindus. They are regarded as the offspring of the sun, or, in other words, their souls are believed to have formerly dwelt in the very body of that luminary, or to have been, in the opinion of some of them, a luminous portion of it.

CHRISM, oil consecrated by the bishop, and used in the Romish and Greek churches in the administration of baptism, confirmation, ordination, and extreme unction. There are two kinds of chrism; the one a composition of oil and balsam, which is used in baptism, confirmation, and orders; the other is plain oil consecrated by the bishop, and used in anointing catechumens and in extreme unction. The use of chrism is referred to by very ancient Christian writers as having

been used first in confirmation, and at a later period in baptism. The author of the Constitutions speaks of two kinds of oil. The one is called mystical oil, and the other mystical chrism, and he gives a distinct form of consecration for each of them. The one was applied before the party went into the water, and might be performed by a deacon, and the other after the party had come out of it again, and could only be performed by a bishop. According to Bishop Pearson, the use of chrism came into the church shortly after the time of the apostles. No mention of it is made, however, until the third century, when it is referred to by Origen and Tertullian, in speaking of confirmation. From a very remote period chrism has been used at baptism both by the Greek and Latin churches, with this difference however, that the Greeks anoint the body all over, the Latins only the top of the head. Confirmation is termed chrism by the Greek church, when they anoint the forehead, eyes, nostrils, mouth, ears, breast, hands, and feet, signing them with the cross, the priest saying each time, "The seal of the gift of the Holy Ghost." The preparing and sanctifying of the chrism in the Eastern church is an annual work, occupying several days, and the ceremony can only be performed during Passion week. The Nestorians condemn the use of chrism, and substitute in its place olive-oil alone, alleging that the latter is peculiarly suitable, not only because the olive is an emblem of peace, but also because, as the leaves of this tree do not wither and fall off, so those anointed with the holy olive-oil shall not wither in the day of judgment, nor fall away into hell. The following is the usual mode of preparing and consecrating chrism in the Greek church, "The ingredients are no less than twenty in number; and each of them has previously received a separate episcopal benediction. On the Monday they are sprinkled with holy water, and put into a large cauldron. The priests pour in wine and oil, in such quantity that the mixture may continue boiling for three days, and in such proportion that there may be always a certain fixed depth of the wine below the oil. During the entire process, deacons stand by stirring the mixture with long rods; while a number of priests are in attendance, who in succession keep up the reading of the Gospels, recommencing at Matthew should they reach the conclusion of John. On the Wednesday, the perfumed oils are added; and on the Thursday the bishop consecrates the whole with the sign of the cross; after which it is deposited in urns and distributed throughout the cities of the patriarchate. This ceremony can be performed only in one place for any one branch of the church. Thus, for the Russo-Greek church it always takes place in the Patriarchal Hall at Moscow. In describing this room and the curiosities which it contains, Dr. Henderson says: 'The most remarkable object in this splendid exhibition of sacred utensils was a large flagon, made of mother-of-pearl, which still contains

some of the oil brought from Constantinople on the introduction of Christianity into Russia in the tenth century. It is preserved with great care, so that when only a few drops are taken from it, as on the present occasion; their place is supplied by some of that which had been prepared at a former period, *by which means its perpetual virtue* is supposed to be secured."

The ceremony of preparing and consecrating chrism in the Romish church takes place with the utmost pomp on holy Thursday. On the morning of that day, three jars, full of the purest oil, are placed in the Sacramarium, and there carefully kept; one for the oil of the sick; another for the oil of catechumens; and the third, a larger one, for the chrism; and this last must be covered with white cere-cloth, but the other two with cere-cloth of a different colour. At the office for the consecration of the chrism there ought to be present, besides the pontiff and his assistants, twelve priests, seven deacons, seven subdeacons, acolyths, and others, all in white vestments. A procession is formed, which marches to the altar, an incense-bearer first, and next to him two taper-bearers. On reaching the altar the mass is proceeded with. Then follows the making of the holy oils, commencing with the oil for the sick. This process being finished, the officiating priests and deacons go in procession to bring forth the chrismal oil, and the oil of catechumens. For the rest of the ceremony we avail ourselves of the description of Foye, in his 'Romish Rites, Offices, and Legends.'

"They return with the jars in the following order: first, an incense-fumer, fumigating; then a subdeacon, bearing the cross between two acolythes, carrying blazing tapers; next two chanters singing: O Redeemer, accept the song of those hymning thyself. After whom, are the subdeacons and deacons, two and two; then a deacon, carrying a vessel full of balsam; next, two deacons carrying the two jars, having clean napkins hanging down from their necks before their breasts, and holding the jars embraced with the left arm, and wrapped in the extremities of their napkins,—yet so as that they may be seen from the middle upward; the deacon, carrying the oil for the holy chrism, being on the right; next follow the twelve priests, two and two.

"Having arrived in this order within the presbytery, the Pontiff, taking off his mitre, rises: and, having the jar of chrismal oil before him on the table, and the balsam, first of all hallows the balsam, praying thus:

"O Lord, the progenitor of all creatures, who by thy servant Moses didst command the sanctifying of ointment, to be made of mixed aromatic herbs, we most humbly beseech thy mercy; that, by a large bestowment of spiritual grace, thou infuse the plenitude of thy sanctification into this ointment, the produce of the rooted trunk. Be it spiced unto us, O Lord, with the joyousness of faith; be it a perpetual chrism of priestly unguent; be it most meet for

the imprinting of the heavenly banner; that whosoever, being born again of holy baptism, shall be anointed with this liquor, may obtain the most plenary benediction of their bodies and souls, and be aggrandized for ever by the conferred reward of beatified faith.

"Then taking his mitre, and yet standing, he blends, on the paten, the balsam with a small portion of the chrismal oil, taken out of the jar, saying:

"Let us pray our Lord God Almighty, who by a wonderful economy hath inseparably united to true manhood the incomprehensible Godhead of his only-begotten and co-eternal Son, and by the co-operating grace of the Holy Ghost, anointed him above his fellows with the oil of gladness; that man, composed of a two-fold and singular substance, though destroyed by the fraud of the devil, might be restored to the everlasting inheritance from which he had fallen: to this end, that he hal+low, with the perfection of the Holy Trinity, these created liquors of diverse species of creatures, and by hallowing, sanc+tify them, and grant, that blended together, they become one; and that whosoever shall be outwardly anointed of the same, be so inwardly anointed, as to be freed from all soil of corporal matter, and joyfully made partaker of the heavenly kingdom.

"This ended, the Pontiff sits, retaining his mitre, and breathes fully three times in the form of a cross over the mouth of the chrismal jar, still wrapt in the napkin. Next, the twelve vested priests come up in order, making a reverence to the sacrament on the altar, and to the Pontiff; and standing before the table, one by one, they successively breathe, in the same way as the Pontiff had done, over the mouth of the jar, in the form of a cross. Then, making a reverence again as before, they return to their places—Which being done, the Pontiff rises, and standing in mitre, reads the chrismal exorcism, saying:

"I exorcise thee, thou creature of oil, by God the Father Almighty, who made heaven and earth, the sea, and all that therein is; that all the might of the adversary, all the host of the devil, and all the incursion, and all the spectral power of Satan be rooted out, and put to flight from thee; so that thou be to all that shall be anointed of thee, for the adoption of sons by the Holy Ghost. In the name of God the Fa+ther Almighty, and of Jesus + Christ his Son our Lord, who with him liveth and reigneth (as) God, in the unity of the same Holy + Ghost.

"Then putting off his mitre, and holding his hands stretched out before his breast, he says the Preface. The second, or petitionary part, is as follows:

"Therefore, we beseech thee, O holy Lord, &c. that thou vouchsafe to sanctify with thy benediction the fatness of this creature, and blend therewith the might of the Holy + Ghost, the power of Christ thy Son co-operating, from whose holy name it has received the name chrism . . . that thou stablish this creature of chrism for a sacrament of

perfect salvation and life to those that are to be renewed by the baptism of spiritual laver; that the corruption of their first birth being absorbed by the infusion of this hallowed unction, the holy temple of every one of them be redolent with the odour of the acceptable life of innocence; that, according to the sacrament of thy appointing, being indued with Royal and Priestly, and Prophetic dignity, they be clothed in the robe of an undefiled gift; that it (the chrism) be to those that shall be born again of water and the Holy Ghost, the chrism of salvation, and make them partakers of eternal life, and crowned with heavenly glory.

"This preface ended, the Pontiff puts back into the chrismal jar the mixture of balsam and oil, blending it with the same, and saying:

"Be this mixture of liquors atonement to all that shall be anointed of the same, and the safeguard of salvation for ever and ever. R. Amen.

"Then the deacon having taken away from the jar the napkin and silk-cover, the Pontiff taking off his mitre, and bowing his head, salutes the chrism, saying: HAIL, HOLY CHRISM.

"This he does a second, and a third time, raising his voice each time higher and higher: after which he kisses the lip of the jar. Which being done, each one of the twelve priests advances successively to the table, and having made a reverence to the sacrament that is on the altar, and to the Pontiff sitting in mitre, kneels before the jar three times, each time at a different distance, saying at each kneeling, in a higher and higher tone, Hail, holy Chrism. And then reverently kisses the lip of the jar."

If any of the old chrism remains when the new is made, it is put into the church lamps to be burned before the sacrament; and whatever remains in the pyxes or capsules is consumed in fire with its silk, and then the pyxes are replenished with the new chrism.

CHRISMA (Gr. unction), a name sometimes given in the ancient Christian church to the ordinance of baptism, as denoting the unction or anointing of the Holy Spirit. Gregory Nazianzen makes reference to this title.

CHRISOME, a white garment, which in ancient times was used in the office of baptism, the priest putting it upon the child while he uttered these words, "Take this white vesture for a token of innocence."

CHRIST (Gr. *christos*, anointed), one of the names or titles applied in Sacred Scripture to the Son of God, the second Person of the blessed Trinity, as the Anointed One, consecrated by Jehovah to be the Saviour of His people. The term is equivalent in meaning to the MESSIAH (which see) of the Old Testament, and has an obvious reference to the holy anointing under the Law, by which certain persons were consecrated or set apart to particular offices. (See ANOINTING.) Jesus is said, Ps. xlv. 7, to have been "anointed with the oil of gladness above his

fellows," an expression which implies that he was anointed above those who possessed a fellowship with him in the exercise of similar offices, as types of himself. Thus Aaron was anointed high priest; Saul was anointed king; Elisha was anointed prophet; Melchisedec, king and priest; Moses, priest and prophet; David, king and prophet. Yet none was ever anointed to the exercise of all these together, in one comprehensive union, except the Christ of God. In him alone were combined the offices of a prophet, a priest, and a king, in their highest and holiest exercise, and to these he was anointed with the Holy Ghost sent down from heaven. At his baptism the Spirit descended upon him like a dove, and in one of the Jewish synagogues we find that he declared, applying the language of Isaiah to himself, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." He became Jesus as the Saviour for the sake of his people, and as the Saviour he was anointed, or became Christ, that he might accomplish their salvation. The copious anointing with the Holy Ghost became apparent in every word that he spoke, and in every action that he did. Whatever was consecrated with oil under the Jewish economy was regarded as holy, and being thus consecrated to God, whatever touched it was also holy. And so it is with the Christ, the Holy One of God. He is not only holy in himself, but he communicates of his Holy Spirit to all his people. He is their glorious and exalted Head, and the anointing wherewith he is anointed, flows down to the very humblest and meanest of his members. The Apostle Paul speaks of believers as the anointed of God, and in this respect Christ and his people are one. They have an unction from the Holy One, and they know all things. (See next article.)

CHRISTIANS, a name given to the followers of Christ, as being, like himself, anointed ones. They were first called by this name at Antioch in A. D. 44. It has been often supposed that to the designation of Christians an allusion is made in Is. lxxv. 15, where it is declared, that they shall "leave their name," that of Jews, "for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." The corresponding name of Anointed, however, was early applied to God's believing people. Thus Psalm cv. 15, "Touch not mine anointed, and do my prophets no harm." They were Christians, or anointed, through faith in their Saviour, by the unction of the Holy One. The name of Christians is applied to all who profess their belief in Christ, and subjection to his authority. But the Christian in reality is alone anointed with the Holy Ghost, who sets the soul apart for the service of God, brings the soul by faith into the presence of God, enjoins him to walk continually as

in that presence, admits him to communion and love with the Father and Son, enables him to live under a habitual feeling of the gracious privileges conferred upon him, renews the mind after the image of Christ, causes it to rejoice in the holy and righteous will of Jehovah, and inspires a gracious longing and waiting for the purity as well as peace of the kingdom of glory.

The name Christian appears to have been unknown except by remote allusion before its introduction at Antioch. The various names by which the followers of Christ were distinguished previous to that time are thus referred to by Mr. Hall of Leicester. "Among themselves the most usual denomination was, Brethren. Acts xxviii. 13, 14, 'And we came the next day to Puteoli, where we found brethren.' 'If any man,' saith St. Paul, 'that is called a brother be a fornicator, or covetous, or an idolater, with such an one no not to eat.' They were styled 'believers:' Acts v. 14, 'And believers were the more added to the Lord, both of men and women.' They were denominated 'disciples:' Acts xxi. 16, 'There went with us also certain of the disciples of Cæsarea, and brought with them Mnason of Cyprus, an old disciple, with whom we should lodge.' Their enemies, by way of contempt, styled them Nazarenes: thus, Tertullus accuses Paul of being 'a ringleader of the sect of the Nazarenes.' Of similar import to this was the appellation of Galileans, and the term heresy, or sect, meaning by that a body of men who had embraced a religion of their own, in opposition to that established by the law. And this appellation of Galileans was continued to be employed by the enemies of Christ as a term of reproach as late as the time of Julian, who reigned about the middle of the fourth century, and used it incessantly in his invectives against Christians. The followers of Christ were also styled 'men of this way:'—'And I persecuted *this way* unto the death.'"

The question has been raised, Whether the appellation Christian was of human or of divine origin. The Scriptures are silent on the point, so that it is impossible to speak with certainty on the subject. Benson, Doddridge, and others, incline to the opinion that it was assumed by a divine direction. Mr. Hall follows in the same track, arguing the matter thus: "It is not at all probable an appellation so inoffensive, and even so honourable, originated with their enemies; they would have invented one that was more opprobrious. But supposing it to have been assumed first by the disciples themselves, we can scarcely suppose they would have ventured to take a step so important as that of assuming an appellation by which the church was to be distinguished in all ages, without divine direction; especially at a time when the extraordinary gifts of the Spirit were so common, and in a church where prophets abounded. For 'there were in the church that was at Antioch certain prophets and teachers; as Barnabas,

and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.' Is it to be supposed that they would assume a new appellation without recourse to the prophets for that direction; or that, supposing it to have had no other than a human origin, it would have been so soon and so unanimously adopted by every part of the Christian church? This opinion receives some countenance from the word here used, 'and the disciples were called (*chrematisai*) Christians first in Antioch,' a term which is not in any other instance applied to the giving a name by human authority. In its genuine import, it bears some relation to an oracle. Names, as they are calculated to give just or false representations of the nature of things, are of considerable importance; so that the affixing one to discriminate the followers of Christ, in every period of time, seems to have been not unworthy of divine interposition." Neander, however, accounts for its application to believers in a very different way. "As the term Christ," he says, "was held to be a proper name, the adherents of the new religious teacher were distinguished by a word formed from it, as the adherents of any school of philosophy were wont to be named after its founder." Once introduced, the term Christian soon came into general use. When Peter wrote his first epistle, it seems to have been a familiar name; for he thus speaks, 1 Pet. iv. 16, "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf;" and James refers to it as a highly honourable appellation, Jam. ii. 7, "Do not they blaspheme that worthy name by the which ye are called?" In the times of persecution it was accounted enough to put the question, Art thou a Christian? and if it was answered in the affirmative, the severest tortures were considered to be justly inflicted, while the martyr gloried even at the stake in the confession, "I am a Christian."

Christians form the society of the faithful, or the subjects of that spiritual kingdom which God hath established in the earth, under the administration of his Son Jesus Christ. All who belong to this spiritual community, commonly known by the name of the church, are agreed in maintaining the fundamental doctrines of the Bible. "The essential element, however, of true and saving faith," as Dr. Welsh well observes, "may appear in a great diversity of forms, and be mixed up in various combinations with other conditions of the religious character. The perception of what is of vital moment, may be connected with apprehensions more or less clear and consistent of other truths. A prominence may be given to one class of subordinate truths to the comparative neglect of others. In some instances, the truths of revelation may find their way at once to the belief and practice, with little or no acquaintance on the part of those who receive them with the philosophy of the evidence by which they are supported,

and with scarcely any attempt to trace their mutual connections, or their relations to the truths of other systems. In other instances, where they may operate with equal power, their character and the theory of their energy may be made the subject of speculative consideration. And not being delivered in the Scriptures in a systematic manner, and the language in which they are conveyed often admitting of different interpretations, they may be moulded into various scientific forms. They may be progressively developed in the advancement of true science, or they may be distorted by partial exhibition, or they may be vitiated by an admixture of the errors of a false philosophy. Accordingly, the views of Divine truth vary from age to age, whether considered in the faith of individuals, in the symbols of churches, or in the systems of philosophical theologians. Alterations are sometimes made in the creeds and confessions of churches. And even in cases where profession of adherence continues to be made to the same ecclesiastical standards, there are often fluctuations in the living mind of the spiritual community. New principles of exegesis,—the attempt to accommodate the ecclesiastical system to the newly discovered truths of philosophy,—the experience of influential individuals bringing into greater prominence views that had not been recognised as essential,—the progress of error demanding a dogmatical declaration of what had previously been left undefined,—these, and other causes, lead continually to alterations or modifications of the internal character of the church."

The diversities to which Dr. Welsh here refers, though all of them quite consistent with a firm adherence to the fundamental principles of the gospel, have given rise to numerous sects and communities which form branches of the catholic Christian Church. The divisions which thus prevail in the great Christian community have sometimes been adduced as an argument against the truth of that system of Christianity which they all of them profess to believe. This objection has been current among the opponents of Divine truth, both in ancient and in modern times. It is sufficient, however, to reply, that in the great fundamental doctrines of the religion of the Bible, all sects professing Christianity are found to be generally agreed. The differences which exist are chiefly on minor and unimportant points; and these differences are not more than the well-known differences in the mental constitutions of individuals warrant us to expect. Perfect uniformity in doctrine and practice would have been inconsistent with that free agency which belongs to every member of the human family. The very diversity of sentiment, therefore, which is found among professing and even real Christians, is an argument for, and not against, the Divine origin of our holy faith.

CHRISTEMPORIA (Gr. selling of Christ), a name sometimes given in the ancient Christian church to SIMONY (which see).

CHRISTEN, a word often used as denoting "to baptize," from the belief which prevails in the Romish church, and even among many Protestants, that every baptized person is thereby constituted a member of Christ.

CHRISTENDOM, a general term used to denote all those parts of the world which profess Christianity. It is calculated that the entire population of the earth amounts to 800,000,000 souls, of which the inhabitants of Christendom are not supposed to exceed one-fourth or 200,000,000. This includes Roman Catholics, Protestants, the Greek and Eastern churches.

CHRISTI, an appellation given by St. Ambrose to believers in Christ, founded on Ps. cv. 15, "Touch not mine anointed," or my Christs, as it is rendered according to the Vulgate.

CHRISTIANS (BIBLE). See BIBLE CHRISTIANS.

CHRISTIANS, or CHRISTIAN CONNEXION, a denomination of Christians in the United States of North America. It originated about the commencement of the present century, by a simultaneous movement in different parts of the country. The leading idea was to acknowledge no earthly leader, such as Luther, or Calvin, or Wesley, to shake off all human creeds and prescribed forms of worship, to take the Bible as their only guide, leaving every individual to be his own expositor of the Sacred Word, and without bowing to the decisions of synods or churches, to judge for himself on his own responsibility. Following out this principle, they held diversity of sentiment to be no bar to church fellowship. The sect first attracted attention in New England, where it was composed chiefly of individuals who had separated from the CALVINISTIC BAPTISTS. (See BAPTISTS, AMERICAN.) Soon after the first formation of the denomination, they were joined by several large churches belonging to the Calvinistic Baptists, who seceded from the Baptist body, and united with them. The Freewill Baptists showed themselves somewhat favourable to the new sect for a time, but afterwards renounced all fellowship with them. In the Southern States, again, the first associations of *Christians* consisted chiefly of seceders from the Methodists, and in the Western States from the Presbyterians. With such a mixed body of members, their cardinal principle was universal toleration. At their first outset as a separate sect, they were almost unanimously Trinitarian in sentiment; but after a time they ceased to hold the doctrine of the Trinity, and professed to deny the divinity of Christ. The principles upon which their churches were at first constituted are thus stated by the Rev. Joshua V. Himes, a minister of the connexion: "The Scriptures," he says, "are taken to be the only rule of faith and practice, each individual being at liberty to determine for himself, in relation to these matters, what they enjoin. No member is subject to the loss of church fellowship on account of his sincere and

conscientious belief, so long as he manifestly lives a pious and devout life. No member is subject to discipline and church censure but for disorderly and immoral conduct. The name Christian is to be adopted to the exclusion of all sectarian names, as the most appropriate designation of the body and its members. The only condition or test of admission as a member of a church is a personal profession of the Christian religion, accompanied with satisfactory evidence of sincerity and piety, and a determination to live according to the Divine rule, or the gospel of Christ. Each church is considered an independent body possessing exclusive authority to regulate and govern its own affairs."

From the latter part of this extract it appears that the *Christian Connexion* adopt the Congregationalist mode of church government; and in accordance with the usual arrangements of that body, they have also associations which they term conferences. Ministers and churches represented by delegates formed themselves in each state into one or more conferences, called State Conferences, and delegates from the conferences formed the United States' General Christian Conference, which, however, only existed for a short time, when it was given up. The State Conferences, though useful in the way of consultation and advice, are understood to have no authoritative control over individual churches. The body boasts of having no founder, and having sprung up as by magic about 1803, in three different localities at once, New England, Ohio, and Kentucky, in opposition to the bondage of creeds and sectarian distinctions. It has now diffused itself over almost every one of the states, and extended into Canada, New Brunswick, and Nova Scotia. They have a book association in full operation for the publication and sale of books and periodicals designed to promulgate the peculiar opinions of the sect, thereby increasing its numbers, and in every way promoting its interests.

CHRISTIANS. According to the Report of the last census of Great Britain in 1851, no fewer than ninety-six congregations in England and Wales returned themselves under this general appellation, unwilling probably to identify themselves with any sectarian designation. One congregation takes the name of Orthodox Christians; one of New Christians; one of Primitive Christians; two of New Testament Christians; one of Original Christians; and one of United Christians.

CHRISTIAN ASSOCIATION. Eight congregations appear in the returns of the last census of Great Britain under this designation, acknowledging simply an adherence to the great principles of Christianity.

CHRISTIANS OF ST. JOHN. See MENDEANS.

CHRISTIANS OF ST. THOMAS. See SYRIAN CHRISTIANS.

CHRISTIANITY, the religion promulgated by Christ, and professed by Christians. It is embodied

both in its principles and precepts in the Scriptures of the Old and New Testaments, which all denominations of Christians believe to be a Divine revelation, and the only rule of faith and obedience. It is no doubt true, that there is a natural as well as a revealed religion, and both of them beautifully correspond to each other. There is nothing indeed more obvious and striking to a reflective mind than the adaptation of our moral constitution to that extensive system of moral truth which is contained in the Bible. Whether we reflect upon those primary religious principles which are inherent in the breast of every man, or those principles which, though essential to our nature, are never fully developed until their counterpart is made known to us by revelation, we are struck with amazement at the strangeness of the position which we occupy, as at once the inherent possessors of important, though somewhat mysterious truths, and the expectants of still clearer, and, to us at least, more deeply interesting discoveries. In the one case we may be viewed as already possessed of an important class of religious sentiments to which the name of natural religion has usually been given; while in the other, we must be considered as prepared, by our knowledge of these elementary truths, for the reception of still higher and more enlarged information. Hence it is, that we are wont to argue for the necessity of a Divine revelation from the demand which is made on the part of our moral nature for the filling up of a system of knowledge which has been already imparted to us in dark and indefinite outline. The information, in regard to spiritual and divine objects, which we have received from nature, is necessarily scanty and imperfect, and yet it is enough to convince us that, in our destitute and helpless condition, it is far from being unworthy of the kind and merciful Father, "in whom we live, and move, and have our being," to make known to us such a revelation as would satisfy the cravings of our moral constitution, and relieve us from a state of darkness and doubt.

A revelation, then, is necessary to man, and not unworthy of God, and, accordingly, it has been bestowed. The revelation thus imparted is Christianity. The question, however, may be, as indeed it has often been, put, How shall it be known whether this alleged revelation be of human or of Divine origin? The reply to this question, fraught with importance to every human being, involves the extensive subject of the evidences of Christianity, both external and internal. The peculiar aspect and bearing of the argument in behalf of Christianity must obviously depend, in no slight degree, on the creed of the individuals for whom it is intended. Some writers, accordingly, have judged it proper to commence by establishing the principles of pure Theism; but the greater number of objectors to the truth of Christianity, far from being Atheistical in their sentiments, admit, not merely the existence of God, but all the other principles of natural religion, and may

thus be considered as in a condition not unfavourable for entering with candour into the examination of the Christian evidences. Approaching the subject, then, in such a spirit, we remark, that the first point involved in the EXTERNAL or HISTORICAL evidence in favour of Christianity, concerns the authenticity of the New Testament, or the question, whether the books which it contains were written by the persons whose names they bear.

Now, in determining the authenticity of the New Testament, precisely the same method of proof may be adopted as in the case of any other literary production of a past age. "We know," says Augustine, "the writings of the apostles as we know the works of Plato, Aristotle, Cicero, Varro, and others, and as we know the writings of divers ecclesiastical authors; forasmuch as they have the testimony of contemporaries, and of those who have lived in succeeding ages." An unbroken chain of testimony of unquestionable veracity may be traced upwards to the very age of the apostles, which goes to establish beyond a doubt that the writers of the New Testament were the very persons to whom the composition of its several parts is ascribed. Besides, contemporary writers can be adduced, Heathen and Jewish, as well as Christian, who bear unanimous testimony to the same fact. The language of the writings is characteristic of the age, nation, and circumstances of their authors; and the style and genius of the productions harmonize with the peculiarities of mind and disposition which belonged to their respective writers. An additional confirmation of the argument may be derived from the admitted fact, that amid all the bitter opposition to which the apostles were exposed, and notwithstanding the numerous and keen controversies of their age, nowhere in the writings of even their most virulent enemies, whether Heathen or Jewish, is to be found even the remotest insinuation that the New Testament did not contain the genuine productions of the men to whom they are attributed.

Intimately connected with the question as to the authenticity of the New Testament, is that of its integrity, or whether it may not have undergone some material alteration since the period at which it was written. On the impossibility of any such alteration having taken place, Bishop M'Ilvaine makes the following judicious observations. "The Scriptures, as soon as written, were published. Christians eagerly sought for them; copies were multiplied; carried into distant countries; esteemed a sacred treasure, for which disciples were willing to die. They were daily read in families, and expounded in churches; writers quoted them; enemies attacked them; heretics endeavoured to elude their decisions; and the orthodox were vigilant, lest the former, in their efforts to escape the interpretation, should change the text. In a short time, copies were scattered over the whole inhabited portion of the earth. Versions were made into different lan-

guages. Harmonies, and collations, and commentaries, and catalogues, were carefully made and published. Thus universal notoriety, among friends and enemies, was given to every book. How, in such circumstances, could material alterations be made without exposure? If made in one copy, they must have been made universally; or else some unaltered copies would have descended to us, or would have been taken notice of and quoted in ecclesiastical history, and the writings of ancient times. If made universally, the work must have been done either by *friends*, or by *heretics*, or by *open enemies*. Is it supposable that *open enemies*, unnoticed by Christians, could have altered *all* or a hundredth part of the copies, when they were so continually read, and so affectionately protected? Could the sects of *heretics* have done such a work, when they were ever watching one another, as jealously as all their doings were continually watched by the churches? Could *true Christians* have accomplished such a task, even if any motive could have led them to desire it, while heretics on the one hand, and innumerable enemies on the other, were always awake and watchful, with the Scriptures in their hands, to lay hold of the least pretext against the defenders of the faith? It was at least as unlikely that material alterations in the New Testament should pass unnoticed and become universal, in the early centuries and in all succeeding ones, as that an important change in a copy of the constitution of the United States should creep into all the copies scattered over the country, and be handed down as part of the original document, unnoticed by the various parties and jealousies by which that instrument is so closely watched, and so constantly referred to. Such was the precise assertion of a writer of the fourth century, on this very subject. 'The integrity,' says Augustine, 'of the books of any one bishop, however eminent, cannot be so completely kept as that of the canonical Scripture, translated into so many languages, and kept by the people of every age; and yet some there have been, who have forged writings with the names of apostles. In vain, indeed, since Scripture has been so esteemed, so celebrated, so known.' Reasoning with a heretic, he says: 'If any one should charge you with having interpolated some texts alleged by you, would you not immediately answer that it is impossible for you to do such a thing in books read by all Christians? And that if any such attempt had been made by you, it would have been presently discerned and defeated by comparing the ancient copies? Well, then, for the same reason that the Scriptures cannot be corrupted by you, neither could they be corrupted by any other people.'"

Not less important than the authenticity and integrity is the credibility of the New Testament, for it is quite possible that a book may be quite authentic and yet not credible; or in other words, that it may have been written by the author whose name it bears,

and yet its statements may not be worthy of confidence. "Suppose, then, for a moment," says the author we have just quoted, "that they were not honest in their statements—that they knew they were endeavouring to pass off a downright imposition upon the world. We will not speak of their intellect in such a case, but of their motive. Now, it would be difficult to suppose that any man could devote himself to the diligent promotion of such an imposture without some very particular motive. Much more that, without such motive, the eight various writers concerned in the New Testament should have united in the plan. What motive could they have had? If impostors, they were bad men; their motive, therefore, must have been bad. It must have been to advance themselves, either in wealth, honour, or power. Take either, or all of these objects, and here, then, is the case you have. Four historians, with four other writers of the New Testament—all, but one of them, poor unlearned men—undertake to persuade the world that certain great events took place before the eyes of thousands in Judea and Galilee, which none in those regions ever saw or heard of, and *they* know perfectly well did never occur. They see beforehand that the attempt to make Jews and Heathens believe these things will occasion to themselves all manner of disgrace and persecution. Nevertheless, so fond are they of their contrivance, that though it is bitterly opposed by all the habits, prejudices, dispositions, and philosophy—all the powers and institutions of all people—they submit cheerfully to misery and contempt—they take joyfully the spoiling of their goods—they willingly endure to be counted as fools and the offscouring of all things—yea, they march thankfully to death, out of a mere desire to propagate a story which they all know is a downright fabrication. At every step of their progress they see and feel, that instead of any worldly advantage, they are daily loading themselves with ruin. At any moment they can turn about and renounce their effort, and retrieve their losses; and yet, with perfect unanimity, these eight, with thousands of others equally aware of the deception, persist most resolutely in their career of ignominy and suffering. Not the slightest confession, even under torture and the strong allurements of reward, escapes the lips of any. Not the least hesitation is shown when to each is offered the choice of recantation or death. He that can believe such a case of fraud and folly as this, can believe any thing. He believes a miracle infinitely more difficult of credit than any in the gospel history. I charge him with the most superstitious and besotted credulity. In getting to such a belief, he has to trample over all the laws of nature and of reasoning. Then on what an unassailable rock does the honesty of the writers of the New Testament stand, if it can be attacked only at such sacrifices. How evident it is, not only that they could have had no motive to deceive, but that, in all

their self-devotion and sacrifices, they gave the strongest possible evidence of having published what they solemnly believed was true."

If then the authenticity and credibility of the New Testament be satisfactorily established, the authenticity and credibility of the Old Testament writings may be considered as resting on nearly the same foundation. The Christian and Jewish Scriptures are indeed intimately and essentially connected with each other. The former proceeds upon, and uniformly takes for granted, the truth and divine authority of the writings of Moses; frequent quotations and references are made, in the writings of the apostles, to the law and the prophets as divinely inspired; the arguments in behalf of the New are completely parallel to those in favour of the Old Testament; the objections made by infidels and cavillers to the one, are just in substance the objections made to the other; and thus the two portions of the Bible stand upon the same footing both as to their authenticity and credibility.

Such are the evidences in support of Christianity as a simple statement of facts; it is necessary, however, in order to vindicate the Christian faith, that a conspicuous place be assigned in the argument to the more powerful and direct evidences of miracles and prophecy. "In what way," asks Paley, "can a revelation be made but by miracles?" "In none," he answers, "which we can possibly conceive." But it is important to remark, that the proof derived from miracles goes to establish, in the first instance, not the truth of any statements whatever, but simply the Divine authority of Him by whom the miracles are wrought; and from this an almost immediate transition may be made to the truth of Christianity itself. Had no miracles been performed by our blessed Lord, we would have had no proper evidence that he came from God, nor could the Christian scheme have asserted any valid claim to a Divine origin. To the gospel of Christ, however, no such objection can be offered. Miracles are alleged to have been wrought; water was changed into wine; the blind received their sight, the dumb spoke, the deaf heard, the lame walked, and the dead were restored to life. And the principle on which Christ performed those miracles is obvious from his own declaration, "The works that I do in my Father's name, they bear witness of me." The distinction is palpable even to the most uncultivated mind, between events which are truly miraculous, and even the most surprising of the ordinary phenomena of nature, or the most wonderful discoveries of science; and hence the peculiar value of miracles as evidences and proofs of a system which addresses itself to the illiterate as well as to the learned.

Another and powerful class of evidences in favour of Christianity is usually drawn from prophecy. The evidence of prophecy and that of miracles are to some extent identical; the one being a miracle of knowledge, while the other is a miracle of power.

The mode of investigation, however, is somewhat different. In examining the alleged prophecies, it is necessary previously to inquire, whether the writings in which they are contained were really penned before the events which constitute the fulfilment of the prophecies took place. This, to be sure, is no very difficult matter in the case of the Old Testament, as the Hebrew Scriptures were notoriously written long before the advent of our Lord. Another preliminary step also is necessary in our inquiries into the evidence drawn from fulfilled prophecy, viz., whether the event be in its nature such as to require for its prediction more than human prescience. Of this point we have satisfactory evidence in the peculiar nature of Christ's character and offices, as far transcending all that could enter into the conception of men. Some analogy, it may be said, is discoverable here between prophecy and miracles. The one demands a previous inquiry, whether the prediction can be considered as amounting to a miracle of knowledge; and surely the other demands a scrutiny as strict to ascertain whether the facts narrated amount, supposing them true, to a miracle of power.

It has sometimes been alleged by writers on the Christian evidences, that the argument drawn from fulfilled prophecy possesses a peculiar advantage over that drawn from miracles, inasmuch as the former is gathering strength as time advances, while the latter is becoming gradually weaker the further we recede from the period when the miracles were actually performed. Thus Dr. Inglis, in his 'Vindication of the Christian Faith,' remarks, "The infidel who pleads, in justification of his unbelief, that he would have believed in Christ if he had seen the miracles which are ascribed to him, can offer no corresponding vindication of himself for resisting that evidence which results from the fulfilment of prophecy, in the appearance and work of Christ upon earth. For, even at the present day, we have very nearly, if not altogether, the same advantage that was enjoyed by any who have gone before us, for deliberately judging and ascertaining whether those events, which the prophets foretold, could be foreseen or anticipated by human sagacity, and whether the things foretold have been in their time and order fulfilled." To the observation here made we decidedly object, it being impossible for us to concede for a moment that the evidence of miracles can ever lose aught of its force, even by the lapse of ages. Had the proof been drawn from mere human tradition, this might, and in all probability, would have been the case; but when we reflect that the miraculous facts were recorded by eye-witnesses, soon after the period of their performance, who thus exposed themselves to contradiction from their countrymen, if it had been possible to contradict them; when we consider, besides, that the credibility of these writers, and the genuineness and authenticity of their writings, is as capable of proof at this day as it was at least in

the third century, we cannot but regard this species of evidence as remaining, and *ceteris paribus*, destined to remain essentially the same in point of validity, now that we have got beyond the sphere of the immediate friends and companions of the apostles, and their immediate descendants. While we readily admit that the evidence of miracles cannot possibly receive additional force, we do not see, on the other hand, how it can be in the slightest degree deteriorated simply by the flight of time. Ages may elapse, but the proof of the reality and truth of our Lord's miracles must, we conceive, remain undiminished in its power as long as the volume of inspiration shall continue to unfold its pages to the sinful and suffering children of men.

While, however, the argument drawn from miracles cannot possibly lose a single iota of its power as time flows onward, it is readily admitted that neither does it gather the slightest addition to its force. The utmost that can be said is, that it remains stationary. But it is undoubtedly otherwise with the argument from prophecy, which receives with the progress of advancing time a continually growing force. As the history of the world gradually develops itself, one prediction after another comes to be fulfilled, and with this additional advantage, that evidence of this kind presents itself before our eyes. "The sublime appeal of men," as has been eloquently remarked, "professing to be commissioned of God, to the events of thousands of years thereafter, as witnesses of their truth; the moral grandeur of that appeal which—after having deposited in the hands of nations a prediction of minute transactions which the innumerable contingencies of a long retinue of centuries are to bring out—stakes its whole cause upon a perfect fulfilment, thus resting itself singly upon the omniscience and omnipotence of God, and separating to an infinite distance all possibility of human support; this is a dignity to which nothing but the inspiration of the Scriptures can pretend—a noble daring on which nothing else was ever known to venture." Nor does this evidence limit itself to one period of the world's history. It commences at the remotest period of the past, and stretches onward through a course of more than four thousand years, only ending its predictions with the very close and consummation of all things. It is unnecessary to enter into minute details in order to point out the fulfilment of the long series of Bible prophecies, opening at the fall of man in Eden, and closing with his final recovery in the heavenly Paradise. Babylon, Tyre, Egypt, Edom, and Judea, all attest as with one voice the truth of ancient prophecy. But the clearest and the most important of Scripture predictions are those which refer to the character, condition, and work of the promised Messiah, and those which relate to the subsequent fortunes of the Christian church, and of the Jewish nation. On the last mentioned subject, the conversion and ultimate restoration of the Jewish people to their national glory, Dr. M'Ilvaine offers

the following powerful observations: "There is nothing in the history of nations so unaccountable, on human principles, as the destruction and the preservation of the Jews. 'Scattered among all nations'—where are they not? Citizens of the world, and yet citizens of no country in the world—in what habitable part of the world is not the Jew familiarly known? He has wandered every where, and is still every where a wanderer. One characteristic of this wonderful race is written over all their history, from their dispersion to the present time. Among the nations, *they have found no ease, nor rest to the soles of their feet*. Banished from city to city, and from country to country; always insecure in their dwelling-places, and liable to be suddenly driven away, whenever the bigotry, or avarice, or cruelty of rulers demanded a sacrifice—a late decree of the Russian empire has proclaimed to the world that their banishments have not yet ceased. Never certain of permission to remain, it is the notorious peculiarity of this people, as a body, that they live in habitual readiness to remove. In this condition of universal affliction, how singular it is that among all people the Jew is '*an astonishment, a proverb, a by-word*.' Such is not the case with any other people. Among Christians, Heathens, and Mohammedans, from England to China, and thence to America, the cunning, the avarice, the riches of the Jew are proverbial. And how wonderful have been their plagues! The heart sickens at the history of their persecutions, and massacres, and imprisonments, and slavery. All nations have united to oppress them. All means have been employed to exterminate them. Robbed of property; bereaved of children; buried in the dungeons of the inquisition, or burned at the stake of deplorable bigotry—no people ever suffered the hundredth part of their calamities, and still they live! It was prophesied that, as a nation, they should be restored; consequently, they were not only to be kept alive, but unmingled with the nations, every where a distinct race, and capable of being selected and gathered out of all the world, when the time for their restoration should arrive. The fulfilment of this forms the most astonishing part of the whole prophecy. For nearly eighteen hundred years, they have been scattered and mixed up among all people; they have had no temple, no sacrifice, no prince, no genealogies, no certain dwelling-places. Forbidden to be governed by their own laws, to choose their own magistrates, to maintain any common policy—every ordinary bond of national union and preservation has been wanting; whatever influences of local attachment, or of language, or manners, or government, have been found necessary to the preservation of other nations, have been denied to them; all the influences of internal depression and outward violence which have ever destroyed and blotted out the nations of the earth, have been at work with unprecedented strength, for nearly eighteen centuries, upon the nation of Israel; and still the Jews are a people

—a distinct people—a numerous people—unassimilated with any nation, though mixed up with all nations. Their peculiarities are undiminished. Their national identity is unbroken. Though scattered upon all winds, they are perfectly capable of being again gathered into one mass. Though divided into the smallest particles by numerous solvents, they have resisted all affinities, and may be traced, unchanged, in the most confused mixtures of human beings. The laws of nature have been suspended in their case. It is not merely that a stream has held on its way through the waters of a lake, without losing the colour and characteristic marks of its own current; but that a mighty river, having plunged from a mountain height into the depth of the ocean, and been separated into its component drops, and thus scattered to the ends of the world, and blown about by all winds, during almost eighteen centuries, is still capable of being disunited from the waters of the ocean; its minutest drops, having never been assimilated to any other, are still distinct, unchanged, and ready to be gathered, waiting the Voice that shall call again the outcasts of Israel and the dispersed of Judah. Meanwhile, where are the nations among whom the Jews were scattered? Has not the Lord, according to his word, *made a full end of them*? While Israel has stood unconsumed in the fiery furnace, where are the nations that kindled its flames? Where the Assyrians and the Chaldeans? Their name is almost forgotten. Their existence is known only to history. Where is the empire of the Egyptians? The Macedonians destroyed it, and a descendant of its ancient race cannot be distinguished among the strangers that have ever since possessed its territory. Where are they of Macedonia? The Roman sword subdued their kingdom, and their posterity are mingled inseparably among the confused population of Greece and Turkey. Where is the nation of ancient Rome, the last conquerors of the Jews, and the proud destroyers of Jerusalem? The Goths rolled their flood over its pride. Another nation inhabits the ancient city. Even the language of her former people is dead. The Goths!—where are they? The Jews!—where are they not? They witnessed the glory of Egypt, and of Babylon, and of Nineveh; they were in mature age at the birth of Macedonia and of Rome; mighty kingdoms have risen and perished since they began to be scattered and enslaved; and now they traverse the ruins of all, the same people as when they left Judea, preserving in themselves a monument of the days of Moses and the Pharaohs, as unchanged as the pyramids of Memphis, which they are reputed to have built. You may call upon the ends of the earth, and will call in vain for one living representative of those powerful nations of antiquity, by whom the people of Israel were successively oppressed; but should the Voice which is hereafter to gather that people out of all lands be now heard from Mount Zion, calling for the children of Abra-

ham, no less than four millions would instantly answer to the name, each bearing in himself unquestionable proofs of that noble lineage."

In addition to the leading arguments in favour of Christianity drawn from miracles and prophecy, that which is deduced from the rapid propagation of the Christian religion in the early ages, in spite of the numberless obstacles which it was destined to encounter, may be considered as one of the most powerful secondary proofs. That the extent of its diffusion in the days of the apostles was remarkable, no reflecting man can possibly doubt. Paul, for example, declares that from Jerusalem, round about unto Illyricum, he himself had not failed to declare the unsearchable riches of Christ. At Jerusalem and Antioch, at Ephesus, Athens, Corinth, Thessalonica, and even in imperial Rome, the mistress of the world, churches had been planted, and the truths of Christianity were openly promulgated. Thus extensively diffused throughout almost every part of the Roman empire, the same apostle felt himself warranted in addressing his Colossian brethren, to speak of the truth of the gospel, "which," says he, "is come unto you as it is in all the world;" and again in the course of the same chapter he admonishes them "not to be moved away from the hope of the gospel, which," he adds, "was preached to every creature under heaven." But the remarkable success of the first promulgators of Christianity rests not simply on their own statements, but is fully attested by contemporary writers. Had it been possible to account for the fact by a reference to mere secondary causes, the acuteness and genius of Gibbon would surely have been able to accomplish the task. It is unnecessary to say, however, that even he has failed, and all that cold sneering infidelity could effect has utterly failed. The circumstances of the case are sufficient to show that on any other supposition than that of its truth, the success of the gospel is wholly unaccountable. In what was probably the most illustrious period of Roman literature, some individuals of high reputation for learning and character adopted the tenets of Christianity, and openly professed their belief in them—and that too without the slightest hope of deriving any worldly advantage—nay, even under the certain impression that they would thereby expose themselves to the ridicule, persecution, and reproach of their fellow-countrymen. And if such was the conduct of enlightened men in regard to what was strictly a question of facts, on which every individual around them was capable of deciding, and therefore might have disproved them if it had been possible to do so, to what other conclusion can we possibly come than that the gospel is true? By the pure force of truth alone it overcame the deadliest opposition, and in full confirmation of the proverbial adage that "the blood of the martyrs is the seed of the church," it flourished amid persecution, and trampling down every obstacle, it made its way to the gates of the

palace, and even mounted the imperial throne of the mighty Cæsars. To what other than to a divine power is the success of Christian truth in the first ages of its propagation to be attributed? It is this, and this alone, which could sustain the Christian convert in the view of those trials and persecutions to which for the truth's sake he was doomed, and which could enable him amid them all to bear up with a heroic firmness and fortitude which no terrors could shake and no opposition appal. It is this, and this alone, which could urge forward the Christian cause in a career of unexampled rapidity, which even the malignity that would willingly frustrate was forced to promote, and before which the towering imaginations of even the proudest hearts were effectually subdued.

As naturally flowing out of the argument to which we have now adverted, another striking proof of the truth of Christianity may be found in its holy and purifying influence on the minds of those, whether individuals or communities, who sincerely embrace it. Without this, indeed, the unbeliever would have just reason to complain of the practical inutility of the system, the truth of which we had been labouring to demonstrate. Of the effect of Christianity, however, upon the minds and hearts of all who truly believe it, the Christian advocate may well boast. It enlarges the mind, refines the taste, and purifies the heart. No man can be sincerely a Christian without being in every sense the better for it. Select an individual from the humblest walks of life, whose soul has undergone a spiritual and saving change. See how his furrowed and care-worn countenance is lighted up with the smile of a holy and placid contentment. He enjoys a peace that passeth all understanding, and a hope that is full of immortality; and though doomed daily to earn his bread by the sweat of his brow, his soul is often cheered amid his hours of toil by the hopes and consolations of the gospel. A purer, a loftier, a more powerful principle of holy living has begun to animate his whole mind and heart than has hitherto stirred within his bosom. Impelled by this holy, this ennobling principle, he engages in his daily avocations with a mind elevated to the contemplation of objects the purest and the most sublime, with a heart no longer debased by earthly and grovelling desires, and with his whole soul devoted to the service and the glory of his redeeming God. The hallowing influence of Christianity bears with equal efficacy upon the hours of his active engagements, and upon the calmer and more retired seasons of private meditation and prayer. He seeks first the kingdom of God and his righteousness, and he engages also with the utmost activity in the duties of his station, in obedience to the command of God, and in compliance with his providential arrangements. The beneficial influence of Christianity is not merely discernible in the life and conversation of an individual believer, but in the improved moral standing of nations who have simply

professed to embrace it. Their laws, their institutions, their manners, have alike experienced the ameliorating effects of the gospel of Christ; and though the process of reformation in these respects may have been tardy, it has nevertheless become so obvious and well-marked, as to render it an argument of considerable weight in favour of the truth and divine authority of the Christian system.

Having thus briefly sketched the EXTERNAL or HISTORICAL EVIDENCES of Christianity, it is necessary, in order to complete the vindication of the religion of the Bible, that a short view be presented of the INTERNAL EVIDENCES, which are founded on a survey of Christianity itself, as it is set forth in the revealed Word. Is there anything in the very doctrines of our Christian faith which claim for them a supernatural origin? Do they commend themselves to our reason, our heart, our conscience, as irrefragably true, and not only as truths, but such truths as are completely suited to our condition, both as creatures and sinful creatures? Should these questions be clearly shown to admit of only one answer, and that an affirmative one, then does the conclusion necessarily follow, that the Christian revelation is not unworthy of God, but, on the contrary, that there is in its very doctrines strong presumptive evidence of its Divine origin. Take, for example, the view which Christianity gives of the Divine nature and character. It tells us that "God is a Spirit," and thus sweeps away the complicated and elaborate theories of ancient and modern materialists. On this point the Bible is throughout plain and explicit. It announces from first to last, One Living, Personal God, the Maker and moral Governor of the universe. How dark, vague, and unsatisfactory the views on this subject of the most distinguished heathen writers of antiquity! All the philosophers, except those who discarded altogether the idea of a deity from their creed, agreed in admitting a plurality of gods. Even Socrates and Plato, though on various occasions they speak of one supreme and omniscient Being, too often evince by other remarks of a very different tone, that their belief in the unity of God was not the result of permanent and satisfied conviction. Nor were the writings of the ancients less erroneous on the subject of the Divine attributes. Not only were their deities uncertain and variable in their individual character, but divided into factions at once opposed to each other, and to the welfare of mankind. Every nation had both its patrons and its foes in the synod of Olympus, and its prosperity or decline was less to be attributed to its own virtues or vices than to the favour of the gods on the one hand, or their enmity on the other. These deities, besides, were not more human in their discord than in their wants, their desires, and their enjoyments. Even the Zeus of the Greeks, and the Jupiter of the Latins, exalted though he was in the ranks of the celestial hierarchy, is often set forth as a being possessing many of the imperfections and weaknesses of

frail erring man; nay, he is sometimes held forth as degraded in vice below the most depraved of mortals. How different is the God of the Christian system! He is not only the greatest and most exalted being in the universe, but characterized by absolute, essential holiness, and unsullied purity. Seated on the throne of the universe, He rules his creatures with impartial sway, yet looking down with complacent satisfaction upon all that seek to love him and obey his commands. His unsearchable greatness and ineffable majesty are beautifully blended with compassion for the weakness of his erring creatures. He is slow to anger, plenteous in mercy; holy, and yet full of love; a just God, and yet a Saviour; just, and yet the justifier of the ungodly who believe in Jesus. What more sublime than the brief but emphatic declarations of Scripture, "God is light," "God is love!"

It is no doubtful proof besides of the Divine origin of Christianity, that it gives a satisfactory explanation of the difficulties which surround the present state of things. Wherever we cast our eyes, we behold numberless proofs of wisdom and goodness, but at the same time there are apparent discrepancies and anomalies which frequently puzzle and perplex the thoughtful mind. Both the works of creation, and the arrangements of providence, present us with a state of things which it is difficult to reconcile with perfect order and unmixed benevolence. Christianity, however, fully and satisfactorily accounts for the introduction and continued existence of both physical and moral evil in the world. God is shown to be just and true in all his ways, as well as holy in all his works. In the moral government of our race, his justice is exercised as well as his goodness, the guilty being punished, while the righteous are rewarded. Thus it appears plain why man, the creature of God, is treated as an alien and an enemy. He has sinned, and therefore justice and righteousness alike require that he should endure the punishment consequent upon sin. Hence it is that man is born to trouble as the sparks fly upward. Sin and suffering are in the lot of the human being intimately and inseparably connected, and death being the wages of sin, it hath passed upon all men because all have sinned. Thus it is that by the introduction of this one element,—the justice of the Divine Being,—Christianity unlocks the mystery of the present aspect of matters both in the natural and moral world.

Another question which Christianity completely solves, and thus shows itself to be Divine, is the momentous inquiry, How a sinful man can obtain pardon, justification, and acceptance before God. A deep-felt consciousness of guilt is an inherent principle in the heart of every man, and hence even from the earliest times it has been an object of eager anxiety to find some mode of propitiating the Divine favour. The solemn inquiry has been proposed by multitudes in their inmost souls: "Where-

with shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" These questions Christianity most satisfactorily answers. It points to a sacrifice of infinite value, which has been offered as an atonement for the sins of men. "Behold the Lamb of God," it says, "which taketh away the sins of the world." By this one sacrifice the demands of the law and justice of God are fully satisfied, and God is seen to be at once a just God and yet a Saviour.

And how can Christianity be other than divine, seeing that through it life and immortality have been brought so clearly to light! Men in all ages indeed, and by the unaided operations of their own reason, have formed to themselves faint, shadowy, impalpable conceptions of a world beyond the grave. But nowhere, unless in the Bible, is the doctrine of immortality set forth as a subject of well-grounded practical belief. There it is exhibited in connection with the grand peculiarities of the Christian system, the doctrines of atonement and justification. It is set forth so closely connected with these peculiar and essential articles of the Christian system, that it cannot be separated from them. The heaven of the Bible, unlike the Elysium of the ancient Heathens, or the paradise of Mohammed, is a place of happiness consisting of purely spiritual enjoyments, and designed only for the morally good. If such be the future state described in the Scriptures,—not reserved, as among the Greeks and Romans, for poets, statesmen, and philosophers, whose only qualifications were of an intellectual kind, but belonging simply to the pure in heart and holy in life,—we cannot rid ourselves of the conviction that the sacred writers have supplied no ordinary evidence of their inspiration, in the very place which they assign to a future state in the view of Christianity which they unfold. Among the heathen authors of antiquity, their place of punishment was peopled by persons who had been guilty of flagrant violations of the admitted laws of morality; but the abodes of happiness were assigned without the slightest regard to moral character. It is the peculiar merit, however, of the Christian scheme, that while it plainly declares that "without holiness no man shall see the Lord," it also reveals an effectual method by which sinful man may recover the heaven he has lost, and at the same time acquire a meetness for its pure and blessed mansions. The doctrine of immortality is thus made to occupy a conspicuous place in the religious system, and also to subserve in the highest degree the interests of Christian morality and piety; perfect consistency and harmony is preserved in the whole scheme, and Christianity shows itself to be divine.

But in discussing the Internal Evidences of the

Christian system, while various points have thus been usually adduced which cannot fail to recommend the system to the reflecting mind, as of supernatural origin, it is on the peculiar doctrines of Christianity that we would be disposed chiefly to rest the argument for its divinity. By pursuing a different method of reasoning, no little injury has frequently been done to the cause of true religion. Under the delusive idea, that by depriving Christianity of all that was peculiar, and by endeavouring to reduce it to a level with natural religion, they were thereby serving the cause of truth, some well-meaning but injudicious defenders of the religion of the Bible have unwittingly furnished the infidel with powerful weapons wherewith to assail the Christian system. The result, accordingly, has been such as might have been anticipated. Bolingbroke, Tindal, Collins, and many others of the same school, have directed their utmost efforts to show that nothing is revealed to us in the Bible which was not previously revealed to us in the religion of nature, or if there be any mysteries of which mankind were before ignorant, they are merely resolvable into the figurative phraseology in which the authors wrote, or into subsequent corruption and interpolations of the record itself. Thus it is that, under the guise of affected friendship, the deadliest blows have been aimed at all that is vital in the Christianity of the Bible; and that, too, arising from no other cause than the injudicious conduct of its real friends. It is not in Germany alone that this spirit of rationalism has been diffusing its withering influence; in Britain also has such a spirit been gradually gaining ground. The consistency of revelation with reason, is, no doubt, when properly conducted, a powerful and effective branch of the Internal Evidences, but it ought never to be forgotten, that there is a point in the argument beyond which we dare not go, a point where reason ends, and implicit faith in revelation must begin. The human mind is not capable of discovering by its own unassisted efforts all that the Bible unfolds to us, otherwise what necessity for the Bible at all? If, then, there be truths peculiar to the Christian system, there is no necessity for the slightest anxiety on the part of the defenders of Christianity to reconcile any apparent inconsistency between these peculiar Christian truths and the principles of reason. A strong presumptive argument, it is true, may be founded on the fact which in most instances can be shown by analogy, that what is peculiar to Christianity is not contrary to reason. Such an argument, however, can never amount to more than a presumption in its favour; and though it may be powerful enough to silence the cavils of objectors, it adds little to the direct force of the Christian evidence. The essential and primary elements of all religious truth may be learned by the pure efforts of reason unaided by revelation, and all revealed religion in fact proceeds on the existence of that class of truths which is included under the term Natural Religion. But to assert this,

is just tantamount to the assertion that the Scriptures are accommodated to the nature of the beings to whom they are addressed. This is not all, however, that may be said in reference to their value. They state, no doubt, what is addressed to our reason, and what proceeds on the supposition that there are some truths which unassisted reason has discovered, but they do more, for they state, and in this their peculiar excellence consists, many truths which the reason of man hath not discovered, and by its most strenuous and sustained exertions never could discover. And the danger is, that in deference to a certain class of sceptics and unbelievers, these peculiarities of the Christian system should either be entirely overlooked, or attempted to be so modified as to suit the caprice of those who, while they profess an adherence to the doctrines of revelation, are all the while still more devoted admirers of human reason. All systems of religion, even the most degrading, are founded to some extent on natural religion, or, in other words, on those religious sentiments and feelings which are inherent in the constitution of every mind. But from these Christianity stands separate and apart; and the exhibition of its peculiarities, as contradistinguished from every other system of religious doctrine, forms a most important branch of the Christian evidences.

The peculiar doctrines of Christianity, those which mark it out as separate and distinct from all the other systems of religion, that either are, or have been prevalent in the world, may be resolved into three: The doctrine of atonement by the blood of Christ; that of justification by the imputed righteousness of Christ; and that of sanctification by the indwelling operation of the Holy Spirit. These form the grand distinguishing characteristics of the gospel system, and the revelation of these doctrines, which could never have been discovered by mere human reason, imparts to Christianity a valid title, to be regarded as supernatural in its character, and evidently sprung from God.

Man, as a moral being, must be viewed in a twofold aspect—as subject to the Divine law, and as having transgressed that law. In the one view he is a responsible agent, and in the other he is a rebel against the government of God, and therefore, liable to the punishment due to sin. He has sinned, and therefore he must die, for it is an established principle of the Divine government, that “the soul that sinneth, it shall die.” How then can sinful man escape the righteous indignation of an offended God? Not surely by a departure on the part of Jehovah from the strict demands of justice, and by the proclamation of an arbitrary act of indiscriminate pardon. Such a mode of acting would be plainly inconsistent with the spotless perfection of the nature of God, and with the maintenance of his authority as the Moral Governor of the universe. But it may be asked, Might not the repentance of the sinner be regarded as an adequate satisfaction to the justice of

God? No such plea, we reply, is for a moment admitted even in an earthly court of law; what reason then have we for indulging the expectation that in the far higher and holier jurisprudence of heaven, repentance can be viewed as an expiation for sin? Christianity, however, provides a full and complete atonement in the sufferings and death of Jesus Christ, the Son of God, who “suffered the just for,” or in the room of, “the unjust, that he might bring us unto God,”—words which plainly set before us the idea of substitution. He who was the Holy and the Just One, suffered in the place of us who were unjust or unrighteous. “He was wounded for our transgressions,” says the prophet Isaiah, “he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.” “He bore our sins in his own body on the tree.” “The Lord laid upon him the iniquities of us all.” The sufferings of Christ then were strictly penal, that is, they bore the character of a punishment, not, however, for his own sins, he being absolutely sinless, but for the sins of others.

Christ the propitiation for sin is a peculiarity in the Christian system, which of itself is sufficient to stamp it as of heavenly origin. True, infidels have sometimes quarrelled with the doctrine of substitution, it being inconsistent, as they imagine, with absolute justice, that the innocent should suffer for the guilty. To compel the innocent, we admit, to suffer against their will, in place of the guilty, would be both cruel and unjust. Christ, however, voluntarily and readily undertook his people's cause. “He offered himself up a sacrifice for sin.” And besides, there was a grand peculiarity in the case of our gracious substitute, which marked him out as separate from, and infinitely superior to, all other substitutes, inasmuch as no one can be permitted by an earthly ruler to suffer in room of another, for the plain and obvious reason, that the generous substitute has no right voluntarily to give away his own life, neither has the magistrate any right to accept it. Far different, however, was the case with our great Redeemer. He could declare with truth his absolute and inalienable right over his own life. “No man taketh my life from me; I lay it down of myself, and I take it up again.” It is plain then that no obstacle to the legal substitution of Christ existed, in so far as the sufferer was concerned. He suffered willingly, and he had a right to lay down his own life if he chose. But the question may still be asked, How could the crimes of any one be charged upon another? To this question the reply is simple. It is never asserted that Christ *actually*, and in person became a sinner, but the doctrine of Scripture is, that he was made sin, or *judicially*, and in law, treated as a sinner. He was the representative, the substitute of sinners; and does not even human law recognise the principle of substitution? Does not the law account an individual free from the consequences of a debt if it has been already paid by

his surety? And yet, though the same principle meets us in many different forms; though we often see in the ordinary course of events, children suffering for the sins of their parents, wives for the crimes of their husbands, and friends for the vices of their friends, it is strange that Christianity should be taunted with injustice in representing the righteous Governor of the universe as passing by the guilty, and making the innocent Jesus suffer in their room. This objection obviously proceeds upon a very erroneous view of the true design of punishment. In a well-regulated state, punishment is not inflicted with the view of wreaking vengeance upon the criminal, but solely and exclusively for fulfilling the ends of good government; and if in any case it were consistent with the maintenance of the authority of law and the well-being of the commonwealth that mercy should be exercised, its exercise in such a case would not be considered as inconsistent with the demands of justice. If the principles thus laid down be correct, it follows that full satisfaction having been made to the Divine law and justice by the voluntary sufferings of Christ in the room of his people, and the rectitude of the Divine government having been fully maintained in the transaction, mercy and truth may meet together, and righteousness and peace embrace each other, while God is seen to be just, even when he justifies the ungodly who believe in Jesus. Admitting then that neither the law nor the justice of God was compromised by the substitution of Christ in room of guilty man, the question still offers itself, Did the sufferings of Christ completely fulfil the purpose required? Had he been a mere man, no sufferings, however painful or protracted, which he could have endured, would have been available as an atonement for others, just because, as it is impossible for a creature to do more than his duty to his Creator, it is impossible for a sinful creature to suffer more than his iniquities deserve. All is due even to the utmost extent of his powers, whether of doing or suffering, and, therefore, both reason and Scripture agree in declaring, that "no man can redeem his brother, or give to God a ransom for him." But it was a peculiar excellence of our Substitute, that he was not simply man, but God as well as man, Emanuel, God with us, or in our nature. His humanity suffered, and his divinity lent infinite value and efficacy to his sufferings. "He gave himself for us, an offering and a sacrifice to God, for a sweet-smelling savour." Justice was satisfied, mercy triumphed, sinful man was pardoned.

The substitution of Christ, however, in his people's room, is a strong evidence of the divine origin of Christianity, not only because He has thereby procured pardon for all who believe on him, but also because He has thereby procured for them a valid title to the possession of heaven. The sufferings of Christ, as we have already seen, were an adequate atonement for sin, and thus obtained the deliverance of the sinner from punishment. Christ suffered the

penalty due to sin, and on that account the sinner is pardoned, but he is not entitled to a single benefit beyond the privilege of pardon. The culprit is dismissed from the bar, but that is the full amount of his privilege. As far as we have yet viewed the matter, we have seen the sinner by his surety satisfying the penal, but we have not yet seen him satisfying the preceptive part of the law. The alternative in earthly courts is simply punishment, or acquittal from punishment, but the alternative in the court of heaven is punishment, or reward. It was necessary, therefore, that Christ, in order to complete his work as Mediator, should not only atone for sin, but that he should so perfectly obey the Divine law which we had broken, as to earn for us, and in our name, a title to that reward which we had forfeited. That perfect obedience, accordingly, he yielded, an obedience both active and passive, that is, he both performed the duties which the law required, and he suffered the punishment which the broken law demanded. The sufferings of Christ, then, may be viewed in a twofold aspect, as propitiatory, and as meritorious; propitiatory, inasmuch as they averted from us the threatened punishment, and meritorious, inasmuch as they procured for us the forfeited reward. Man, by his disobedience to the Divine law, at one and the same time forfeited the reward of everlasting happiness, and incurred the punishment of everlasting woe. When Christ, therefore, stood in our room, it behoved him both to discharge us from the penalty, and to earn for us the reward. The former he accomplished by his propitiatory sufferings and death; the latter he accomplished by his meritorious sufferings, even unto death. He became the willing servant of the Father, and he was made under the law, that he might redeem us who were under the law. As God, he was above all law, being the Supreme Lawgiver and Judge, but he condescended to yield obedience to the law, which he himself had given, and by his active as well as suffering obedience, he obtained eternal glory for himself, and eternal blessedness for all his people. He hath taken possession of heaven in their name; he hath entered it as their forerunner, and "he will come again to receive them to himself, that where he is they may be also."

The obedience to the law which Christ wrought out for his people, is imputed to them or put down to their account, as a justifying righteousness, in virtue of which they have a valid claim to the possession of the heavenly inheritance. This is the spotless robe, clothed in which believers stand accepted in the Beloved. They receive it in the exercise of a lively faith, and thus to them Christ becomes the end of the law for righteousness, and they are "found in him, not having their own righteousness, which is of the law, but the righteousness which is of God by faith." This is the "righteousness which, without the law, is manifested, being witnessed by the law and the prophets." This is "the righteous-

ness of God, which is by faith in Jesus Christ, unto all, and upon all, them that believe;" and upon the footing of this righteousness alone can guilty man expect to find acceptance in the sight of a holy God. By the revelation of such a righteousness, Christianity shows itself in the clearest and the most convincing manner to be of supernatural and heavenly origin.

But while ample provision has thus been made in the Christian scheme for our deliverance from hell, and our admission to heaven, the argument in favour of the Divine origin of our religion acquires additional strength from the fact, that provision has also been made for our preparation for heaven. If by the righteousness of Christ his people are justified, it is no less a scriptural truth, that, by the Spirit of Christ, his people are sanctified. In virtue of his perfect obedience, Jesus, on his ascension to the Father, obtained gifts for men, the greatest of which, and that which includes all the others, was the gift of the Holy Spirit, whose office it is to commence, to carry forward, and to perfect the work of sanctification in the soul of the believer. The gift of the Spirit was consequent upon the work of Christ, and it was not before the ascension and glorification of the Lord Jesus that the Spirit was fully given. But no sooner had Jesus gone to the Father than the Spirit came with Pentecostal power, and three thousand souls were converted in a day. There is no doubt a fullness of holiness in Jesus to purify the most polluted sinner. But though the fountain of holiness be full, not one drop can flow into the believer's soul, unless by the effectual operation of Jehovah's grace. He must "work in us both to will and to do of his own good pleasure." The initial step of the work of sanctification is the arousing of the sinner to a consciousness of his true condition in the sight of God. The eyes of his understanding are opened to see his sinful state, and with anxious heart he exclaims, What shall I do to be saved? The Spirit now takes of the things that are Christ's, and shows them to the convinced sinner, making known to him the soul-refreshing truth, that Christ is a Saviour. The first step, or that of conviction, is accomplished by the instrumentality of the law, and the second step, or that of conversion, by the instrumentality of the gospel. But both are the work of the Spirit of God. The soul is now gradually purified through the indwelling operation of the Spirit; remaining corruption is daily and hourly mortified, and at length the work of sanctification being perfected, the believer will be presented by Christ to the Father, holy and unblameable, and unreprieveable in his sight.

Such is a rapid view of the peculiar doctrines of the Christian scheme, those which are specially adapted to meet the character and condition of man as a guilty ruined sinner, and surely we may well draw the inference, that a religion, so admirably fitted to supply the wants and relieve the anxieties

of sinful mortals, cannot have sprung from any other than a Divine origin. But while the most effective line of argument, in so far as the internal evidences of Christianity are concerned, appears to be that which is founded on the *peculiar doctrines* of the system, a collateral line of proof may also be drawn from the *peculiar precepts* which it inculcates. Morality addresses itself not so much to the understandings as to the hearts and the consciences of men. And in this respect the morality of the Bible is singularly effective. Not content with tracing all overt acts of crime to the inward workings of the naturally depraved heart, it directs all its efforts towards applying a remedy to the very source of the evil. It puts in the very foreground love of the Redeemer, a principle which, more than any other, is fitted to lay hold of the affections of the human being, and to mould him into a conformity to the image of Him who hath loved his people with an everlasting love, and in mercy hath redeemed them. This is the most powerfully constraining influence which could possibly operate upon the mind of a Christian. The work of Christ is to him all his salvation, and, therefore, the glory of Christ becomes all his desire. His heart glows with gratitude to his gracious Redeemer, and as he thinks of all the love and the mercy which he hath experienced at the hands of Jesus, his heart overflows with love, and he longs with ever-increasing earnestness to be like his Lord.

The moral precepts of Christianity are the purest, the noblest, the most sublime, evidently deriving their origin from the Fountain of all purity and truth. Its fundamental, its all-pervading principle is love, love to God, and love to man. In this heaven-born religion, love is the fulfilling of the law. And in laying this truth at the foundation of its moral system, Christianity proclaims the absolute necessity of a renewal of the whole nature, a new birth to holiness and God. Without this radical, vital change, there can be nothing in man that is truly good or acceptable in the sight of the heart-searching God. What stronger evidence could be adduced of the divine origin of the religion of Christ, than that which may be derived from the nature, bearing, and connection of its moral precepts! The morality and the doctrines of the Bible are closely and indissolubly joined; they form one compact and consistent whole.

In a sketch of the Evidences of Christianity, the subject admits of being pursued in various directions, all of them leading to the same satisfactory conclusion. Thus an important argument may be drawn in favour of the truth and divinity of the Christian system, by comparing, or rather contrasting it with all merely human systems of religion, whether of ancient or of modern times. There is a gorgeous splendour thrown by classical writers over the mythology of Greece and Rome, which is apt at first view to dazzle and mislead the superficial inquirer. But such a delusion is only for a time. A closer

examination speedily lays open to us the absurd, degrading, and immoral character of the entire system. Essentially idolatrous and polytheistic, it lavished divine attributes on the most insignificant or worthless objects. Natural causes and material forms were converted into gods, and so rapidly was their Olympus peopled, that twenty thousand deities were scarcely deemed sufficient for the hierarchy of heaven. And not only were these deities so numerous, that, as one of the ancient authors confesses, it was easier to find a god than a man, but the morality which these divinities both inculcated and practised, was of the most polluted and impure description. The result was, that in nations the most distinguished for learning and taste, profligacy prevailed among all classes of society to the most deplorable extent. Their "elegant mythology," as Gibbon terms it, was unable to control the fierceness of their passions, or to prevent them from sinking into the lowest state of moral degradation. On the contrary, their religion too often gave countenance to vice both in public and private.

Nor, if we pass from the examination of ancient to that of modern systems of religion, do we find any reason to congratulate ourselves on the transition. It was the boast of Zoroaster that he abolished idolatry among the Persians, of Mohammed that he accomplished the same work among the Arabians, and of Gotama Budha that he had reformed the Brahmanism of India; but whether we contemplate Parseeism, Islamism, Hinduism, or Buddhism, we cannot fail to be struck with the striking contrast which they afford to Christianity in every aspect in which they can be viewed. Hinduism is a gigantic system of polytheism, exceeding in the number of its gods even the most idolatrous systems of antiquity. All nature, the meads, the groves, the streams, the mountains, the skies are peopled by the Hindu with appropriate demons, genii and demigods. True, it has its Brahm, one Great Spirit, the Supreme Being, infinitely exalted above every other being in the universe, but then he is not, like the Christian's God, possessed of every possible perfection both natural and moral; on the contrary, although all natural attributes are ascribed to him, his primary and proper state of being is that in which he exists wholly without qualities or attributes of any kind; and when in another state of being he is represented as possessed of active qualities, these in no respect partake of the nature of moral attributes. The supreme god of the Hindus is represented, it is true, of ineffable felicity, to a participation in which all his votaries are taught to aspire as being final beatitude. But instead of the felicity of Brahm resembling in the least degree the ineffable felicity of the Christian's God, which consists in the ever-active contemplation of his own glory, and the communication of happiness to all his creatures, it is represented as consisting only of idle slumber and utter inactivity, while men are taught to direct all their energies in

this world towards the attainment of a state of utter and eternal unconsciousness. What a god to worship, what a heaven to seek! No wonder if the believers of such a creed should be degraded almost to the level of the beasts of the earth. Equally injurious upon the minds of all within the reach of their influence must be the absorption of the Hindu, and the annihilation of the Buddhist religion. How striking the contrast which such doctrines exhibit to the heaven of Christianity, where all is active happiness and love and joy! How can we venture to compare the Hindu Triad with the Christian Trinity, or the Avatars of Vishnu with the incarnation of Jesus? Krishna may be adorned by Oriental poetry with all the graces of loveliness and elegance, but his attractiveness is that of the effeminate voluptuary. What a contrast to the character of the holy, the meek, the lovely Jesus! How degrading the worship of the Hindu pagodas! In these temples of pretended worship, no fewer than three hundred and thirty millions of deities are adored. Prayers, tortures, alms-deeds, ablutions, a thousand expedients are resorted to by these poor benighted idolaters to recommend themselves to the favour of their gods, while the Christian, being justified by faith, has peace with God through his Lord Jesus Christ. The Hindu seeks moral purity by bathing in the waters of an earthly river, but the Christian gladly resorts by faith to the all-cleansing fountain of Immanuel's blood. Nor are the future prospects of the Hindu less dismal than his present degraded condition. One can only look forward to an incessant migration through millions of successive births; another to a temporary abode in a region of unbounded sensual indulgences; and a third as the highest enjoyment to a literal absorption in the Deity, and a consequent loss of all personal identity. What a contrast to the blessed prospects of the Christian, as he looks forward to the ineffable happiness of being for ever with the Lord, and enjoying the ever-during pleasures which are at God's right hand!

Christianity, however, can not only afford to be compared with the complicated idolatrous systems both of ancient and of modern times; it may admit of a comparison with those systems of religion which have been the most violently opposed to idolatry. Of these the ancient Zoroastrians, and the modern Mohammedans are perhaps the most conspicuous. The Zoroastrians, or Parsees as they are now termed, have ever held all kinds of idolatry or image worship in the most intense abhorrence. The only material objects to which in their view adoration ought to be paid, are the natural elements, especially the fire, which they regard as the purest and most appropriate symbol of the Supreme Being. Hence the altar fires they have come to regard as sacred, and they are, and have ever been, guilty, notwithstanding their boasted hatred of idolatry, of worshipping and serving the creature more than the Creator. But if there is one characteristic of Chris-

tianity which more than another elevates it above all human systems of philosophy and religion, it is the prominence which it gives to the spirituality of the Divine nature. That God is a spirit, it lays down as a doctrine not only to be believed, but to be habitually present to our minds, that we may be led with our whole souls to "worship Him in spirit and in truth." The God of the Christian is a living, personal, immaterial Being, to whom no material object, whether in heaven or on earth, can be compared; and, therefore, it is written as the imperative command of Jehovah, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them."

And while the Parsee religion strenuously maintains the unity of the Great First Source of all things, it attempts feebly to resolve the problem of the existence and introduction of evil in the world, by alleging that creation presents an antagonism throughout all its departments (see ABESTA), a perpetual strife which is carrying onward both in the physical and moral worlds, and which, in the view of Zoroaster, admits of no satisfactory explanation, unless by the supposition of two living, opposing beings, which are ever exerting a powerful, counteracting influence. The only legitimate inferences from such a dualistic system is, that God is the author of imperfection and evil. How infinitely preferable is the simple explanation of the difficulty which Christianity gives! It represents the Creator as pure and holy, while all creation, when it first issues from his hands, is absolutely good, both physically and morally good. It is at an after period that sin is introduced through the influence of the Tempter; and physical evil is unknown until moral evil has entered into the world. Such a solution of the problem is at once plain and satisfactory. It proposes no such impossible hypothesis as that of the Abesta, that there are two powerful ever-operative agencies at work, equally strong and mutually destructive. Christianity on the contrary represents good to be the rule of God's works, and evil the exception, the latter destined to be extirpated by the mighty power of Him who, when He had formed all things, pronounced them "very good."

One more system still remains to be noticed, which also lays claims to a divine origin—the religion of Mohammed, the great Eastern impostor, which for more than twelve centuries has exercised a powerful influence over a large portion of the world. Preceded by Judaism and Christianity it has borrowed from both, and it is impossible to read the pages of the Koran without being struck with the extent to which its author has been indebted to the Law, the Prophets, and the Gospels. One truth above all others, the Prophet of Arabia sought to inculcate upon all his followers,—the unity of the

Divine Being. On this subject he speaks in terms of remarkable beauty and power. "God! There is no God but he, the living and self-subsisting. Neither slumber nor sleep seizeth him. To him belongeth whatsoever is in heaven and on earth. He knoweth that which is past and that which is to come. His throne is extended over the universe. He is the high, the mighty." The gods of Paganism are rejected by Mohammed with the utmost contempt and abhorrence. But while he attempts to convey to the readers of the Koran the most sublime conceptions of the Divine Being, in the same breath he impiously dares to exalt himself to a level with the Deity. "There is no God but God, and Mohammed is his Prophet." Thus was the one true God, whom he had professed to exalt, placed on a footing with a sinful man, and made to sanction the vices, to subserve the passions, and to abet the foulest crimes of his pretended messenger. The god of Islam is the patron of licentiousness and corruption; an inconsistent and contradictory Being, making or unmaking laws, announcing, confirming or repealing decrees according to the capricious dictates of a scheming and ambitious mortal. What a contrast does the God of Christianity present! "The High and the Holy One." "Just and true in all his ways, and holy in all his works." "Without variableness or shadow of turning, the same yesterday, to-day, and for ever." "I am the Lord, I change not."

The religion of the Koran exhibits throughout principles completely the reverse of those which we could believe to have come from a righteous and merciful God. It estimates the piety of the faithful by their cold-bloodedness, and promises glory, honour, and immortality to those who are the most zealous in the persecution and murder of the infidels. And not only were the immediate followers of the prophet commanded to go forth on a war of extermination; the same ruthless precepts were bequeathed to the Mohammedans of every future age. Islamism was thus destined by the prophet to subjugate the world to its sway by devastation and blood. How different the spirit which marks the Christian system! "Verily, I say unto you," was the declaration of its Author, "Love your enemies; bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." Christianity is essentially the religion of peace, its Author is the Prince of Peace, who hath made peace by the blood of his cross; and with a voice re-echoing throughout the whole habitable world, it proclaims "peace upon earth, and good will to the children of men." It is destined to advance, and even to "cover the earth;" but its progress is marked at every step by civilization and happiness. Imperfectly though this blessed system has yet been brought to bear upon nations, it is impossible to deny that the moral and political condition of those countries who have embraced it has undergone a

most decided improvement. Their laws, their institutions, their manners, all exhibit the ameliorating influence of the gospel of Christ, thus affording a strong additional evidence of the divinity of the Christian system.

What has been the result indeed of all the systems, whether of philosophy or religion, which have ever been invented by the wisdom of men? Has the world been one whit the better for them? Have they improved the condition of the human family? Have they made men better acquainted either with the nature of God, or their own nature? Have they diffused a pure morality, promoted the true welfare of man, and effected a marked improvement on the social and political aspect of nations? Alas! the contrary has been the case. But of Christianity, and Christianity alone, can it be said, that the doctrines which it teaches, the morality which it inculcates, the spirit which it breathes, and the hallowed influence which it exercises both upon communities and individuals, are such as to extort from every unprejudiced mind the prompt and unqualified admission, that the hand that constructed such a system is, and must be, DIVINE. See RELIGION.

CHRISTMAS, a festival celebrated in honour of our Lord's nativity. It begins with the Advent on the last day of November, and continues until Epiphany, on the 6th of January; and is more particularly observed on the 25th of December. This festival seems to have first made its appearance in the Roman church, under the Roman bishop Liberius, after the middle of the fourth century. At a period somewhat later, it spread into Eastern Asia. Chrysostom, in a discourse delivered at Antioch A. D. 386, mentions that it had first become known there less than ten years before. The crowded churches at this period on Christmas-day showed the interest which the people generally took in this new festival. Some, however, were dissatisfied at the institution of such a festival, and a controversy arose upon the subject; one party denouncing it as an innovation, while others affirmed that it had been known of old from Thrace to Cadiz. Not that any difference of opinion existed in the church as to its object, but many doubted, and justly, whether the time of its observance was founded on any other than a mere arbitrary arrangement. Chrysostom, in his homilies, enters into an elaborate defence of the day usually observed as Christmas. The festival thus introduced was not received with equal readiness by all the churches; those of Jerusalem and Alexandria rejecting it as an innovation, and resolving, in preference, to unite the commemoration of Christ's nativity with the ancient feast of the Epiphany—a combination which they attempted to justify by quoting Luke iii. 23, from which passage they inferred, that the baptism of Christ took place on the very day of his nativity. It is not long, however, before we find the Alexandrian church observing the feast of Christ's nativity as a separate festival by itself. In

some of the Greek churches such confusion existed on the subject of the two festivals, that the name Epiphany or Theophany was actually given to the feast which others termed Christmas.

Neander gives a very interesting and satisfactory account of the manner in which the Christmas festival came to be observed first in the Roman church, from which it passed to the other churches. The explanation is as follows: "Precisely in this season of the year, a series of heathen festivals occurred, the celebration of which among the Romans was, in many ways, closely interwoven with the whole civil and social life. The Christians, on this very account, were often exposed to be led astray into many of the customs and solemnities peculiar to these festivals. Besides, these festivals had an import which easily admitted of being spiritualized, and with some slight change transformed into a Christian sense. First came the *saturnalia*, which represented the peaceful times of the golden age, and abolished for a while the distinction of ranks, the distance between servants and free men. This admitted of being easily transferred to Christianity, which, through the reconciliation of man with God, through the restoration of the fellowship between God and man, had introduced the true golden age, representing the equality of all men in the sight of God, and brought the like true liberty as well to the freeman as to the slave. Then came the custom, peculiar to this season, of making presents (the *strenæ*), which afterwards passed over to the Christmas festival; next, the *festival of infants*, with which the *saturnalia* concluded,—the *sigillaria*, where the children were presented with images; just as Christmas was the true festival of the children. Next came a festival still more analogous to the Christmas, that of the shortest day, the winter solstice; the birth-day of the new sun about to return once more towards the earth (*dies natalis invicti solis*). In the case of this last-named feast, a transition to the Christian point of view naturally presented itself, when Christ, the sun of the spiritual world, was compared with that of the material. But the comparison was carried still further; for, as in the material world, it is after the darkness has reached its highest point that the end of its dominion is already near, and the light begins to acquire fresh power; so, too, in the spiritual world, after the darkness had reached its highest height, Christ, the spiritual sun, must appear, to make an end of the kingdom of darkness. In fact, many allusions of this kind are to be found in the discourses of the church fathers on the festival of Christmas.

"That Christian festival which could be so easily connected with the feelings and presentiments lying at the ground of the whole series of pagan festivals belonging to this season, was now, therefore, to be opposed to these latter; and hence the celebration of Christmas was transferred to the 25th of December, for the purpose of drawing away the Christian people from all participation in the heathen festivals, and of

gradually drawing over the Pagans themselves from their heathen customs to the Christian celebration. This view of the matter seems to be particularly favoured in a New Year's discourse by Maximius, bishop of Turin, near the close of the fourth century, where he recognises a special divine providence in appointing the birth of Christ to take place in the midst of the pagan festivals; so that men might be led to feel ashamed of pagan superstition and pagan excesses."

Augustine candidly admits that Christmas was neither derived from apostolic usage, nor sanctioned by any general council. And this view is confirmed by the fact, that the ante-Nicene fathers are all of them silent on the subject of such a festival, even while enumerating the other festivals of the church. Some writers have derived it from the Jewish *En-cænna* or Feast of the Dedication, while others agree with Neander in tracing it to the Heathen *Saturnalia*. Whatever may have been its origin, it is somewhat important to observe, that from its first institution many of the western nations transferred to it some of the foolish customs which prevailed in the pagan festivals observed at the same season, such as adorning fantastically the churches, mingling puppet-shows and dramas with worship, universal feasting and merry-making, visits and salutations, presents and jocularities, and even revelry and drunkenness. For some time after the introduction of the festival in commemoration of the nativity of Christ, the Eastern and Western churches differed as to the day on which it ought to be celebrated; the former keeping it on Epiphany or the 6th of January, the latter on the 25th of December. It was not until the sixth century that anything like unanimity prevailed as to the day for observing Christmas. In the Roman church Christmas is accounted a very high festival. Three masses are performed, one at midnight, one at daybreak, and one in the morning. In the church of Santa-Maria Maggiore at Rome, they profess to have the cradle in which the Saviour was laid at his birth, and on the feast of the nativity they bring out the cradle before daybreak, and amid processions of priests, monks, nuns, preceded by incense-bearers, accompanied by singers, and guarded by soldiers, it is placed on the high altar to be seen and worshipped by the faithful. On Christmas day, and for eight days after, a *Presepio* is exhibited in almost every church in Italy, and sometimes even in private houses. The word *Presepio* means a stable or manger, and it is now applied to the representation of the nativity, in which men and animals are fantastically arranged in the interior of a room. The Saviour is generally exhibited lying on the ground, or on the Virgin's knee, between an ox and an ass. Joseph is also present, and several angels, and sometimes the three kings of the east presenting their offerings. Flowers and fruit, apples and oranges, are frequently strewed on the floor of the *Presepio* by the visitors, and sometimes money

also is given. In many Greek churches a similar representation is to be seen on Christmas eve. In the Church of England, and all Lutheran churches, the feast of the nativity is observed as a very solemn festival, and at the close of divine service and the dispensation of the eucharist, the day is looked upon as an occasion of rejoicing and congratulation. The Church of Scotland, and all Presbyterian as well as Congregational churches, decline to celebrate this festival, regarding it as of human appointment, and unwarranted either by Scripture or the practice of apostolic times.

CHRISTOLYTES (Gr. *Christos*, Christ, and *Lyto*, to loose), a Christian sect which arose in the sixth century, in consequence of the keen disputes which took place at that time, in reference to the nature of the body of Christ. The Christolytes maintained that, on the descent of Christ into hell, he left both his body and soul there, and only rose with his Divine nature to heaven.

CHRISTOPHORI (Gr. *Christos*, Christ, and *Phero*, to carry), one of the names sometimes ascribed to Christians by the early Fathers, probably from the circumstance that believers may be supposed to carry Christ in their hearts, and hold habitual communion with him, as it is written, "I will dwell in them, and walk in them." See **CHRISTIANS**.

CHRISTO SACRUM, a sect or society formed at Delft in Holland in 1801, by Onder de Wingaard, an aged burgomaster of that city. The object of the founder was to unite, if possible, all denominations who held the divinity of Christ, and redemption through his blood; and, accordingly, all are admitted into fellowship who maintain these cardinal doctrines, on whatever other points they may differ. The sect, which had one place of worship at Delft, is quite extinct, though, while it existed, various works were published in defence of its doctrines.

CHRODO, a god of the ancient Germans, represented under the figure of an old man, on a pedestal, with his head bare, and a large fish under his feet. He is dressed in a tunic, which is girt around him with a sash, the ends of which hang flowing to the right and left. In his left hand he holds a wheel, and in his right a large basket with fruits and flowers. He is supposed by some to have been identical with the Roman god Saturn.

CHRONITÆ (Gr. *chronos*, time), a reproachful name applied by the Arians of the fourth century to the orthodox Christians of the period, by which they designed to intimate that their religion was only temporary, and would speedily have an end.

CHRONOLOGY. See **ÆRA**.

CHRONOS (Gr. time), a name which the ancients give to SATURN (which see), as the god of time. Accordingly, the fable of Saturn devouring his children, is explained by supposing time to devour days, months, and years, which are produced by him. "The father of Zeus," writes Kaiser,

"was defined as time or *Chronos*, according to a more recent system of Theogony, because he reigned prior to his great son, though, as regards rank, he is inferior to him." Zeus, however, considered as demiurgos and governor of the world, is *Chronos* or time realized in *cosmos*.

CHRYSOStOM (St.), FESTIVAL OF, celebrated by the Greek church on the 13th of November.

CHRYSOStOM (St.), LITURGY OF, one of the numerous liturgies used in the Greek church. It is in ordinary use all the year round, with the exception of certain appointed days, on which the liturgy of St. Basil is substituted for it.

CHTHONIA AND CHTHONIUS, surnames applied to the shades or gods of the infernal regions among the ancient Greeks, such as Hecate, Nyx, and especial Demeter, in whose honour a festival was instituted bearing the name of Chthonia.

CHTHONIA, a festival celebrated at Hermione, in honour of DEMETER, surnamed CHTHONIA (see preceding article). Pausanias represents it as celebrated every year in summer by a procession, at the head of which marched the priests and magistrates. Those who joined the procession wore white garments, with chaplets of flowers on their heads, on which was an inscription recording the premature death of Hyacinthus. In the rear of the procession was led a heifer, which was conducted into the temple of Demeter, and there sacrificed by four old women with shut doors. Thereafter the temple was thrown open, and another heifer was led in, which was also sacrificed. The same operation was performed on four different animals in succession, all of which were made to fall on the same side on which the first fell. Ælian says, that the heifers were sacrificed not by the matrons mentioned by Pausanias, but by the priestess of the goddess. The Lacedæmonians are said to have celebrated the same or a similar festival.

CHURCH (German, *Kirche*, a kirk, from Gr. *Kuriakon*, belonging to the Lord), a word used in a variety of different signification. (1.) It is employed to denote the whole body of Christians, or all who profess to believe in Christ, and vow subjection to his authority. This is usually termed the CATHOLIC CHURCH (which see). (2.) Any particular body of Christians, who belong to one particular locality, and are wont to hold communion with one another in the same ordinances. Thus we read of the church at Ephesus, the church at Antioch, the church at Colosse. (3.) A particular sect or denomination of Christians, distinguished by adherence to certain doctrines, or the observance of certain ceremonies. Thus the Greek church, the Romish church, the Church of England, the Abyssinian church, the Armenian church. (4.) The term church is sometimes applied to a single congregation of Christians. (5.) Sometimes the word denotes the clergy in contradistinction to the laity; and *vice versa*. (6.) It is occasionally employed in early writers to denote the peo-

ple as distinguished from the clergy or ecclesiastics. (7.) It very frequently denotes the building within which a particular congregation or society of Christians assembles for the celebration of divine service.

CHURCHES. The places in which Christians assemble for worship have received different names at different periods. The primitive appellation of such a building seems to have been the Greek word *ecclesia*, as we find in 1 Cor. xi. 18, 20 and 22. In the early writers it is sometimes called the Lord's house, the house of prayer, a temple, all which names were familiarly used in the third and fourth centuries. The first place of meeting among the primitive Christians seems to have been a room in the house of some member of the church. As the congregations became larger, particularly in towns, it became necessary to select a more suitable place of assembly. The church at Ephesus held their meetings for a time in the house of Aquila and Priscilla where Paul preached to them. Gradually these private apartments would be fitted up in a style better adapted for public worship. An elevated seat would be introduced for the speaker, and a table set for the celebration of the Lord's Supper. Separate buildings for the special purpose of divine service were erected so early as the third century, at which time they are expressly mentioned in the edict of Gallien. The Chronicle of Edessa speaks of a Christian church as standing there even in A. D. 202. In the time of Diocletian, many splendid churches had already been built in the large cities, and more than forty then existed in Rome. Mr. Coleman, in his 'Christian Antiquities,' gives the following sketch of the progress made in the erection of edifices for Christian worship onward to the Reformation: "After the persecution of Diocletian, under Constantine and his successors, the demolished churches were rebuilt, and such as had been closed were again opened. Pagan temples were, in some instances, converted into Christian churches; but they were usually destroyed, as not suited for public worship. Churches in great numbers were erected in a style of magnificence before unknown in Constantinople, in Jerusalem, and throughout the cities of Palestine, and solemnly dedicated to the worship of God. This religious rite was first introduced by Constantine.

"In his zeal for building churches, Justinian I. far surpassed all others, and throughout his long reign, from A. D. 527 to 565, made this the great business of his life. But his chief care he expended in building the magnificent and colossal church of St. Sophia, at Constantinople. Such was the splendour of this work, that at the consecration of it he exclaimed, 'I have surpassed thee, O Solomon.' The perpendicular height, from the summit of the grand arch to the pavement of this edifice, was one hundred and eighty feet. Some idea of this great work may be obtained from the number of ministers and attendants who were appointed by the decree of the emperor for the service of

this church. They were as follows; sixty presbyters, one hundred deacons, forty deaconesses, ninety subdeacons, one hundred and ten readers, twenty-five singers, one hundred door-keepers; making a retinue of five hundred and twenty-five ministers and attendants! The value of 40,000 pounds of silver was expended in ornamenting the altar and the parts adjacent. The entire cost was nearly 5,000,000 dollars.

"After the death of Justinian, the zeal for building churches greatly declined, and few of any notoriety were erected from the fifth to the eighth century. The arts of architecture, sculpture, and painting, had fallen into disrepute, and the churches which were erected were of an inferior character, devoid, in a great degree, of ornament and taste.

"The Byzantine, or ancient Gothic style of architecture was introduced under Theodoric, in the beginning of the sixth century; and in this and the following centuries many churches of this order were built in Italy, Spain, France, England, and Germany. From the seventh to the twelfth century the resources of the Christian church were expended chiefly on cloisters, monasteries, and other establishments suited to the ascetic life to which Christians of those ages generally addicted themselves.

"The vast cathedrals of Europe, in the style of modern Gothic, are the product of the middle ages, and some of them date back even to the thirteenth century. About this time ecclesiastical architecture attained to the height of its perfection. After the introduction of the pointed arch, at the beginning of this period, buildings were erected which exceeded, in size and architectural beauty, all which had hitherto been dedicated to the services of the church. The style of architecture which obtained at this time has been usually denominated Gothic, or new Gothic; but it may more properly claim the title of German, or English. It prevailed in Germany, the Netherlands, England, and Denmark; and from those countries it was introduced into Italy, France, and Spain. Some suppose that Saxony is the country to which its origin may be traced.

"Some antiquaries regard the beautiful architecture of this period as a sudden effect produced by the invention of the pointed arch, while others contend that it was the result of a gradual improvement in the art during the course of the eleventh and twelfth centuries. Certain, however, it is, that this style of building, after having attained its perfection more or less rapidly in the thirteenth century, prevailed almost exclusively during the fourteenth and fifteenth.

"Opinions are divided also upon a question relating to the quarter from which this style was originally derived. Some persons suppose that it was brought from the Arabians or Saracens at the time of the Crusades, or from the same people in Spain and Sicily at a still earlier date. And it seems likely that some of its forms, at least, may have ori-

ginated in this quarter. Others refer the design to the talent and invention of one or two great masters whom they supposed to have flourished in the early part of the century, but without being able to say who they were; while others again consider that we are indebted for the improvement to the societies of masons, which existed from a very early period, and were greatly encouraged by popes and emperors during the middle ages. They had lodges in England and on the continent. Some place their beginning in Germany, others in France, and others in England under the Saxon kings. These architectural corporations must not be confounded with the modern freemasons.

"Early in the eleventh century began the system of raising money for ecclesiastical buildings by the sale of indulgences. The example of this practice was set by Pontius, bishop of Arles, in the year 1016. According to Morinus, (*De Sacram. Pœnit.* lib. vii. c. 14, 20,) the French bishops professed, during the twelfth century, to remit a third or fourth part of penance to persons who should contribute a certain sum of money towards the building or restoring of a place of worship. In this way, Mauritius, bishop of Paris, built the splendid cathedral of Notre Dame, and four abbeys; for which, however, he incurred the censure of some of his contemporaries. In later times the example was frequently followed at Rome; and it is well known that the collection of Peter's pence, and the sale of indulgences in raising money for the building of St. Peter's, was one of the proximate causes of the German reformation."

The original form of Christian churches appears to have been oblong, sometimes with parallel sides, but more frequently of an elliptical figure like a ship, and, accordingly, the building was sometimes termed a ship, and at other times the ark of Noah, and the boat of Peter. For several centuries after the time of Constantine the Great, churches were most frequently erected in the form of a cross. The circular form being generally adopted in building heathen temples, was sedulously avoided by the Christians in building their churches. "The spot chosen for the site of a new church," says Dr. Jamieson, "was generally an elevated piece of ground, consecrated by being the burying-place of a martyr,—the primitive Christians deeming a church built over the remains of those who were faithful unto death, a more suitable memorial of their excellencies, than a monumental pillar erected to their honour. It accordingly received their name, which was inscribed on the front of the edifice. The church was approached through a spacious area, in the middle of which was a fountain, in which every one, as he entered, washed his hands—an act intended for a significant memorial of the purity of heart that alone can constitute an acceptable worshipper. The entrance was formed by a longitudinal porch, within which kings laid down their crowns, soldiers their arms, and magistrates or

judges the insignia of their office. At one end of it stood poor strangers, or such of that destitute order as, from their distress being recent and sudden, were allowed to make known their wants by asking alms of their brethren,—while on the opposite side were stationed gross offenders, who, being excommunicated, and deprived of the privilege of entering the church, implored, on their bended knees, and with all the agony of remorse and the deepest affliction, the prayers and sympathies of the faithful. The interior of the building—which was often in the form of a cross, or an eight-sided figure, but most generally of an oblong shape, resembling that of a ship,—was divided into different compartments, corresponding to the different classes of hearers that composed the primitive Church. The penitents—under which term were included all offenders who had made some progress in their course of discipline,—occupied the first place on passing from the porch. Next to them were those new converts who were preparing for baptism,—while the body of the church was filled by the congregation of the faithful,—widows and young women by themselves, and the young men by themselves,—the men with their sons, the women with their daughters, sitting apart from each other, either on opposite sides of the church, or, as was frequently the case, the male part of the audience remained on the ground floor, while the females had a gallery appropriated for their use. At the further end, opposite the main entrance, was the pulpit, or elevated bench, from which the minister read the Scriptures and exhorted the people; and immediately behind this was the place set apart for celebrating the communion,—the consecrated elements of which were deposited on a plain moveable table, covered with a white cloth. Here and there were niches in the walls, sufficiently large to hold one or two persons, each of which was furnished with a copy of the Scriptures, for the use of those who might choose to retire in the intervals of public worship, to read and to meditate in these little recesses. Besides this provision, invaluable in those days, when books were all in manuscript and costly in price, texts of Scripture appropriate to each class of hearers were inscribed on that part of the wall that lay immediately contiguous to the place they occupied in the church, and were so selected, as to be perpetual remembrancers of the temptations incident to their age, of the duties belonging to their condition, and the motives and encouragements to steadfastness in faith and virtue. Thus, to let one example suffice, over the space assigned to the young women, was engraven in large characters this passage of Paul, 1 Cor. vii. 34: ‘There is difference between a wife and a virgin; the unmarried woman careth for the things of the Lord, that she may be holy in body and in spirit.’ For the benefit of those who could not profit by such means of Christian instruction, the custom was latterly introduced of decorating the walls of churches with pictures of the

scenes and characters of sacred history. Adam and Eve eating the forbidden fruit,—Joseph sold by his brethren,—David encountering Goliath,—Solomon dedicating his temple,—Mary and the infant Jesus,—the Saviour expiring on the cross, were delineated to the eye,—intended, like historical paintings, to keep in remembrance the persons and events they were meant to represent, and especially to enable the illiterate to read *that* in the picture which they had not education enough to do in the book. It was towards the end of the third century when this innovation crept into the Church; and although, doubtless, it sprang from a pious and well-meaning zeal for the instruction of the ignorant, yet it was an imprudent measure, productive of the worst consequences, and tending to accelerate the superstition which was then advancing with gigantic strides over the whole Christian world.”

It does not appear that, for the first three centuries at least, any particular arrangement was adhered to in fitting up the interior of churches; but about the fourth century a definite plan came into general use. The body of the church was divided into three parts, corresponding to the three classes in which Christians were arranged—the clergy, the believers, and the catechumens. This division corresponded also to the different parts of the Jewish temple, the holy of holies, the sanctuary or holy place, and the court. The three divisions of Christian churches were: (1.) The *BEMA* (which see) or sanctuary, a sacred enclosure round the altar, railed off from the rest of the church, and appropriated to the clergy. (2.) The *NAOS* or *NAVE* (which see), occupied by the faithful or lay members of the church. (3.) The *NARTHEX* (which see) or ante-temple, the place appropriated for penitents and catechumens, and which was sometimes divided into the outer and inner. Besides these three separate divisions of the interior of churches, there were outer buildings of different kinds, which usually bore the name of *Ecedræ*, the most important of which was the *BAPTISTERY* (which see), which were erected close by cathedral churches. Libraries were at a very early period collected and kept in connexion with the churches. These were sometimes very extensive, as seems to have been the case with the library of the church of St. Sophia at Constantinople, which contained 120,000 volumes. Schools also, particularly for the instruction of catechumens, were very early established in connexion with the churches. The bishops and clergy had houses allotted to them, adjacent to the church. Bathing houses and public rooms for rest and refreshment, are also mentioned, as well as hospitals for the poor and sick, which were erected in the immediate vicinity of churches. *BELLS* (which see) were not in use earlier than the seventh century. Organs do not occur as a part of the furniture of churches, until the time of Charlemagne, who received one as a present from Constantine Michael, which was set up in the church at Aix-la-Chapelle.

The early Christians exercised peculiar care in the construction of the doors of their churches, from their anxiety to preserve secrecy in celebrating the mysteries of their religion, that not only the profane, but even their own penitents and catechumens, might be prevented from intruding into the sacred edifices. To guard the entrance, accordingly, a special class of men were set apart by the solemn rites of ordination. These officials were termed *Ostiarii* or door-keepers. There were generally three main entrances to the churches, each of them provided with outer and inner doors. The different sexes entered by different doors, as they occupied different parts of the churches. The doors were made of the choicest and most durable wood, richly ornamented, and sometimes constructed of solid brass or bronze. Inscriptions of various kinds, and the date of the building or dedication of the church, were usually written on the doors. The appearance of the pavements and walls of the early Christian churches is thus briefly described by Mr. Coleman: "The floor of the church consisted of pavement carefully laid, or smooth marble. In large churches the narthex had a pavement of plaster; the flooring of the nave was plastering or boards; whilst the choir was adorned with mosaic. Not unfrequently there was a tessellated pavement of particoloured and polished marble, constituting a rich mosaic work. A curious specimen of this ancient mosaic was found in 1805, near Salzburg, delineating the story of Theseus and Ariadne. Such decorations, in imitation of the Jewish temple, (1 Kings vi. 15—30,) were used in the churches so early as the fourth century. From the seventh to the tenth century it became customary to encumber and disfigure the nave and choir with the graves of the dead, and from that period the floors were occupied with pallsades, monuments, and epitaphs; and all unity and symmetry was destroyed.

"The walls and the canopy were also ornamented with inscriptions, mosaics, paintings, and bas-reliefs. The paintings were executed on wood, metals, and canvas. The bas-relief was executed in gypsum, mortar, stone, or metal, in imitation of the ornaments of the temple. Votive offerings of shields, arms, standards, and the like, were also hung upon the walls. To these the lights were attached and suspended from the canopy. Vaulted roofs are of later origin."

Churches were held in great veneration among the primitive Christians. They entered the building with the utmost reverence and respect, having previously washed at least their hands, and sometimes also their faces. In Eastern churches, particularly those of Abyssinia, they put off their shoes. The emperors, when they attended divine service, laid down their arms at the church door, left their usual body guard behind them, and put off their crowns. In the fourth and fifth centuries, during the heat of the Arian controversy, churches were sometimes made the scene of the most unseemly contentions

and disorders, so that Honorius decreed, A. D. 398, the sentence of scourging and banishment upon any one who should enter the church and disturb the minister in the discharge of his duties; and if he interrupted the religious services, he was to be sentenced to death by any court civil or military. It was an ancient and very general custom to kiss the threshold of the doors, and the altars of the churches, in token of reverence. Afterwards it became usual to kiss the paintings and utensils. In early times churches were carefully guarded from secular and sacrilegious uses. The ceremony of dedicating or consecration of churches commenced in the reign of Constantine, when they were rebuilt, after having been destroyed in the Diocletian persecution; and in the fourth and fifth centuries, anniversary feasts, called *ENCENIA* (which see), were introduced, which were kept in memory of the dedication of churches. (See *DEDICATION OF CHURCHES*.) By the laws of Justinian, no man was allowed to begin to build a church before he had given security to the bishop of a maintenance for the ministry, and the repairs of the church, and whatever else might be necessary to uphold Divine service in it. Churches were sometimes used as places of refuge for criminals (see *ASYLUMS*), and they were also employed as the safest repository for things of value, as well as the best security and retreat in times of common calamity and distress. When Alaric the Goth took and sacked Rome, he gave orders that all the churches should be inviolable, and whoever fled to them should be spared, in consequence of which numbers of the heathens as well as the Christians escaped.

In England, churches cannot be erected without the consent of the bishop, and they are not recognised in law until they have been consecrated by the bishop, though the canon law supposes that that ecclesiastical dignitary has the power to permit divine service, including the administration of the sacraments, to be performed in churches and chapels which have not been consecrated. The repairs of the church must be executed by the *CHURCHWARDENS* (which see), and the expenses defrayed from the *CHURCH RATES* (which see) raised by assessment on the parishioners. If any addition is proposed to be made to the church, the consent of the parish must be previously obtained; and if the addition be inside the church, the license of the ordinary is necessary. When the repairs are of an ordinary and obviously necessary kind, the churchwardens are not obliged to consult the parishioners, the parish being understood to have constituted them their trustees. The rector of the parish is bound to keep the *CHANCEL* (which see) of the parish church in good condition.

In Scotland, the expenses incurred in building, enlarging, and repairing parish churches, are wholly defrayed by the heritors or proprietors, who are assessed in purely landward parishes, according to the valued rents of their estates; and in parishes partly

rural, partly burghal, according to the actual rent of their properties. Should the heritors fail to discharge their legal obligation in repairing an old or building a new church, the matter comes under the cognizance of the presbytery of the bounds, who have power, on the report of competent tradesmen, to order the necessary repairs, or if the case require it, the erection of a new church. The size of a parish church has been fixed by statute to be such as shall accommodate two-thirds of the examinable population, a phrase which is understood as including all the parishioners above twelve years of age. The precise extent of the presbytery's power, in the question of building or repairing churches, is well explained by Dr. Jamieson in his article on the Church of Scotland, in the 'Cyclopædia of Religious Denominations': "It is not the province of the ecclesiastical court to interfere with the proposed site of the church, with the style of its architecture, or with the amount of expenditure. They have to determine only whether it be sufficient for the wants of the population; and even should it be contemplated to remove the church from one part of the parish to another, to the inconvenience of the minister and some of the people, the right of deciding in such a case belongs not to the presbytery, but to the lords of session, who act as commissioners, and by whom a purpose of removal, if backed by three-fourths of the heritors, and the general voice of the inhabitants, may be sanctioned. The church sittings are distributed according to the same rules which determine the proportion of expense each heritor has to pay in the erection or repair of the building. The heritors first of all choose their family seats. After the patron, the chief heritor has the right of choice, and all the rest according to the relative amount of their valued rents. Then the area of the church is divided in conformity with the same rules; different parts are appropriated to different heritors, and as the sittings are intended for the accommodation of their respective tenantry, it is not competent for any proprietor to lease them, or to bestow them on strangers. Should he sell his estate, or portions of his estate, the sittings in the church are transferable along with the property, either in whole or in part. This division of the area of a church is sometimes made by the kirk-session or by the presbytery; but as disputes may arise, and a single proprietor has it in his power to dispute their arrangement, it is usual to invite the services of the sheriff, whose judicial distribution carries the force of a legal enactment. In landward parishes the church accommodation is free, but in towns magistrates are entitled to let the sittings in churches,—only, however, for the purpose of levying rent sufficient to keep the edifice in proper repair, and defray the expense of ordinances."

CHURCH (ABYSSINIAN). See ABYSSINIAN CHURCH.

CHURCH (AMERICAN PRESBYTERIAN.) See PRESBYTERIAN CHURCH OF AMERICA.

CHURCH (APOSTOLIC CATHOLIC). See APOSTOLIC CATHOLIC CHURCH.

CHURCH (ARMENIAN). See ARMENIAN CHURCH.

CHURCH (ARMENIAN CATHOLIC). See ARMENIAN CATHOLIC CHURCH.

CHURCH (CAMBRIAN). See WALES (CHRISTIANITY IN).

CHURCH (CHALDEAN CATHOLIC). See CHALDEAN CATHOLIC CHURCH.

CHURCH (COPTIC). See COPTIC CHURCH.

CHURCH (DUTCH REFORMED). See DUTCH REFORMED CHURCH.

CHURCH (ENGLISH PRESBYTERIAN). See PRESBYTERIAN (ENGLISH) CHURCH.

CHURCH (EPISCOPAL) OF AMERICA. See EPISCOPAL (PROTESTANT) CHURCH OF AMERICA.

CHURCH (EPISCOPAL METHODIST) OF AMERICA. See METHODIST EPISCOPAL CHURCH OF AMERICA.

CHURCH (EPISCOPAL) OF SCOTLAND. See SCOTLAND (EPISCOPAL CHURCH OF).

CHURCH (FRENCH PROTESTANT). See FRANCE (PROTESTANT CHURCH OF).

CHURCH (GALLICAN). See GALLICAN CHURCH.

CHURCH (GEORGIAN). See GEORGIAN CHURCH.

CHURCH (GERMAN LUTHERAN). See GERMAN LUTHERAN CHURCH.

CHURCH (GREEK). See GREEK CHURCH.

CHURCH (IRISH PRESBYTERIAN). See IRISH PRESBYTERIAN CHURCH.

CHURCH (JACOBITE). See JACOBITE CHURCH.

CHURCH (LATIN). See LATIN CHURCH.

CHURCH (MORAVIAN). See MORAVIAN CHURCH.

CHURCH (NESTORIAN). See NESTORIAN CHURCH.

CHURCH (NEW). See SWEDENBORGIANS.

CHURCH OF DENMARK. See DENMARK (CHURCH OF).

CHURCH OF ENGLAND. See ENGLAND (CHURCH OF).

CHURCH OF GENEVA. See GENEVA (CH. OF).

CHURCH OF SCOTLAND. See SCOTLAND (CHURCH OF).

CHURCH OF SCOTLAND (FREE). See SCOTLAND (FREE CHURCH OF).

CHURCH OF SWEDEN. See SWEDEN (CH. OF).

CHURCH (PROTESTANT) OF HUNGARY. See HUNGARY (PROTESTANT CHURCH OF).

CHURCH (REFORMED PRESBYTERIAN). See PRESBYTERIAN CHURCH (REFORMED).

CHURCH (RELIEF). See RELIEF CHURCH.

CHURCH (ROMAN CATHOLIC). See ROMAN CATHOLIC CHURCH.

CHURCH (RUSSIO - GREEK). See RUSSIO - GREEK CHURCH.

CHURCH (SECESSION UNITED). See SECESSION (UNITED) CHURCH.

CHURCH (UNITED PRESBYTERIAN). See UNITED PRESBYTERIAN CHURCH.

CHURCH (WALDENSIAN). See **WALDENSIAN CHURCH.**

CHURCH DISCIPLINE. See **CENSURES (EC-CLESIASTICAL).**

CHURCHES (CONGREGATIONALIST). See **CON-GREGATIONALIST CHURCHES.**

CHURCHES (EASTERN). See **EASTERN CHURCHES.**

CHURCHES (HELVETIC REFORMED). See **HELVETIC REFORMED CHURCHES.**

CHURCHES (REFORMED). See **REFORMED CHURCHES.**

CHURCHING OF WOMEN, a service of the Church of England, used when women are desirous of returning thanks to Almighty God for deliverance from the pains and perils of childbirth. It may have had its origin possibly in the Jewish ceremony of purification enjoined in Lev. xii. The Rubric, at the end of the service, appoints that the woman who comes to give thanks, must offer accustomed offerings, and if there be a communion it is becoming in her to partake of it.

CHURCH LAWS. See **CANONS (ECCLESIASTI-CAL).**

CHURCH-RATES, an assessment made upon the inhabitants of any parish in England for meeting the expenses of repairing the parish church. The rate must be agreed upon at a meeting of the churchwardens and parishioners, regularly called by public intimation in the church; and the law provides, that "the major part of them that appear shall bind the parish, or if none appear, the churchwardens alone may make the rate, because they, and not the parishioners are to be cited, and punished in defect of repairs." Church-rates have for a long time been very unpopular in England. No rate can be raised at the mere instance of the bishop without the consent of the parishioners. Houses as well as lands are chargeable with rates, and in some places, as in cities and large towns, houses alone may be charged. A rate for repairing the fabric of the church is to be charged upon the land, and not the person, but a rate for providing ornaments is personal, upon the goods, and not upon the land. If a person reside in one parish, and has land in another, which he himself occupies there, he shall be charged for the land to repair the church in which the land lies; and if the lands are let in farm, not the landlord, but the tenant must pay. The rector of a parish being at the whole charge of repairing the chancel, is not liable to be charged for repairing the body of the church, unless he happens to have lands in the parish which do not form part of the rectory.

CHURCH REVENUES. See **REVENUES (EC-CLESIASTICAL).**

CHURCHWARDENS, officers of great antiquity in the Church of England, whose special charge it is to take care of the goods of the church, and to act as trustees for the parishioners. They form a lay-corporation, and may be

sued in law. It is their duty to repair the church, imposing a rate upon the inhabitants for that object, not, however, without their full consent given at a public meeting regularly called. Originally the churchwardens formed a sort of jury, for the purpose of inquiring into, and attesting any irregularity of conduct, either on the part of clergy or people. Hence they were called synods-men, by corruption sidesmen, and they are also sometimes termed questmen, as making inquiry into offences. The churchwardens or questmen are chosen the first week after Easter, or some week following, according to the direction of the Ordinary. The minister and parishioners, in the first instance, endeavour to agree upon the individuals who may be invited to accept the office, but should they find themselves unable to come to an agreement in the matter, then the law ordains that the minister shall choose one, and the parishioners another. If, however, the parish is entitled by custom to choose both churchwardens, then the minister cannot insist upon his right. They continue only one year in office, unless re-elected. It is also provided by canon 89, that "all churchwardens at the end of their year, or within a month after at the most, shall, before the minister and parishioners, give up a just account of such money as they have received, and also what particularly they have bestowed in reparations, and otherwise for the use of the church. And last of all, going out of their office, they shall truly deliver up to the parishioners whatsoever money or other things of right belonging to the church or parish, which remaineth in their hands, that it may be delivered over by them to the next churchwardens, by bill indented." The usual practice is for the rector of the parish to choose one, who is commonly called the rector's churchwarden, and the parishioners assembled in the vestry choose another.

CHURCHYARD, ground set apart for the burial of the dead, and which derives its name from being usually situated in the immediate vicinity of a church. It does not appear before the sixth century to have been customary to have burial-places adjoining to the church, and even then it was contrary to all laws, both ecclesiastical and civil, to bury in the church. About A. D. 563, as Bingham informs us, the council of Braga in Spain gave permission to bury, if necessary, in the churchyard under the walls of the church, but forbade any to be buried within the church. The same privilege allowed in Spain extended, in the course of the same century, to France, and the custom of burial in churchyards was gradually adopted in other countries. The consecration of such places of interment is referred to by no writer before Gregory of Tours, A. D. 570, who mentions that the burial-places in his time were usually consecrated by sacerdotal benediction. The heathens were accustomed to reckon such places sacred, and to regard the violation of them in any way as a sort of sacrilege, and Justinian in his Code

applies to such an offence both the name and the punishment of sacrilege. From the sacredness attached to burial-places, valuable ornaments and treasures were frequently deposited in these abodes of the dead. The sacred purposes to which burying grounds were often put among the early Christians, may be seen in the article CATACOMBS. The consecration of churchyards is treated of under article CEMETERIES. In England, the churchwardens of each parish are bound by law to take care that the churchyards be well and sufficiently repaired, fenced, and maintained with walls, rails, or pales, according to the custom in each place. In some cases, this duty devolves upon a proprietor, whose lands may happen to be adjoining to the churchyard. Though maintained at the expense of the parishioners, the churchyard is the freehold of the parson, who, however, is not allowed to cut down trees growing there except for the necessary repairs of the chancel.

CHUYCHU, the name given to the rainbow, which was worshipped by the ancient inhabitants of Peru, in South America.

CIAM, one of the principal deities in the most ancient religion of China. He was considered as the king of heaven, having dethroned Leu, a former king, and seized the kingdom. Leu having been forcibly excluded from heaven, is said still to rule in a mountain on earth, while Ciam exercises supreme authority in the heavenly world. His representative on earth is regarded by the sect of Li-Laokun, as their high-priest or pontiff, a dignity which has been hereditary in one family for a thousand years. This viceroy of the heavenly king resides usually in Peking, and is a great favourite at court, being regarded as a master in the art of exorcism, and therefore held in high estimation.

CIBORIUM, a small temple or tabernacle placed upon the altar of Roman Catholic churches, and containing the host or consecrated wafer. The Ciborium is also termed the Pyx. In some of the more magnificent churches in ancient times, as in that of Sancta Sophia, the altar was overshadowed with a sort of canopy, which, among the Greeks, was usually termed *Ciborium*. This canopy was raised in the form of a little turret upon four pillars at each corner of the altar. The heads of the pillars were adorned with silver bowls. The top of the canopy was in the form of a sphere adorned with graven flowers, and above the sphere stood the cross, while the several arches between the pillars were hung with veils or curtains, which served also to conceal the whole altar. The term *Ciborium* was anciently applied to denote this canopy, and it is only in modern times that it came to denote the Pyx.

CIDARIA, a surname of the Eleusinian DEMETER (which see), under which she was worshipped at Pheneus in Arcadia.

CILICIUM. See SACKCLOTH.

I.

CIRCASSIANS (THE RELIGION OF THE). This people inhabit the mountain valleys in the northern declivities of the Caucasus. They are chiefly Mohammedans, but there are still remains of a system of Paganism, which seems formerly to have been the universal religion of the country. At one time, it is true, through the zeal of the Georgian queen, Tamar, an attempt was made to spread the light of Christianity on these shores, which, however, attained no farther success than the erection of a few wooden crosses on the acclivities here and there. On passing these mouldering remains of the outward emblems of the Christian faith, the people make a hasty obeisance, the reason of which they are unable to explain in any other way than that their fathers had done so before them. Islamism has supplanted the ancient Paganism of Circassia, and has diffused a spirit of equality among the people, which has tended to limit the hereditary power of the nobles, and to raise the condition of the serf. Besides, it has constituted from sea to sea a rampart against the encroachments of the Russians, and by introducing a strong religious element into their minds, has prevented them from yielding to the sway of the czar. "The bonds by which Circassia, notwithstanding her independence," as an intelligent traveller well remarks, "an independence guaranteed by the distinctions of race, customs, and language, is united to Turkey, are those of a common faith; and the strength of these bonds must depend on that of the religious zeal which is so peculiarly powerful with Mussulmans, binding every heart in which it burns in an electric chain of sympathy, an element of adhesion, strong as it is subtle, and upon which the sword makes no more impression than it would on fire itself." Strong, however, as is the partiality of the Circassians for the Moslem faith, there are still numerous traces of the ancient Pagan system which formed the religion of the country. As an example, we quote from 'A Year among the Circassians,' by Mr. Longworth, a description of a Pagan festival which is still observed: "The wooden representative of the deity Seoseres, consisting of a post, with a stick placed crosswise towards the top, had been planted in the centre of the grove, and the lads and lasses had danced about it in a ring. The oldest of the patriarchs present, who officiated as priest, had then come forward and delivered a thanksgiving for the success of the harvest. Offerings, in the shape of bread, honey, and triangular cheesecakes, and, lastly, an ample bowl of boza, were duly presented to the idol; but he showing no stomach for them, they were handed to his votaries, who had apparently much keener appetites. To crown the whole, a bull was led to the foot of the wooden deity, and there sacrificed, having his throat cut with a cama. The carcass was taken away, roasted, and afterwards distributed to the multitude, that they might eat and be merry. This, in fact, seemed to be the principal object that had brought them together; and till Is-

lamism can furnish an apology for feasting and good fellowship as satisfactorily, it seems improbable that the joyous old Pagan rites will be hastily abandoned." But although the Mussulman creed has failed in abolishing some of the old Pagan customs, it has notwithstanding obtained for itself a strong footing in the country, and exercises an influence over the people so powerful as to be almost incredible to those who have not been intimately conversant with the habits of this singular nation. Thus the traveler, from whom we have already quoted, narrates the effect which the ceremony of taking the national oath administered upon the Koran had upon the minds of the people: "The ceremony of taking the oath, which was curious to us as spectators, had a deep and thrilling interest for those who were engaged in it. We perceived, on first attending it, what was meant by hanging the Koran. Two copies of that book were suspended by cords to a wooden frame erected in the snow. It had, to our eyes, much the look of a gibbet, but was regarded with feelings of the profoundest veneration by the superstitious multitude. Even those who were engaged at mark-firing in a neighbouring field, cast ever and anon expressive glances at it; for on this simple apparatus was enthroned the tremendous majesty of the oath, and around it were marshalled the chieftains, elders, and judges of the land; while, one by one, the humbled population of that district presented themselves before it, and having abjured all traffic and communication with the Russians, all rapine and violence among themselves, made a public confession of all their former transgressions. These practices, as I have before had occasion to observe, inferred of themselves no degree of infamy, unless they had been previously renounced by oath, so that there was nothing very humiliating in the acknowledgment of them. That which was felt more severely was the payment of fines; but, however heavy their amount, none sought to evade them by perjury; and it was a truly affecting spectacle to see the gray-headed warrior, whose scars proclaimed him a stranger to fear of every other description, thus powerfully agitated before the dread volume of the Mussulman law, and depositing his rifle, his bow, or his pistol, in proof of his sincerity."

A further relic of that period in the history of Circassia, when Christianity had at least some footing in the country, is to be found in a very ancient annual festival called Merem, which is still observed for about a fortnight in the month of October. Troops of young folks on this occasion go from house to house in succession, and spend the night in dancing, singing, and mirth of every kind. Part of the ceremony consists in some of the company holding cakes with cheese in them, which they wave about, while all shout out an invocation to Merem, begging her always to send them health, plenty, and happiness. The Circassians allege that this festival was anciently instituted in honour of the mother of Jesus. Ming-

led, however, with these remains of a corrupt Christianity, which had once been introduced by Romish missionaries, the relics of ancient Pagan superstition are still to be found in various parts of the country. Thus Tschiblé, the god of thunder, war, and justice, is regarded as entitled to the best sheep of the flock when a victory is gained, and this deity confers sanctity on every object which he condescends to smite with lightning. As an instance of this, Mr. Bell, in his 'Journal of a Residence in Circassia,' relates the following incident; "On the evening of the 19th, in ascending the small valley of Kwafi to seek quarters for the night, I saw parties of people diverging from it for their homes. We then came to a lofty pole, which was firmly planted in the ground. On the upper end was transfixed the head of a goat, whose skin stretched by sticks waved from the pole like a banner in the breeze,—close at hand were a sort of canopy formed by four poles, with a flat roof of branches and leaves thickly intertwined, and a small circular inclosure of stout wicker-work. The latter I found to be the sacred spot on which the goat had received his blessed death by a thunderbolt, while his mortal remains—saving the head and skin aforementioned—were inclosed in the roof of the canopy. Immediately adjoining these trophies, a large circular space of the grass trodden and withered, showed where the males and females of the neighbourhood had danced and feasted during the three preceding days, in commemoration of the honour conferred on this valley by Tschiblé, the spirit of thunder."

The same writer, who spent three years in Circassia, and had thus ample opportunity of becoming acquainted with the manners and customs of this singular people, gives the following remarkable instance of the strange combination of Christianity with Paganism, which forms a marked peculiarity of their religion: "Luca has just been attending a celebration at one of the numerous crosses in this part of the country, each of which it appears has its special day. The rites appear to be a mixture of those of Christianity and of some other faith. On this occasion only about fifty persons were present, each of whom who is head of a family brought with him a table or tables for refreshments. Besides these two or three goats were sacrificed, lighted tapers being placed at their heads at the time, while others were placed on the cross. At a short distance from the latter the tables were arranged, and each person on passing them took off his bonnet; but no one approached the cross excepting some three or four individuals who said aloud a short prayer—an invocation to the Deity for the averting from them of war, pestilence, and every other evil, and sending them plentiful harvest and happiness. On approaching the cross and saying the prayer, one of these individuals held in one hand some of the eatables taken from the tables, and in the other a bowl of the national drink, shuat, which were then distributed among the congregation."

Upon the race of the Adighé in Circassia, Paganism seems to have a firmer hold than upon other tribes of the Caucasus. Besides the spirit of thunder, who is held in great veneration, there are other deities which are also worshipped. Among these may be mentioned *Tleps*, the god of fire, who appears to have been a legacy from the ancient Persians; and *Iso-serisch*, the god of wind and water, who is supposed to have the elements under his control. This latter deity is more especially honoured by those who have relatives at sea. The mode of worship in this case is curious. The offerings to the god are placed on a stream communicating with the ocean, and his answers as to the fate of the absent about whom he is consulted, are heard in the rustling of the wind, or seen in the passage of the clouds. The other principal deities adored by the Circassians are *Mesticha*, the god of the forests, under whose sacred oaks, after the manner of the ancient Scandinavians, the nation holds its councils; *Sekutchá*, the god of travellers, who rewards hospitality, reminding the Hellenist of *Zeus Xenios*; *Pekoasch*, a sort of nymph or naiad; and *Achin*, the god of horned cattle, in honour of whom the cow is said voluntarily to leave the herd, and to march readily to the place of sacrifice, a willing victim to a venerated deity.

Thus among the tribes of the Caucasus does the strange phenomenon present itself of a religion compounded of two elements the most heterogeneous, Christianity and Paganism, the latter, however, so completely preponderating, that it is now difficult to discover among the people any distinct traces of the Christian faith.

The Circassians are a brave, warlike, independent people, who have defied for many years all the armies sent by Russia to subdue them. The Russians have been obliged to erect a line of fortresses along the banks of the Kuban and Terek, in order to check their invasions. The largest tribe dwells in the district of Daghestan, on the banks of the Caspian, where, under the command of Schamyl, their indomitable chief, they have often set the Russians at defiance. Their form of government is strictly feudal, their habits of life loose and predatory, and their moral character deeply degraded by the custom which has long prevailed of selling their daughters as slaves, the Circassian women having been always in great request as wives by the rich Turks. The number of their chiefs or *uzdens* is reckoned at 1,500, and that of the whole population amounts to above 200,000.

CIRCE, a famous sorceress of antiquity. She was a daughter of Hyperion by *Aërope*, according to some, and a daughter of *Æëtes* by *Hecate*, according to others. She had her residence on the island of *Æëa*, where she was visited by *Odysseus*, who remained with her a whole year.

CIRCENSIAN GAMES, a festival instituted by *Romulus*, the founder of the city of Rome. They

were celebrated in honour of the god *Consus*, the god of counsel, and hence they were at first termed *Consuales*. When the *Circus Maximus* was afterwards erected by *Tarquinius Priscus*, and the games were held in that magnificent building, they received the name of *Circenses*, in honour of the unrivalled structure. The games commenced with a procession, in which the statues of the gods were carried upon wooden platforms, which were borne upon the shoulders of men. The heavy statues were drawn along upon wheeled cars. There were six different kinds of games practised on the occasion. 1. Chariot races. 2. An equestrian battle, which was simply a mock fight by young men of rank. 3. A representation of a battle, with a regular camp, in the circus. 4. Wrestling. 5. Hunting. 6. A representation of a sea-fight. Part of the games were abolished by *Constantine the Great*, and another part by the *Goths*; but the chariot races continued at *Constantinople* till the thirteenth century. The Circensian games were held in great estimation, and hence received the name of *Ludi Magni*, great games. The celebration continued four days, beginning on the 15th of September. They were votive offerings, which were gifts conditionally promised to the gods, under the solemn obligation of a vow. *Kennet*, accordingly, when speaking of votive games, says: "Such particularly were the *Ludi Magni*, often mentioned in historians, especially by *Livy*. Thus, he informs us, that in the year of the city five hundred and thirty-six, *Fabius Maximus*, the dictator, to appease the anger of the gods, and to obtain success against the Carthaginian power, upon the direction of the Sibylline oracles, vowed the great games to *Jupiter*, with a prodigious sum to be expended at them; besides three hundred oxen to be sacrificed to *Jupiter*, and several others to the rest of the deities. *M. Acilius*, the consul, did the same thing in the war against *Antiochus*. And we have some examples of these games being made *quinquennial*, or to return every five years. They were celebrated with Circensian sports four days together."

CIRCLE, the symbol of eternity among the ancient Egyptians, Persians, and Hindus. The year, in performing its revolution, forms a circle or ring, without beginning or end, and thus analogous to eternity. *Sanchoniathon* tells us, that the Egyptians represented the world under the figure of a fiery circle, in the midst of which was *Kneph*, under the form of a serpent. *Pythagoras* placed fire in the centre of the celestial sphere, which was supposed to be circular. Among the ancient Celtic remains, several stones are frequently found placed in a circle, with a large stone in the centre. The solar year among the Egyptians was symbolized by the golden circle of *King Osymandyas*. It played a conspicuous part among the architectural decorations of the Egyptians, and was divided into three hundred and sixty-five segments. Among the ancient Britons and Gauls, the Druids performed circular

dances around the sacred oak-tree, in honour at once of the tree, and the deity who was supposed to dwell in it.

CIRCUMCELLIONS, a sect of Donatists which arose in North Africa in the fourth century. They received their name, which signifies vagrants, from the *cellæ*, or cottages of the peasants around which (*circum*) they hovered, having no certain dwelling-place. They styled themselves AGONISTICI (which see), or combatants, pretending that they were combating and vanquishing the devil. They are represented as having despised labour, and subsisted entirely upon alms, having evidently sprung from the ancient Ascetics. Whilst the Pagans were still in power, parties of these *Circumcellions* had often demolished the idols on their estates, and thus exposed themselves to martyrdom for their zeal. In A. D. 317, Constantine addressed a rescript to the North African bishops and communities, calling upon them to exercise forbearance towards these ardent iconoclasts. Nor was this toleration only temporary, but during the whole of the emperor's life they experienced the utmost tenderness at his hands. On one occasion, when they had demolished a church which he had caused to be erected for the Catholics in the town of Constantina, he ordered it to be rebuilt at his own expense, without demanding indemnification from the Donatists. The death of Constantine produced a complete change in the imperial policy. The Western Emperor Constans, to whom North Africa fell after the death of his father, set himself to attempt the union of the Donatists once more to the dominant church. At first he endeavoured, by the distribution of money under the name of alms, to win over the Donatist churches. These means, however, having proved unavailing, more forcible measures were resorted to. The Donatists were ordered to be deprived of their churches, and to be attacked by armed troops while assembled for divine worship. Bribery and persecution were alike ineffectual. "What has the emperor to do with the church?" was the scornful language with which Donatus, bishop of Carthage, repelled the advances of the emissaries of the court. The Donatists now became still more enraged with the dominant church, and began openly to avow their decided opposition to any union, of whatever kind, between the Church and the State. This doctrine was quite in unison with the views and feelings of the *Circumcellions*. The extravagant steps to which they now resorted, and the hot persecution which ensued, are thus described by Neander: "They roved about the country, pretending to be the protectors of the oppressed and suffering—a sacred band who were fighting for the rights of God. Perhaps they rightly perceived that there was a great deal in the relation between the proprietors and their oftentimes heavily oppressed boors, between masters and slaves, that was at variance with the spirit and doctrines of Christianity. But in the way in which *they* were disposed to bet-

ter the matter, all civil order must be turned into confusion. They took the part of all debtors against their creditors: their chiefs, Fasir and Axid, who styled themselves the leaders of the sons of the Holy One, sent threatening letters to all creditors, in which they were ordered to give up the obligations of their debtors. Whoever refused to obey was attacked on his own estate by the furious company, and might congratulate himself if he could purchase back his life by the remission of the debt. Whenever they met a master with his slave, they obliged the former to take the place of the latter. They compelled venerable heads of families to perform the most menial services. All slaves who complained of their masters, whether justly or unjustly, were sure of finding with them assistance and the means of revenge. Several of the Donatist bishops, desirous of clearing their party from the reproach of being the abettors or advocates of such atrocities, when they found themselves unable to produce any effect by their representations on the fanatics, are said to have besought themselves the interposition of the civil power against men who refused to be governed and set right by the church; and thus gave the first occasion for resorting to force for the purpose of checking the outrages of the *Circumcellions*. Now came in those exhortations of Donatus, and other like-minded bishops, to excite the *Circumcellions* to revolt. Their ferocious deeds furnished a welcome pretext for resorting to other persecuting measures. It was determined that the unity of the church should be forcibly restored; the Donatists were to be deprived of their churches, and compelled to worship with the Catholics. It cannot be exactly determined how much, in all that was done, proceeded from imperial edicts, and how much from the despotism, the passion, or the cruelty, of individual commanders. Force continually excited the fanatic spirit still more; the report spread that the emperor's image was set up after the Pagan manner in the churches, and the worship paid to it which is due only to God. Many Donatist bishops and clergymen, many *Circumcellions*, fell victims to the persecution. It is natural to suppose that the reporters of the facts on the Catholic side would seek to curtail, and those on the other side to exaggerate, the truth; hence an accurate statement is out of the question. Certain it is, that many *Circumcellions* sought only the glory of martyrdom. Finally it came to that pass, that they threw themselves from precipices, cast themselves into the fire, and hired others to kill them. The most eminent bishops of the Donatist party, such as Donatus of Carthage, were exiled; and thus it was imagined a final check had been given to the resistance of the Donatists. So much the more violent was the reaction when a change of political relations took place, and the party hitherto oppressed thereby recovered once more its freedom. This came about under the reign of the Emperor Julian, in the year 361. The Donatists,

in conformity with their peculiar principles, were quite satisfied that Christianity should cease, under the Pagan ruler, to be the dominant religion of the state. Their bishops transmitted to him a petition, in which they besought a ruler who regarded only justice, to rescind the unjust decrees that had been issued against them. There could be no difficulty in obtaining a favourable answer, since the petition perfectly agreed with the principles of this emperor. He therefore issued an edict by which everything which under the preceding reign had been unlawfully undertaken against them, was to be annulled. As they were now reinstated in possession of the churches which had been taken from them, their separatist fanaticism displayed itself in the wildest freaks. They regarded those churches, and the church furniture, as having been stained and polluted by the use which the profane had made of them while they were in their possession; they dashed the utensils of the church to pieces; they painted over the walls of the churches; they polished down the altars, or removed them entirely from the churches."

The Circumcellions were the most zealous party of the DONATISTS (which see), and in their doctrinal views agreed with that sect. They counted it their duty to take the sword in defence of their religious principles, and thus multitudes of them perished by the sword, though the sect was not totally suppressed before the seventh century.

CIRCUMCISION, a solemn rite practised by the Jews and various other nations from very early times. Considerable discussion has been raised as to the period at which it was first instituted, but the earliest authentic record of its appointment is found in Gen. xvii. 10, 11, "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you." From this passage it plainly appears, that the rite was appointed to be observed by Abraham and his male descendants in all generations, as the sign or token of a covenant which God made with the Jews. Herodotus, who lived more than a thousand years after the days of Moses, is the most ancient profane writer who adverts to the custom, and he declares it to have existed long before his time among several nations, particularly the Egyptians and Ethiopians. Some have earnestly contended that the practice was first known among the Egyptians, but it must be remembered, that we learn from the narrative of Moses, that the Israelites were circumcised before they went down into Egypt, and, therefore, could not have learned the rite in that country. Besides, from the writings of Moses, which, not to speak of their inspiration, are admitted on all hands to be the most ancient historical records in existence, there is no evidence that the Egyptians had ever practised that rite previous to its first institution in the case of Abraham. Nay, we are in-

formed expressly, that Abraham circumcised the men-servants whom he had brought with him out of Egypt. Jeremiah and Ezekiel, also, both of them rank the Egyptians among the uncircumcised. Thus Ezek. xxxi. 18, "To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God." Jer. ix. 25, 26, "Behold, the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart." It appears to be far more probable, therefore, that the Egyptians had borrowed the rite from the Israelites.

The question naturally arises, what were the objects to be served by the institution of the rite of circumcision? It may be viewed in a twofold aspect, as a sign and a seal. The first and most obvious design of this rite, was to be a sign or token of the covenant which God entered into with the Jews in the person of their father Abraham. It was a distinguishing mark upon every male Israelite, separating the nation from the rest of the world, and denoting their peculiar relation to the true God as his own chosen, covenanted people. And still further, this expressive rite was a memorial to Abraham and his posterity of their engagement to be the Lord's people, dedicated to his service. Bearing about in his body this distinguishing mark, the Israelite was continually reminded that he was under the most solemn obligations to be devoted to the glory of his covenant God. Circumcision seems also, from various passages of Scripture, to have been designed to convey, as in a figure, some very important moral truths. Thus it pointed out the necessity of "putting off the whole body of sin," "crucifying the flesh with its affections and lusts," "circumcising the heart, to love the Lord with all the heart, and all the soul." And Jeremiah expresses the figurative bearing of the ordinance still more strongly, iv. 4, "Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings." The apostle Paul, in Rom. iv. 9—13, teaches us still farther, that circumcision is "a seal of the righteousness of faith," or in other words, a figurative representation of that circumcision of the heart which is an inward seal of justification by faith. Such were some of the designs which Jehovah seems to have had in view in enjoining the observance of this rite upon Abraham and his posterity. The Jews are frequently termed in Scripture "the circumcision," while the Gentiles are called "the uncircumcision." Jesus Christ him-

self, being a Jew, was circumcised that He might be made under the law, and thus fitted to redeem them that were under the law. No uncircumcised persons were reckoned members of the Jewish church, or could partake of the great festivals, particularly the Passover.

The Jewish nation, without exception, continued tenaciously to practise circumcision throughout their whole history, until the formation of the Christian church, when a Judaizing party arose among the converts from Judaism to Christianity, who maintained the perpetual obligation of the Law of Moses. For a time they not a little disturbed the church, and endeavoured to force Paul to yield to their views in circumcising Titus, a Gentile convert, who had accompanied him to Jerusalem. Paul successfully resisted their pretensions, but soon afterwards he was followed to Antioch by some of the party, who raised a controversy, which threatened to produce a schism in the church. The matter was referred to a council of the apostles and elders, which was summoned to meet at Jerusalem. After a full consideration of the subject, the council decided that circumcision was not to be regarded as binding upon the Gentiles, and nothing farther was exacted from them than "the abstaining from meats offered to idols, and from blood, and from things strangled, and from fornication." This decree, which was characterized by the most consummate wisdom, was obviously designed for a transition period of the church's history, and to last only for a time, as appears from the very nature of the case, as referring to a mere temporary difficulty, and also from the conduct of Paul, who, in the latter part of his apostleship, as we learn from Rom xiv. 2, and 1 Cor. viii., does not seem to have insisted upon its uniform observance in every particular.

Circumcision was appointed to be performed on the eighth day, and so strict are the Jews in observing this, that even when that day happens to be the Sabbath, they perform the operation notwithstanding, according to the common proverb, that "the Sabbath gives place to circumcision." The parents who neglected this ordinance were commanded to be cut off from among the people, and the *Beth-Din*, or House of Judgment, was to see it performed. The father of a child may perform the operation of circumcision if he chooses, but in every synagogue there is an individual to whom the office is generally committed, and who must be a Jew, a man of experience, vigilance, and industry. Women not being circumcised themselves, cannot assume the office of circumcisers, unless it be absolutely necessary, no man being at hand. It is not lawful for a Christian to circumcise, but if at any time the rite has been performed by a Christian, some of the blood must be afterwards drawn from the circumcised part by an Israelite before the sacrament can be considered as valid. A circumciser may be known by his long and sharp nails, which are the badge of his profes-

sion. The instrument employed in operating may be of any material used for cutting, as stone, glass, or wood, but a very sharp steel knife is generally used. Among the richer Jews the haft is sometimes cased with silver, and embellished with jewels.

Along with the circumciser there is associated in the ceremony another individual, usually termed the *Baal-Berith* or master of the covenant. The proper time for performing the operation is between the rising and the setting of the sun, usually in the morning when the child is fasting. It may either be performed in the synagogue or in some room of the father's dwelling-house. The ceremony itself is thus described in a Modern History of the Jews: "The morning of the eighth day being arrived, and all things prepared, two seats covered with rich carpets are placed, and, when in the synagogue, near the holy ark. Then comes the 'master of the covenant,' and sits down in one of the seats, while the Mohel or circumciser, stands by him. Then several Jews follow, one of whom cries with a loud voice, to bring all things which are necessary for the solemn operation. Several boys follow. One carrying a large torch, in which are placed twelve candles, to represent the twelve tribes of the children of Israel. Next two more, carrying cups full of red wine, another carrying the circumcising knife, which is formed of stone, glass, iron, or commonly similar to a razor, and among the opulent, set in silver, or adorned with precious stones. And another boy brings a dish of sand, while the last boy brings a dish of oil, in which are clean rags to be applied to the wound. Before the infant is circumcised, he is carefully washed, and laid in clean clothes, because no prayers can be offered for him while he is defiled. All things being thus prepared, the boys and all present stand in a circle, and the circumciser in the centre. Some of whom generally bring spices, cloves, cinnamon, and wine, to give to any person if he should faint during the operation.

"The god-father then sits down upon one of these seats; and the circumciser before him, who sings the song of Moses after Israel had passed through the Red sea. The women then bring the child to the door of the synagogue, but they are not permitted to enter; but the god-father goes and takes the child, and sits down with him in his seat, and cries with a loud voice, saying, 'Blessed be he that cometh,' by whom is understood Elias, who they suppose comes to occupy the empty seat, because the Jews have a tradition among them, that he is always present at the baptizing of every child, and for him the empty seat is placed; therefore when that seat is prepared, they say 'This seat is for the prophet Elias.' They also suppose that unless he is invited he will not come.

"The child is then laid upon the knees of the god-father, and the circumciser takes the knife from the boy, and with a loud voice says, 'Blessed be thou, O God, our Lord, King of the world, who hast sanc-

tified us with thy commandments, and given us the covenant of circumcision.' Meanwhile he performs the operation, throws the cut off part among the sand, and restores the knife to the boy. From another boy he takes the cup of red wine, drinks a mouthful, and squirts some of it upon the infant, and with it washes away the blood, and binds up the wound, having anointed it with oil. The ceremony being ended, the father of the child says, 'Blessed be thou, O God, our Lord, King of the world, who hast sanctified us in thy commandments, and hast commanded us to succeed into the covenant of our father Abraham.' To this, all the congregation reply, 'As this infant has happily succeeded into the covenant of our father Abraham, so happily shall he succeed into the possession of the law of Moses, into marriage also, and other good works.' Then the circumciser washes himself, and the god-father rising, and standing opposite to the circumciser, takes the other cup of wine, and prays over the infant, saying, 'O our God, God of our fathers, strengthen and preserve this infant to his father and mother, and grant that his name among the people of Israel may be called Isaac, (here he names the child,) who was the son of Abraham. Let the father rejoice in him that came out of his loins. Let the mother rejoice in the fruit of her womb, as it is written, 'thy father and thy mother shall be glad, and she that bare thee shall rejoice.' And God says by the prophet, 'when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.' Here the circumciser puts his finger into the other cup, in which he had spilt the blood, and moistens the lips of the child three times with that wine, supposing that he shall live longer, because of the blood of his circumcision. Then standing near to the ark, he prays for the whole congregation, and particularly for long life to the parents and to the boy. The cut off part is cast into the sand, in allusion to that promise, 'I will make thy seed as the sand of the sea,' and that of Balaam, 'Who can number the dust of Jacob?' that is, his posterity, whose foreskin is cast into the dust. By this also, they say that the curse upon the serpent is fulfilled, 'Dust shalt thou eat,' that is this skin in the dust, so that the serpent can have no more power over them. The child being thus made a Jew, they return home, and restore him to his mother's arms."

When a Jewish child is sick on the eighth day, circumcision is postponed. In a case of acute disease affecting the whole body, it is deferred seven days after the child is perfectly recovered, but if the disease be slight or partial, the ceremony is performed immediately on recovery. If the child die before the eighth day, being uncircumcised, the operation is performed upon the dead body in the burial ground, that the reproach of uncircumcision may be taken away, and not be buried with him. No prayers are said on such an occasion, but a name is

given to the child, in order that at the resurrection, when he shall be raised with the rest of the Jews, and every individual shall know his own father, mother, and family, this infant also may by his name be recognized by his parents. Spurious children are circumcised in the same manner as legitimate children, but some parts of the usual benediction are omitted. In the case of two sons at a birth, there are two circumcisers, and the preparations are all doubled. The ceremony of circumcision, in every Jewish family which can afford the expense, is concluded with a sumptuous entertainment, to which numerous friends and acquaintances are invited.

Circumcision has not been practised among the Jews alone, but among different nations which make no pretensions to be of Jewish origin. Thus the *Abyssinians* (see *ABYSSINIAN CHURCH*) practise circumcision upon children of both sexes, between the third and the eighth day after their birth. The existence of this strange peculiarity among the Abyssinians may possibly arise from the circumstance that some of the Ethiopians, who first embraced Christianity, may have previously been Jewish proselytes. That Jews at one time abounded in that country, is plain from the fact, that their descendants, estimated by Dr. Wolff at 200,000, are still in Abyssinia known by the name of Felashas. The Copts also observe the rite of circumcision; but Dr. Wilson states, that he had been informed by the patriarch, that it was practised more as a civil than a religious custom. They circumcise privately, without any fixed age for its performance. It is a curious fact, that although circumcision is not even once referred to in the Koran, the Mohammedans, nevertheless, hold it to be an ancient Divine institution, and though they do not regard it as in all cases absolutely indispensable, they yet practise the ceremony as proper and expedient. They do not imitate the Jews, however, in circumcising on the eighth day, but defer it until the child is able distinctly to pronounce the two leading articles of their faith. "There is no God but God, and Mohammed is his prophet," or until some convenient time between the age of six and sixteen. Circumcision is practised among all the tribes in Western Africa, with the exception of those on the Grain Coast, and the neglect of it exposes a man to much ridicule. There are other traces of Judaism which are also found among these tribes. Thus they follow the Jewish practice of sprinkling the blood of animals upon the doorposts of their houses, and about the places where their fetishes are kept; and in the house of their chief priest there is an altar with two horns, to which criminals fly, and lay hold of these horns, as the Jews did of old, and no man can remove them but the high-priest himself.

CIRCUMCISED (THE), a sect of Judaizing Christians, which arose in Lombardy in the twelfth century, deriving their name from the circumstance that along with other Jewish customs they practised

circumcision. They were also called PASAGINI (which see).

CIRCUMCISION (THE GREAT), a name sometimes applied by early Christian writers to the ordinance of baptism, because it succeeds in the room of circumcision, and is the seal of the Christian covenant, as that was the seal of the covenant made with Abraham. Thus Ephiphanius says, The carnal circumcision served for a time till the great circumcision came, that is baptism; which circumcises us from our sins, and seals us in the name of God.

CIRCUMCISION (FESTIVAL OF THE), celebrated on the 1st of January, in commemoration of the circumcision of Christ. It did not receive that name, however, till the eleventh century, having been previously called the *Octave of the Nativity*, being the eighth day from that event. The day was not observed as a festival of any kind before the sixth century. It was anciently kept as a fast by Christians in opposition to the Pagans, who held a feast on that day in honour of the god JANUS (which see).

CISTÆ, small chests or boxes, which among the ancient Greeks were carried in procession in the festivals of Demeter and Dionysus. These boxes contained sacred things connected with the worship of these deities. In the worship of Dionysus, or the Indian Bacchus, who has been sometimes identified with Noah, the *cista mystica*, the mystic chest or ark, occupied a conspicuous place. See **ARK-WORSHIP**.

CISTERCIANS, a monastic order originated in the end of the eleventh century by Robert, abbot of Molesme in Burgundy, and reformed by BERNARD (which see) of Citeaux or Cistercium, in the diocese of Chalons in France. The fame which the reformer acquired for piety and strictness of discipline extended itself to the order which he had reformed. After spending only three years at Citeaux, Bernard was appointed abbot of a new monastery at Clairvaux, and here, such was the remarkable efficiency of the system pursued, that monasticism attained in consequence fresh vigour and impulse, convents being everywhere formed after the model of Clairvaux. In the short space of thirty-seven years, the convents of this order had increased to the number of sixty-seven, and at the death of Bernard, in A. D. 1153, no fewer than one hundred and sixty Cistercian monasteries had been formed in all parts of Europe. The high reputation which the order rapidly reached excited the envy and jealousy of the older monasteries, particularly those of the Cluniacensians. The two rival fraternities were distinguished by their head-dress, the new order wearing a white cowl, and the old, a black one. Earnestly did Bernard endeavour to bring about a good understanding between the two parties, but though the tract which he published on the subject contains some valuable exhortations, it failed entirely to accomplish the benevolent end with which it had been written. The Cistercian order were regulated by the rule of St.

Benedict, which they professed rigidly to observe. Under the pontificate of Innocent II., their monasteries became very wealthy by the great donations bestowed upon them. From their reformer they were sometimes called *Bernardines*. At their outset they had no possessions, and lived only by alms and by the labour of their hands. This self-denying spirit, however, was not of long duration; as donations poured in upon them, the fatal thirst for gold was awakened, and their chief efforts were directed to the amassing of wealth. Under the pernicious influence of luxurious habits, the order gradually lost its reputation, and became as degraded as the other monastic orders had been. The dress of the Cistercians is a white cassock with a narrow patience or scapulary, and when they go abroad, a black gown with long sleeves. They allege that St. Bernard was commanded by the Virgin Mary to wear a white dress for her sake.

CITATION, a summons formally served upon a person charged with an offence, at the instance of an ecclesiastical judge or court, requiring him to appear on a certain day, at a certain place, to answer the complaint made against him.

CITIES OF REFUGE, six cities appointed by Moses as places to which the Hebrew man-slayer might resort, and have time to prepare his defence before the judges, and that the kinsmen of the deceased might not pursue and kill him. Three of the cities were situated on one side of the Jordan, and three on the other. Those on the eastern side were Bezer in the tribe of Reuben; Ramoth-Gilead in the tribe of Gad; and Galan in the half tribe of Manasseh. Those on the western side were Hebron in the tribe of Judah; Shechem in that of Ephraim; and Kadesh-Naphtali in that of Naphtali. Every proper arrangement was made for the comfort and protection of the offender during his residence in these cities. Although an individual, who might be accused of manslaughter, found shelter in one of the cities of refuge, he was not thereby beyond the reach of law. He was still liable to be summoned before the judges and the people, that he might prove that the crime with which he was charged was accidental and involuntary, not deliberate and intentional. If found guilty not of casual manslaughter, but of murder, he was sentenced to suffer death. If proved to be innocent of intentional shedding of blood, he was allowed to remain undisturbed in the city to which he had fled, during the lifetime of the high-priest; after which he might go at large. Should the AVENGER (which see) pursue him into the city of refuge and kill him, he himself was condemned to die. The roads which led to the cities of refuge were kept carefully in a good state of repair, that there might be no obstacle in the way of any man who sought to flee thither, and at every little interval sign-posts were set up, pointing out the way. Thus the escape of the unintentional manslayer was in every way facilitated,

that no one might become the victim of blind revenge. The same principle has been recognized in both heathen and Christian countries. See ASYLUM.

CLANCULARII, a Christian sect which arose after the Reformation in the sixteenth century. They alleged that if religion was seated in the heart, there was no need of any outward expression of it. Like many of the Anabaptists who appeared about the same time, both in Germany and Holland, they denied the necessity of public ordinances and social meetings for worship. Their opinions in these matters somewhat approached to those of the FRIENDS (which see), attributing all to the operation of the Holy Spirit, and nothing to the outward means of grace.

CLARA'S (ST.) DAY. A festival of the Romish church observed on the 12th of August.

CLARENDON (CONSTITUTIONS OF), sixteen articles drawn up in the council of Clarendon in England, A. D. 1164, with the view of more accurately defining the regal power in respect to the clergy, and circumscribing within narrower limits the prerogatives of the bishops and clergy. These constitutions, as they were called, were drawn up by the king, Henry II., and ratified in a full assembly of the great lords, barons, and prelates of the nation. But Thomas à Becket, archbishop of Canterbury, for a long time refused to subscribe to them, and it was not without the greatest reluctance that he was at length prevailed upon to do so. This haughty prelate afterwards repented of having adhibited his name to the document, and sought and obtained absolution from the Pope, who, at the same time, disapproved of most of the articles, and pronounced them null and void. (See BECKET, THOMAS A, FESTIVAL OF). The passing of the Constitutions of Clarendon being an important era in the history of the Church of England, inasmuch as it formed one of the first attempts made to assert and to establish the authority of the state over the church, it may be well to put the reader in possession of the articles in detail.

"I. When any difference relating to the right of patronage arises between the laity; or between the laity and clergy, the controversy is to be tried and ended in the king's courts.

"II. Those churches which are fees of the crown cannot be granted away in perpetuity without the king's consent.

"III. When the clergy are charged with any misdemeanour, and summoned by the justiciary, they shall be obliged to make their appearance in his court, and plead to such parts of the indictment as shall be put to them. And likewise to answer such articles in the ecclesiastical court as they shall be prosecuted for by that jurisdiction: always provided that the king's justiciary shall send an officer to inspect the proceedings of the court Christian. And in case any clerk is convicted, or pleads guilty, he is

to forfeit the privilege of his character, and be protected by the Church no longer.

"IV. No archbishops, bishops, or parsons, are allowed to depart the kingdom without a licence from the crown, and provided they have leave to travel, they shall give security not to act or solicit any thing during their passage, stay, or return, to the prejudice of the king or kingdom.

"V. When any of the laity are prosecuted in the ecclesiastical courts, the charge ought to be proved before the bishop by legal and reputable witnesses: and the course of the process is to be so managed, that the archdeacon may not lose any part of his right, or the profits accruing to his office; and if any offenders appear screened from prosecution upon the score either of favour or quality, the sheriff, at the bishop's instance, shall order twelve sufficient men of the vicinage to make oath before the bishop, that they will discover the truth according to the best of their knowledge.

"VI. Excommunicated persons shall not be obliged to make oath, or give security to continue upon the place where they live: but only to abide by the judgment of the Church in order to their absolution.

"VII. No person that holds in chief of the king, or any of his barons, shall be excommunicated, or any of their estates put under an interdict, before application made to the king, provided he is in the kingdom: and in case his highness is out of England, then the justiciary must be acquainted with the dispute, in order to make satisfaction: and thus that which belongs to the cognizance of the king's court must be tried there; and that which belongs to the court Christian, must be remitted to that jurisdiction.

"VIII. In case of appeals in ecclesiastical causes, the first step is to be made from the archdeacon to the bishop: and from the bishop to the archbishop: and if the archbishop fails to do justice, a farther recourse may be had to the king; by whose order the controversy is to be finally decided in the archbishop's court. Neither shall it be lawful for either of the parties to move for any farther remedy without leave from the crown.

"IX. If a difference happens to arise between any clergyman and layman concerning any tenement; and that the clerk pretends it held by frank-almoine, and the layman pleads it a lay-fee: in this case the tenure shall be tried by the enquiry and verdict of twelve sufficient men of the neighbourhood, summoned according to the custom of the realm. And if the tenement, or thing in controversy, shall be found frank-almoine, the dispute concerning it shall be tried in the ecclesiastical court: but if it is brought in a lay-fee, the suit shall be followed in the king's courts, unless both the plaintiff and defendant hold the tenement in question of the same bishop: in which case, the cause shall be tried in the court of such bishop or baron; with this farther proviso, that he who is seized of the thing in controversy

shall not be disseized pending the suit, upon the score of the verdict above-mentioned.

"X. He who holds of the king, in any city, castle, or borough, or resides upon any of the demesne lands of the crown, in case he is cited by the archdeacon or bishop to answer to any misbehaviour belonging to their cognizance; if he refuses to obey their summons, and stand to the sentence of the court, it shall be lawful for the Ordinary to put him under an interdict; but not to excommunicate him till the king's principal officer of the town shall be pre-acquainted with the case, in order to enjoin him to make satisfaction to the Church. And if such officer or magistrate shall fail in his duty, he shall be fined by the king's judges. And then the bishop may exert his discipline on the refractory person as he thinks fit.

"XI. All archbishops, bishops, and other ecclesiastical persons, who hold of the king in chief, and the tenure of a barony, are for that reason obliged to appear before the king's justices and ministers, to answer the duties of their tenure, and to observe all the usages and customs of the realm; and, like other barons, are bound to be present at trials in the king's court, till sentence is to be pronounced for the losing of life or limbs.

"XII. When any archbishopric, bishopric, abbey, or priory of royal foundation, becomes vacant, the king is to make seizure: from which time all the profits and issues are to be paid into the exchequer, as if they were the demesne lands of the crown. And when it is determined the vacancy shall be filled up, the king is to summon the most considerable persons of the chapter to the court, and the election is to be made in the Chapel Royal, with the consent of our sovereign lord the king, and by the advice of such persons of the government as his highness shall think fit to make use of. At which time, the person elected, before his consecration, shall be obliged to do homage and fealty to the king, as his liege lord: which homage shall be performed in the usual form, with a clause for the saving the privilege of his order.

"XIII. If any of the temporal barons, or great men, shall encroach upon the rights or property of any archbishop, bishop, or archdeacon, and refuse to make satisfaction for wrong done by themselves or their tenants, the king shall do justice to the party aggrieved. And if any person shall disseize the king of any part of his lands, or trespass upon his prerogative, the archbishops, bishops, and archdeacons shall call him to an account, and oblige him to make the crown restitution.

"XIV. The goods and chattels of those who lie under forfeitures of felony or treason, are not to be detained in any church or churchyard, to secure them against seizure and justice; because such goods are the king's property, whether they are lodged within the precincts of a church, or without it.

"XV. All actions and pleas of debt, though never

so solemn in the circumstances of the contract, shall be tried in the king's courts.

"XVI. The sons of copyholders are not to be ordained without the consent of the lord of the manor where they were born."

These articles were no doubt effectual to some extent in checking the growing power of the clergy, but at the same time they tended to establish the doctrine that the sovereign is governor over the church, which has come to be a recognized principle in English church polity.

CLARENINS, an order of religious founded by Angelus, a Celestine hermit, in the thirteenth century, who, upon the persecution raised against the Celestines, retired with some companions into Italy, and founded this new congregation. After the death of their founder, this order diffused itself over different parts of Italy, and established also several convents of nuns, who were under the same rule with themselves. Pope Sixtus IV. issued a Bull in favour of the Clarenins, granting them permission to put themselves under the authority of the general of the Franciscans, and to assume the habit of that order. This occasioned a division among them, some adhering to the old observances, and others adopting the rule, and submitting to the general of the Order of St. Francis. At length, in A. D. 1566, Pius V. abolished the order of the Clarenins as a separate and distinct order, incorporating them with the FRANCISCANS (which see).

CLARISSINES, an order of nuns originated by Clara of Assisi in Italy, the first abbess of the Franciscans. This enthusiastic female had gone on a pilgrimage to Rome and the holy sepulchre at Jerusalem. Having become acquainted with Francis of Assisi, the founder of the Franciscan order, she was persuaded to leave her family and friends, to cast in her lot with the followers of St. Francis, and having shaved her head, to take a vow of submission to his direction. By the advice of her spiritual guide, Clara founded, in A. D. 1212, the order of Poor Maids, which was afterwards named from her the order of St. Clara, she herself being its first superintendent. In A. D. 1224, it received its rule from Francis, and Clara obtained the title of the greatest poverty for her order from Innocent III., or as some say, Honorius III. From the church in which the order was instituted, the sisters were sometimes called the nuns of St. Damien. In the neighbourhood of that church, Clara lived forty and two years, mortifying her body with fasting, watchings, and all kinds of austerities. Next her flesh she wore the skin of a bristly boar, lay on hard wooden boards, and went barefooted. In Lent, and at other fasting times, she lived only on bread and water; and tasted wine only on Sundays. Her reputation for piety and austerity having rapidly spread, her followers so multiplied, that many monasteries of this order were formed in different parts of Italy. In 1219, the order passed into Spain, and thence into France.

By the rule of St. Francis which they followed, the sisters were allowed to retain no worldly possessions whatever, and they were enjoined silence from the compline to the tierce of the following day. For dress they were permitted to have three tunics and a mantle. After the death of its founder, the order made even greater progress than it had done during her life, and at this day it is one of the most flourishing orders of nuns in Europe. After the conquest of Mexico by Cortez, some nuns of this order were dispatched to that country, where they formed settlements at different places, devoting themselves to the instruction of young Indian females. These religious communities continue still to flourish.

CLASSIS, in the Dutch Reformed Church, both in Holland and America, corresponds to the PRESBYTERY (which see) of other Presbyterian churches.

CLEMENTIA, a heathen goddess worshipped among the ancient Romans, being a personification of the virtue of clemency. Temples and altars were reared in honour of this deity in the time of the Emperors, and she is still seen represented on the coins of Tiberius and Vitellius, with a patera in her right, and a lance in her left hand. Claudian describes her as the guardian of the world. Plutarch and Cicero tell us, that the Romans dedicated a temple to her by order of the senate, after the death of Julius Cæsar.

CLEMENTINES, a remarkable apocryphal book, belonging to the second or third century. It is called the Clementines or the eighteen Homilies, in which, as it is pretended, Clement, descended from a noble family in Rome, and afterwards bishop of the church in that city, gives an account of his conversion, and of the discourses and disputes of the apostle Peter. The author seems to have adopted the doctrines of the Elcesaites, and he sets himself to combat the Gnostics in the person of Simon Magus. He opposes also the Montanist prophesying, the hypostatic doctrine of the Trinity, and millenarianism. The doctrines directly inculcated in this strange production are thus briefly sketched by Gieseler in his able Compendium of Ecclesiastical History: "God, a pure, simple being of light, has allowed the world to be formed in contrasts, and so also the history of the world and of men runs off in contrasts, corresponding by way of pairs, in which the lower constantly precedes the higher. From the beginning onward God has revealed himself to men, while his Holy Spirit, from time to time in the form of individual men, (Adam, Enoch, Abraham, Isaac, Jacob, Moses, Jesus), as the true prophet constantly announced the very same truth, and in Jesus, caused it also to be communicated to the heathen. According to the law of contrasts, false prophets also are always produced in addition to the true, who corrupt the truth. Thus the original doctrines of Mosaism are perfectly identical with Christianity; though they have not been preserved in their purity in the Pentateuch, which was not composed till long after

Moses; and in the present form of Judaism, have been utterly perverted. In general, the truth has been constantly maintained in its purity only by a few by means of secret tradition. Man is free, and must expect after death a spiritual continuation of life with rewards and punishments. The conditions of happiness are love to God and man, and struggling against the demons which draw away to evil through sensuality. For this purpose these sectaries prescribed abstinence from animal food, frequent fastings and washings, recommended early marriage and voluntary poverty, but rejected all sacrifice."

Though the doctrines which the Clementines taught were received only by a few persons in Rome and Cyprus, yet the book attracted no small notice, and was generally regarded rather as the corruption of a genuine writing by heretics, than as a forgery. Accordingly, not long after a work appeared professing to purify the Clementines from heresy, and altering it entirely that it might be conformed to the standard of the orthodoxy of the day. This expurgated edition of the Clementines exists now only in the Latin translation of Rufinus, under the title *Recognitiones Clementis*. Neander considers the Clementines as a sort of romance, partly philosophical and partly religious, and though he admits it to be a fiction, it appears to him to be clearly a fiction drawn from real life.

CLEMENTINES, a sect which arose in the present century in the south of France, particularly in the neighbourhood of the Pyrenees, deriving their name from a priest of the name of Clement, who is said to have been their founder. They dissent from the Church of Rome on various points, expressing a strong dislike to several Popish ceremonies, while they retain the mass, and practise confession. They reject the use of images in churches, and some of their priests use the French language instead of the Latin in their prayers. The adherents of this sect are generally favourable to Augustinian doctrines, and are characterized by a serious and devout deportment, irreproachable purity of morals, and strict observance of the Lord's day.

CLERESTORY, the name applied to denote the upper tier or story of windows in churches, above the roof of the aisle on the outside, and above the pier arches on the inside.

CLERGY, a term by which those invested with the ministerial office came to be distinguished from the *laity* or ordinary members of the church. Such a distinction seems to have been wholly unknown in the early ages of Christianity. In Sacred Scripture all believers are termed God's heritage, or *cleri*, or *clergy*. Thus 1 Pet. v. 3, "Neither as being lords over God's heritage, but being ensamples to the flock." The same apostle speaks of all believers also as, without distinction, "a royal priesthood." As long as the church was viewed in this purely spiritual aspect, deriving its whole life in all its members from union to Christ, no distinction

was for a moment recognised among different classes within its pale. But when the church came to be viewed chiefly in its outward aspect, the universal priestly character of its members was gradually lost sight of, and the idea was formed of the necessity of a particular mediatory priesthood attached to a distinct order. The change which thus took place in the views of many Christians is seen as early as the time of Tertullian, who calls the bishop a high priest. Such a mode of expression shows that Jewish modes of thinking had begun to insinuate themselves into the minds of Christians, and a false comparison was instituted between the Christian priesthood and the Jewish. We find Cyprian in his writings completely imbued with such erroneous notions, and attaching to the terms *clerus* and *clerici* the unauthorized meaning of a class of persons pre-eminently consecrated to God, like the Levites of the Old Testament, who received no particular allotment in the division of the lands, but were to have God alone for their inheritance, and to receive tithes from the rest for the administration of the public functions of religion. It is quite possible, however, that when the term clergy was first adopted, the full extent of the comparison with the Levites might not be perceived. This may have been reserved for a later period in the history of the church. The Greek word *cleros*, as Neander thinks, signified originally the place which had been allotted to each one in the community by God's providence, or the choice of the people directed by that providence; hence the church offices were particularly denominated *cleroi*, and the persons chosen to them *clericoi*.

But while an order thus arose in the church denominated clergy, and to whom the office of teaching began to be exclusively confined, it was long before the universal priesthood of Christians lost its hold upon the great body of the faithful. Even in the third century, so unwilling were many to drop this idea, that many bishops of the East were accustomed occasionally to invite competent laymen to preach the word. And in the Apostolical Constitutions, there is an ordinance under the name of the apostle Paul, decreeing, "If any man, though a layman, be skilful in expounding doctrine, and of venerable manners, he may be allowed to teach, for all should be taught of God." In very early times, when the great body of Christians were drawn from the poorer classes, it is not unlikely that the presbyters and deacons who taught in the church, continued to exercise their former trades and occupations for the support of themselves and families. As the Christian communities, however, became larger, and the spiritual duties of the teachers were in consequence more multiplied, the task of maintaining the presbyters on whom the spiritual calling now devolved, was felt to belong to the whole members of the church. The clergy were now gradually withdrawn from all worldly occupations, and in the third century they were strictly forbidden to undertake any secular employment

of whatever kind. Another motive which had a powerful influence in accomplishing the separation of the spiritual from the secular in the Christian ministry, is thus noticed by Neander: "When the idea of the universal Christian priesthood retired to the back-ground, that of the priestly consecration which all Christians should make of their entire life went along with it. As men had distinguished, in a way contradictory to the original Christian consciousness, a particular priesthood from the universal and ordinary calling of all Christians; so now they set over against each other a spiritual and a secular province of life and action, notwithstanding Christ had raised the *entire* earthly life to the dignity of a spiritual life. And from this view of the matter it was deemed necessary to forbid the priestly, consecrated clergy, all contact with the world and the things of the world. Thus we have here the germ out of which sprang at length the whole medieval priesthood and the laws of celibacy. But by this outward holding at a distance of secular things, the worldly sense could not be charmed away from the clergy, nor the sense for divine things awakened in them. This external renunciation of the world might be the means of introducing into the heart a spiritual pride, hiding the worldly sense under this mask. Cyprian quotes 2 Tim. ii. 14, as warranting the prohibition of worldly employments. But he could not remain ignorant of what, at this particular time, when the universal Christian calling was commonly regarded as a militia Christi or Christian warfare, must have immediately suggested itself to every one, that these words applied to all Christians, who, as soldiers of Christ, were bound to perform their duty faithfully, and to guard against every foreign and worldly thing which might hinder them in their warfare. Acknowledging and presupposing this himself, he concludes, 'Since this is said of all Christians, how much more should they keep themselves clear of being involved in worldly matters, who, engrossed with divine and spiritual things, ought never to turn aside from the Church, nor have time for earthly and secular employments.' The clergy, then, were, in following that apostolic rule, only to shine forth as patterns for all others, by avoiding what was foreign to their vocation, what might turn them from the faithful discharge of it. But still that false opposition between the worldly and the spiritual, found here also a point of attachment."

The clergy seem to have been chosen to their office in the primitive Christian church according to no definite and fixed rule, but probably in a variety of different ways according to circumstances. We have full information in the New Testament as to the mode pursued in the election of deacons, the choice being in their case vested in the whole church. It is not unlikely, as we might argue from analogy, that the same mode of election would be generally followed in regard to other church officers. On this point, Clemens Romanus cites a rule as having

been handed down from the days of the apostles, to the effect that church offices "should be filled according to the judgment of approved men, with the consent of the whole community." This rule, if authentic, would seem to indicate that the apostles themselves had, in the first instance, nominated to offices in the church; and this idea is in complete accordance with the charge which Paul gives to Titus, to ordain presbyters or elders in every city. Cyprian held that the whole Christian community had the power of choosing worthy, or rejecting unworthy bishops. Nor was this a mere form, but an undoubted privilege, which the members of the church were not slow to claim. Sometimes it happened that a bishop was proclaimed by the voice of the community, even before arrangements had been fully made for his regular election.

There appears no evidence of any difference of rank among the clergy, either in the age of the apostles or of their immediate successors, nor indeed until the establishment of Christianity under Constantine. Before that period a distinction had probably existed among the clergy themselves, some of them being recognized as superior, and others as inferior. But it was a long time before even these relations became so distinct as they have been since the establishment of the Eastern and Western hierarchy in the eighth century. The primitive presbyters first found it necessary to contend against the pretensions of the bishops to superiority; and afterwards against the deacons, but especially the archdeacons, who took the side of the bishops. On the other hand, bishops themselves had to maintain an arduous and protracted struggle with the archbishops, primates, and patriarchs. The contest with the patriarchs in particular, resulted in the popish supremacy. It was Constantine the Great, who first invested the Christian priesthood with peculiar honours. The Christian bishops, it was supposed, ought at least to be equal in rank to the Jewish priesthood, who, besides, being distinguished from those who were not anointed with the sacred oil, were considered as entitled to the highest respect in virtue of their office. Constantine himself claimed a sacred character. Eusebius terms him a bishop duly constituted by God. Gratian was the last emperor who took upon himself this title. The clergy, in virtue of their office, were viewed as the appointed guardians of the morals of the community, and even the highest magistrates and princes submitted to the censures of the church. But while their spiritual authority was thus readily respected, we can gather no proof that for a long period they were considered as holding any peculiar elevation of rank in civil life. On the re-establishment of the Western empire, however, their civil and political relations were clearly defined; and under the Carolingian dynasty the bishops obtained the rank of barons and counts, and thus invested with civil dignity, they took part in all political, as well as ecclesiastical matters, and

were regular members of all imperial diets. At a later period bishops, archbishops, and abbots, were by statute laws made princes of the empire, and electors.

From the fourth century, when the clergy were duly acknowledged by the civil authorities as a distinct body, they were invested with peculiar privileges. Even previous to his conversion, Constantine conferred upon the clergy of the Christian church privileges equal to those enjoyed by the Jewish and Pagan priests. Those of the early emperors who favoured Christianity, added to these privileges from time to time, until they became both numerous and valuable. The most important of these special advantages are thus noticed by Mr. Coleman in his 'Christian Antiquities':

"1. *Exemption from all civil offices, and secular duties to the state.* Such exemption was granted by Constantine A. D. 312; and in 319 and 330 it was extended to the inferior order; and the reason assigned for conferring this privilege was, that 'the clergy might not for any unworthy pretence be called off from their religious duties,' or, as Eusebius expresses it, 'that they might have no false pretence or excuse for being diverted from their sacred calling, but rather might rightfully prosecute it without molestation.' By this right they were excused from bearing burdensome and expensive municipal offices. The Jewish patriarchs and pagan priests enjoyed a similar exemption.

"2. *Exemption from all sordid offices, both predial and personal.* This right was also granted by Constantine and confirmed by Theodosius the Great and Honorius. The right relieved them from the necessity of furnishing post-horses, &c. for public officers, and sometimes from that of constructing and repairing public highways and bridges.

"3. *Exemption from certain taxes and imposts,* such as the *census capitum*, analogous to poll-tax; but the learned are not agreed respecting the precise nature of it; the *aurum tironium*, an assessment for military purposes, a bounty paid as a substitute for serving in the army; the *equus canonicus*, the furnishing and equipping of horses for military service; *chrysargyrum*, commerce-money, duties on articles of trade assessed every five years, and paid in silver and gold; the *metatum*, a tax levied for the entertainment of the emperor and his court as he travelled, or for judges and soldiers in their journeys; the *collatio superindicta et extraordinaria*, a direct tax levied on special emergencies. Certain taxes on real estate they were required to pay.

"4. *Exemption from military duty.* This right is not expressly stated, but fairly inferred from many considerations.

"5. *Exemption in certain civil and criminal prosecutions.* They were not required to give testimony under oath. Neither were they required to make oath to affidavits, but instead thereof they attested the truth of them on the Bible at home.

"6. *No ecclesiastical matters were to be tried before secular courts.* Of this nature were all questions of faith and practice which came appropriately under the cognizance of presbyteries, bishops, or synods, together with all such acts of discipline as belonged to individual churches, in which the clergy were allowed a controlling influence.

"The primitive church had originally no other authority than that of deposing from office, excommunicating, and pronouncing their solemn anathema; but after the church became dependent upon the civil authority, that power was often exercised to redress the offences of the church. Heretics especially were thus brought before courts of justice. For it is undeniably evident that heresy was regarded as an actionable offence, deserving severe punishment. Offences of a graver character were at all times punishable, not in ecclesiastical, but in secular courts of justice.

"7. Bishops, like the Jewish patriarchs, were often requested to settle disputes and act as arbitrators and umpires in civil matters. They were also common intercessors in behalf of criminals for their reprieve or pardon when condemned to death."

In regard to the costume of the clergy, to which so much importance is attached in the Romish church, it is generally admitted that during the three first centuries their dress differed in no respect from that of the laity. But although this was undoubtedly the case with their ordinary dress, it is not unlikely that when engaged in official duty they might wear some peculiar clerical dress. Tradition ascribes even to the apostles themselves certain insignia of office. Hegesippus, as mentioned by Eusebius, assigns to John, James, and Mark, a golden headband, and to Bartholomew a splendid mantle. The Koran also speaks of the apostles under the name of Albati, in allusion, as it would seem, to the traditional notion that they wore white robes. But whatever may be said of these unauthorized suppositions, it is not until the fourth century that we find councils beginning to regulate the costume of the clergy. The council of Laodicea gave orders that the Orarium or robe of an officiating minister should not be worn by the subordinate attendants, readers or singers. The fourth council of Carthage forbade the deacons to use the white surplice, unless when engaged in the discharge of the ministerial office. The monks appear to have been the first who assumed the ecclesiastical garb in ordinary life, and the practice is condemned by Jerome in strong language. Bellarmine has traced the clerical costume through eight or nine hundred years. It would appear to have been originally white. The bishops of Constantinople, and the higher order of clergy in the fourth century, assumed the black robe, while the Novatians retained the white. But since the tenth century the modern Greek church have changed the colour of their costume. On festivals in honour of saints, they usually wear a purple robe. In the

seventh and eighth centuries, red, blue, and green was worn in clerical vestments as well as black and white. Innocent III. prescribed white as the emblem of purity, to be worn by confessors and young persons, red as a suitable memorial of the apostles and martyrs, green for Sundays and feast-days, and black for fasts, funerals, and Lent. Violet was worn at first, only twice a-year, but afterwards became common in some churches. The clerical tonsure was introduced between the sixth and eighth centuries, and continued to be an essential requisite of the clergy, while the other ornaments of the head were endlessly varied both in the Eastern and Western churches. The use of the wig was of a date still later, and was universally adopted, and continued in use for a long time, after which it was laid aside. It was introduced in the Protestant churches in the seventeenth and eighteenth centuries. Sandals, and a kind of half-boot called *caligæ*, were at first in common use among the clergy, and the use of ordinary shoes was regarded as unclerical. In A. D. 789, the priests were required to wear shoes made after the fashion at Rome. In the middle ages, they wore a kind of boot in summer, called *æstivalia*.

On the mode in which the clergy have been maintained, see articles REVENUES (CHURCH), TITHES.

CLERGY (BENEFIT OF), a privilege enjoyed by persons in holy orders, which had its origin in the claim asserted by the clergy in Romish countries, to be wholly, or at least to a certain extent, exempt from lay jurisdiction. In England, it was at first confined to cases of felony, when committed by clergymen; but although such was the original design of the privilege, it came at length to extend to almost every man, the word *clerk* being applied in the laws of England to every man who was able to read. The privilege was accorded to peers, whether they could read or not, and by statutes passed in the reign of William and Mary, women also became entitled to claim the privilege. A clergyman sought benefit of clergy, when he asserted his right to be delivered to his ordinary to purge himself of felony. The right was extended to the laity by an act passed in the reign of Elizabeth, whereby every man to whom the benefit of clergy was granted, though not in orders, was put to read at the bar after he was found guilty, and convicted of felony, and so burnt in the hand, and set free for the first time, if the ordinary or deputy standing by should say, "He reads as a clerk;" otherwise he was to suffer death. This privilege, while it existed in England, was attended with great abuses, but by the statute of 7th and 8th Geo. IV. c. 28, it was entirely abolished, so that no felon, whether clerical or lay, can claim exemption from trial by the ordinary civil tribunals of the land. The benefit of clergy is still retained in one or two of the States of North America, while it has been formally abolished in all the others. By an act of Congress of April 30, 1790, it is enacted, that benefit

of clergy shall not be used or allowed upon conviction of any crimes, for which by any statute of the United States the punishment is or shall be declared to be death.

CLERGY (BLACK). See **BLACK CLERGY**.

CLERGY (REGULAR), those monks or religious in the Church of Rome who have taken upon themselves holy orders, and perform the offices of the priesthood in their several monasteries. In the Greek church, their dress is a long cloth robe of a brown colour, and confined with a girdle. Their monastic life is of a very austere description; they never eat meat, and during the fasts only bread and fruits. Some of them live always upon bread and water, and spend their time almost entirely in their devotions.

CLERGY (SECULAR), those of the Romish clergy who are not of any religious order, and have the care and direction of parishes. In the Greek church, the secular are not so highly honoured as the regular clergy, and are generally of a humbler station in life, as well as very illiterate. The secular Greek priests who are married, are distinguished by a white muslin band round their bonnet of black felt.

CLERGY (WHITE). See **PROTOIRES**.

CLERICI ACEPHALI, a name given to vagrant clergymen in the Romish church, or such ecclesiastics and monks as wandered about from one district to another. The council of Pavia, in A. D. 850, issued an edict against these clergy, declaring that while it was a praiseworthy thing that the laity should be desirous of having the mass continually celebrated in their houses, they should be on their guard against employing for this purpose any but ecclesiastics duly approved by the bishops.

CLERICIS LAICOS, a bull issued by Boniface VIII. in A. D. 1296, and aimed against Philip the Fair, king of France. In this bull all princes and nobles were pronounced under ban who demanded tribute under any form from the church and the clergy; and all who paid such tribute were involved in the same condemnation and penalty. The circumstance which led to the publication of this bull, was the demand made by Philip that the spiritual order, in common with all other classes, should contribute money towards defraying the expenses of his wars. Boniface looked upon such a demand as an encroachment upon the liberties of the church, but the king, in a declaration which he issued in answer to the bull, argued that the church of Christ consists not of the clergy alone, but also of laymen, and, therefore, that the clergy have no right to appropriate to themselves exclusively the ecclesiastical freedom which belongs to all, understanding thereby the freedom obtained for us by the grace of Christ. The king further reminded the Pope, that Christ had enjoined the priests of the temple both to render to God the things that are God's, and to Cæsar the things that are Cæsar's.

CLERK. From a coin struck during the trium-

virate of Augustus, Anthony, and Lepidus, some have supposed the clerk, writer, or scribe, referred to in Acts xix. 35, and translated in our version "town-clerk," to have been a sacred officer, who officiated under the presidency of the Asiarchs, when the Ephesians solemnized games in honour of Diana. The word "clerk" was formerly used in our language simply to denote any learned man, and in the statute law of England, implied any individual who could read, but now it is the common appellation by which clergymen distinguish themselves when signing any deed or instrument.

CLERK (PARISH), an ecclesiastical officer in the Church of England, who conducts or leads the responses in a congregation, and otherwise assists in the services of the church. In cathedrals and collegiate churches there are several of these lay clerks; in parish churches generally there is but one who is styled the parish clerk. In some of the old cathedrals, the lay vicars or clerks form a corporation either jointly with the priest vicars or by themselves, and have a common estate. In the new cathedrals they do not form a corporation, but in some cases have a common estate given to them subsequently to the foundation, besides their statutable payments from the chapter. The annual income of each lay clerk varies from £114 12s. at Durham, to £40 at Peterborough, and about £30 at Christ Church, Oxford. They have not, in general, houses of residence. They are expected commonly to attend the cathedral services twice every day throughout the year. Before the Reformation, and for some time after, the parish clerks were all clergymen, and the duties which they were called upon to discharge included the ordinary functions of a curate. They assisted the incumbent in performing divine service, reading the Scripture lessons of the day, and leading the sacred music. At present, in some places, the parish clerk is in holy orders, but in such cases he generally has a deputy clerk to perform the ordinary duties. The general practice, however, is for the minister, in whom the right of election is by statute vested, to confer the office upon a layman. The regular duties of the parish clerk are to lead the responses, to give out the psalms or hymns which are to be sung during service, to announce notices of vestry or parish meetings, to attend on the officiating minister at baptisms, marriages, and funerals, and to assist in keeping a careful register of such proceedings. By the canons, the clerk must be at least twenty years of age, known to the parson, vicar, or minister, to be of honest conversation, and sufficient for his reading, writing, and also for his competent skill in singing. When chosen, and appointed to the office, he is generally licensed by the Ordinary, after which he takes oath to obey the minister. The clerk may be deprived of office by the incumbent from whom he received his appointment, and if unjustly deprived, the churchwardens may restore him.

CLERKS (APOSTOLICAL). See **JESUATES**.

CLERKS (MINOR). See MINORS.

CLERKS (REGULAR), a name given to various religious orders or societies which sprung up in the Church of Rome at the period of the Reformation in the sixteenth century. The object of these institutions was to aim at imitating and restoring the ancient virtue and sanctity of the clergy, which had to a great extent declined.

CLERKS OF THE COMMON LIFE. See BRETHREN OF THE COMMON LOT.

CLERKS (REGULAR) OF ST. MAJOLI, a religious order which arose in Italy in the sixteenth century. They were also called the Fathers of Somasquo, from the name of the town where their first general resided. The founder of the order was Jerome Æmilianus. It was approved by Paul III. in 1540, and then by Pius IV. in 1543. Its members took upon themselves the office of carefully instructing the ignorant, and especially the young in the precepts of Christianity.

CLERKS (REGULAR) OF ST. PAUL. See BAR-NABITES.

CLERKS (THEATINS), an order of religious which arose in the Church of Rome in the sixteenth century. It took its name from Theate or Chieti in the Neapolitan territory, whose bishop at that time was John Peter Caraffa, afterwards Pope Paul IV., who founded this society in 1524. The brethren of this order were bound to keep a vow of voluntary poverty, and to live upon the bounty of the pious. They were required to succour decaying piety, to improve the style of preaching, to attend upon the sick and dying, and to oppose all heretics manfully and vigorously.

CLEROMANCY (Gr. *cleros*, a lot, and *manteia*, divination), a method of divination by lot, which was in use among the ancient Greeks and Romans. It was generally performed by casting black and white beans, small clods of earth, pebbles, dice, or other things, into an urn or other vessel. After making supplication to the gods, they drew them out, and according to the characters or marks by which they were previously distinguished, conjectures were formed of what should happen. The practice of divining by lot, according to Tacitus, prevailed also among the ancient Germans. "Their mode of proceeding by lots," says he, "is wonderfully simple. The branch of a fruit-tree is cut into small pieces, which being distinctly marked, are thrown at random on a white garment. If a question of public interest be pending, the priest of the canton performs the ceremony; if it be nothing more than a private concern, the master of the family officiates. With fervent prayers offered up to the gods, his eyes devoutly raised to heaven, he holds up three times each segment of a twig, and as the marks rise in succession interprets the decree of fate. If appearances prove unfavourable, there ends all consultation for that day; if, on the other hand, the chances are propitious, they require for greater cer-

tainty the sanction of auspices." Among the ancient Romans, the lots were often little tablets or counters, which were usually thrown into a *sitella* or urn having a neck so narrow that only one lot at a time could come to the top of the water when it was shaken. Sometimes the names of the parties using them were inscribed upon the lots, and in later times verses from illustrious poets were written upon little tablets. After the introduction of Christianity, the practice became common among the early Christians of using the lot as the heathens had done, but instead of the writings of the poets, they substituted the Bible, which they opened at random, regarding the passage which first met the eye as the answer to their inquiry, or the solution of their difficulty. This superstitious custom was condemned by various councils. See BIBLIOMANCY, DIVINATION.

CLETA, one of the two Charites or GRACES (which see), which the Spartans anciently worshipped, the other being Phæenna.

CLIDOMENI, a term used in one of Cyprian's epistles, to denote DEMONIACS (which see).

CLINIC BAPTISM, the name given in the ancient Christian church to baptism, when administered to a person in sickness or on his death-bed. The practice of administering the ordinance in these circumstances often led to great abuse, as many persons, though professing Christianity, delayed submitting to baptism in the expectation that they would receive it when they came to a sick or dying bed. Constantine the Great, though openly avowing his belief in the Christian system, was not baptized until a short time before his death. If an individual recovered health after having received clinic baptism, he was subjected to several disabilities, and in particular, he was not permitted to enter into holy orders. This mode of dispensing baptism could only be done by sprinkling, and not by immersion, or washing the body all over. A question, therefore, arose in the time of Cyprian, whether persons thus baptized were to be looked upon as complete Christians; and that eminent father resolves it in the affirmative, at the same time leaving it to others who had doubts as to the validity of clinic baptism, to repeat the ordinance by immersion if they thought right. Although it was undoubtedly the practice, and even the law of the early church, to deny ordination to those who had undergone clinic baptism, the council of Neocæsarea permitted them in time of great exigence, or in case of great merit, to be ordained. Thus Novatian, as we are informed by Eusebius, was ordained on account of his pregnant parts, and the hopes which the church entertained of him, although he had been admitted into the church by clinic baptism. In cases of extreme sickness, this kind of baptism was considered as valid, even when administered to an individual in a state of utter unconsciousness. See BAPTISM.

CLIO, one of the nine MUSES (which see) worshipped by the ancient Greeks and Romans. She

was the Muse of history, and is usually represented in a sitting attitude, with an open roll of paper, or an open chest of books.

CLOACA, a name applied by Gregory the Great to the baptismal font. See **BAPTISTERY**.

CLOACINA, a surname of Venus among the ancient Romans, said to be applied to that goddess from an old Latin verb *cloare* or *cluere*, to purify, because Romulus and Tatius had caused their armies to purify themselves with sacred myrtle branches, on the spot which was afterwards occupied by the temple of Venus Cloacina.

CLOISTERS, a covered walk usually occupying the four sides of a quadrangle, which is generally an appendage to a monastery. The term is used sometimes to denote the monastery itself. In the early Christian churches the porticos about the area were called also cloisters, which formed the exterior *narthex* of the church.

CLOTH (PURCHASE OF THE), a ceremony followed by the modern Jews in forming contracts. All bargains, sales or agreements, are reckoned duly executed, and in full force, when both parties have touched the clothes or the handkerchief of the witnesses, which is a kind of oath called the Purchase of the Cloth.

CLOTHES (RENDING OF THE) a very ancient mode of expressing sorrow in the East. Immediately on the death of any person, his relations rent their garments from the neck downwards in front to the girdle, and a cry of lamentation filled the room. This practice was never omitted by the Hebrews in case of any sorrowful event. It was forbidden, however, to the high priest, who never tore his robe except when he heard blasphemy. The modern Jews only faintly imitate this custom, cutting a small portion of their garments to show that they are afflicted. On the decease of a brother or sister, wife, daughter, or son, they take a knife, and holding the blade downwards, give the coat or other upper garment a cut on the right side, and then rend it about a handbreadth in length. On the decease of a father or mother, the rent is made in the same manner on the left side in all the garments. See **MOURNING**.

CLOTHO, one of the three **FATES** (which see) of the ancient heathens. Clotho was regarded as the spinning fate, and hence her symbol was a spindle with which she spun the thread of man's destiny. She is generally represented as a grave maiden with a spindle or a roll, which denotes the book of fate.

CLUNIACENSIAINS, a congregation of Benedictine monks which arose in the tenth century, having Odo, abbot of Cluny or Clugni in France, at their head. It happened that the rule of St. Benedict had been so far departed from by many monks of the Latin church, that a reform in this respect seemed to be imperatively called for. This was afforded by Odo, a French nobleman, who, from his position as abbot of a monastery, took occasion not only to restore the original strictness of the Bene-

dictine rule, but also to impose additional rites and obligations. He evidently attached a high value to the moral power of Christianity, and sought to infuse into the monks under his care a greater regard to the real spirit of the Christian system, than to its mere external forms. To show that it was possible even for a layman to lead a holy and pious life, he composed a biographical account of Count Gerald of Aurilly, a man distinguished above those of his own order by his diligent and faithful study of the Scriptures, by his devotional habits, his lively sympathy in all Christian objects, his beneficence and his gentle treatment of his tenants. The mode of living which Odo prescribed to the Benedictine monks, procured for its author great fame and popularity, and at length the salutary regulations were adopted by numerous monasteries throughout Europe, which united in a kind of association under the abbot of Cluny. Many of the ancient monasteries in France, Germany, Italy, Britain, and Spain, embraced the new and stricter rule thus introduced; and the new monasteries which were founded came under the same discipline. Thus was formed that congeries of associations, which, under the name of Cluniacensians, rapidly rose into wealth, fame, and power. The convent of Cluny was originally founded in A. D. 910, by Duke William of Aquitania; but it was under Odo that its fame became general. From this time lay abbots gradually disappeared in France. Under the immediate successors of Odo the order continued to flourish. In course of time, however, its original strictness of discipline became gradually relaxed, and its popularity in consequence declined.

In the twelfth century, an individual was appointed to the office of abbot of Cluny, who was one of the most distinguished men of the church in his times, and to whom even his contemporaries gave the title of Venerable. This man, Peter Mauritius, infused new life and vigour into the Cluniacensian order. Of this remarkable person, and the beneficial influence which he exercised, Neander gives the following interesting sketch: "He was descended from a family of consideration in Auvergne, and is to be reckoned among the many great men of the church on whose development the influence of Christian training, by pious mothers, had a lasting effect. The character of his mother, who later in life became a nun, was delineated by his own pen with filial affection, soon after her death. Under him the order took a different direction from that in which it had originated. As this man, distinguished for his amiable and gentle spirit, strongly sympathized with everything purely human, so, under his guidance, the monastery, before consecrated alone to rigid asceticism, became a seat also of the arts and sciences. A Christian delicacy of feeling, far removed from the sternness and excess which we elsewhere find in monasticism, forms a characteristic trait in the character of this individual. To a prior, who was not disposed to relax in the least from the

zeal of an over-rigid asceticism, he wrote: 'God accepts no sacrifices which are offered to him contrary to his own appointed order.' He held up to him the example of Christ: 'The devil invited Christ to cast himself down from the pinnacle of the temple; but he who came to give his life for the salvation of the world, refused to end it by a suicidal act,—thereby setting an example, which admonishes us that we are not to push the mortification of the body to self-destruction. With great boldness, he told even the popes their faults. Thus he wrote to Eugene the Third: 'Though you have been set by God over the nations, in order to root out and to pull down; to build and to plant (Jer. i. 10); still, because you are neither God nor the prophet to whom this was said, you may be deceived, betrayed, by those who seek only their own. For this reason, a faithful son, who would put you on your guard against such dangers, is bound to make known to you what has been made known to him, and what you perhaps may still remain ignorant of.'"

About this time a new order, the CISTERCIANS (which see), attracted so much notice in consequence of the strict discipline enforced by Bernard of Clairvaux, that the envy of the older monkish societies was naturally excited. The Cluniacensians and the Cistercians now passed into a state of mutual hostility. Bernard composed a tract upon the subject, in which he exhorted both parties to mutual forbearance and love. But these benevolent efforts were unavailing. The controversy waxed warm on both sides. The Cluniacensians accused the Cistercians of too great austerity; the Cistercians, on the other hand, taxed the Cluniacensians with having abandoned their former sanctity and regular discipline. To this contest was added another respecting tithes. In A. D. 1132, Innocent II. issued a decree exempting the Cistercians from the payment of tithes on their lands; and as many of these lands had paid tithes to the Cluniacensians, that order was greatly offended at this indulgence shown to their rivals by the pontiff, and, accordingly, they engaged in a warm controversy both with the Cistercians and the pontiff himself. This dispute terminated in some kind of adjustment which was brought about in A. D. 1155. The monks of Cluny were addicted to ostentation and display in their places of worship. Hence they were reproached by the Cistercians with having churches "immensely high, immoderately long, superfluously broad, sumptuously furnished, and curiously painted." So that men were led to admire that which was beautiful more than that which was sacred. At one time such was the pride of this order, that the head of their monastery actually claimed the title of abbot of abbots. The matter was referred to a council held at Rome in A. D. 1117, in the pontificate of Paschal XI., when the title was decided rightfully to belong to the abbot of Monte Cassino, that being considered as the most ancient of all the monasteries.

CNEPH, or CNUPHIS, an ancient Egyptian divinity, corresponding to the Greek AGATHODÆMON (which see), a name which was also applied to this deity by the Phœnicians. Both Strabo and Eusebius represent him as having been worshipped in the form of a serpent; and in the amulets of later times he is seen as a serpent or dragon raising itself on its tail, having rays about its head, and surrounded with stars. Plutarch regards him as having been a spiritual divinity. According to Eusebius, he was the creator and ruler of the world, in the Egyptian mythology, and represented as a man with dark complexion, having a girdle, and a sceptre in his hand. He was said to have produced an egg, the symbol of the world, from which sprung *Ptha*, or, as he is called by the Greeks, *Hephæstus*. Cneph then was among the Egyptians the first emanation of the Supreme Being, the efficient reason of things, the creator, the demiurgus.

CNIDIA, a surname of APHRODITE (which see), derived from the town of Cnidus in Caria, for which Praxiteles made his celebrated statue of the goddess.

COADJUTOR, one ordained to assist the incumbent of a parish who may happen to be disabled by infirmity or old age. In the early church, bishops chosen in these circumstances were called bishops coadjutor. They were subordinate to the bishop, whom they were appointed to assist during his life, and succeeded him when he died.

COAT, the innermost garment worn by the Jewish high-priest in ancient times. It was made of fine linen, and therefore white. It fitted close to the body, and was provided with sleeves coming down to the wrist, while the coat itself was so long as to reach down to the heels. The Hebrew doctors say, that if the high-priest happened to have a plaster upon a sore between the inward garment and his skin; or if his garments had a rent in them, or were stained with dirt, or any pollution, his ministration was invalid and of no effect. The coat was woven of chequer or diced work like diaper, and was worn by all the priests in their ministrations without any difference. The coat or robe of the ephod which was worn by the high-priest, in addition to the robes worn by the other priests, was made of blue wool, and worn immediately under the EPHOD (which see). Its Hebrew name is *mêil*, an under garment reaching down to the feet. It was a distinguishing priestly vestment, and therefore Christ appears, Rev. i. 13, "clothed with a garment down to the feet," thus showing himself not only to be invested with the priestly office, but to be the great High-Priest of his church. This coat or robe was a long linen gown of sky blue colour. It was all of one piece, and so formed as to be put on, not like other garments which are open in front, but like a surplice, over the head, having a hole in the top through which the head could pass, which was strongly hemmed round with a binding to prevent it from rending, and provided with openings

or arm-holes in the sides in place of sleeves. Round its lower border were tassels made of blue, purple, and scarlet, in the form of pomegranates, interspersed with small gold bells, in order to make a noise when the high-priest went into or came out from the holy place. We are not informed what was the exact number of the pomegranates and bells. The Rabbinical writers are nearly unanimous in alleging the entire number of bells to have been seventy-two, placed alternately with as many pomegranates of embroidered work. While the body of the coat was of a blue colour, the hem or border was richly dyed of variegated hues. Josephus says, that about eight years before the destruction of the temple, the Levites obtained permission to wear a linen coat or tunic, which gave considerable offence to the priests.

COAT (HOLY), OF TREVES, a Roman Catholic relic, which for the last fifteen hundred years has been regarded as the peculiar glory of the city in which it is preserved. It is confidently believed by many of the votaries of Romanism to be the identical seamless coat which was worn by our blessed Lord, and for which the Roman soldiers cast lots at his crucifixion. The tradition respecting this relic is thus related in an article which appeared a few years ago in the pages of the *Athenæum*, from the pen of an intelligent correspondent, who gives also an account of the exhibition of the Holy Coat, he himself having been an eye-witness on the occasion :

“Its origin, as a received object of veneration, remounts to the early part of the fourth century, when the Empress Helena undertook her memorable journey to Palestine. According to the tradition of Treves, it was then and there that the Holy Tunic was discovered. Helena's selection of Treves as the place of deposit, arose not only from her predilection for the city where she had so long dwelt, and where some accounts say she was born; but from the reputation which it enjoyed of being a second Rome and the capital of the Empire beyond the Alps. An interval of more than 800 years ensued, during which no mention is made of the Holy Tunic. Towards the close of the 9th century, Treves was sacked and burned by the Normans, and nothing is said to have been saved from their ravages but the holy relics, which a constant sense of danger had caused the clergy to preserve in crypts constructed expressly for their security. The traditional existence of the Holy Tunic only remained, for that which fear originated, custom retained, and even in times of safety the altar in or beneath which the relic was presumed to lie was alone indicated; the relic itself was never shown. In the quarrel between Adrian and the Emperor in 1157, Frederic, when he assembled a synod at Treves, alluded to the existence of the Tunic there, for in his letter to Archbishop Hillinus, he says :—‘Since then you are the primate beyond the Alps and the centre of the whole Empire, and that your cathedral, that of Treves, is renowned above all

others for the possession of the Coat without Seams, &c.’ Other proofs are also given in regard to its alleged locality, which was at length put beyond doubt in the year 1196, by the discovery of the relic in the *adytum* of the Cathedral, when Archbishop John the First embellished and restored the building. It was for the first time shown publicly on the 1st of May, 1196, amidst the acclamations of the whole people, after which it was again shut up in the high altar. Another interval of 316 years occurred before the relic was again seen, when it was brought forward, at the instance of the Emperor Maximilian, who had assembled a diet in Treves. The opening of the altar took place on the 14th of April, 1512, before all the dignitaries of Treves, and a wooden box, inlaid with ivory, of very beautiful workmanship, was found. It was sealed, and when opened the robe was discovered with a written inscription, ‘This is the coat without seam of our Lord and Saviour Jesus Christ.’ On the 12th of May following, the relic was once more displayed to an immense concourse of people, with no less effect than on the first occasion; an effect which suggested to Leo X. the idea of turning it prominently to account, in the sale of indulgences. His bull, dated 15th of January, 1514, granted a plenary indulgence to all who came to Treves to confess their sins before the sacred Tunic,—and, that opportunity might not be wanting, he ordered that it should be publicly exhibited every seven years. The Reformation however intervened before the first term prescribed by the Pope, and it was not till 1531 that the exhibition again took place. During the remainder of the 16th century, the relic was exposed at four different periods, in 1545, 1553, 1585, and 1594,—but the Thirty Years War occupied the attention of Germany too closely to admit of much religious ceremonial, especially when the opposing armies were under such strong religious influence: it was therefore not until after the peace of Westphalia, 20th of February, 1655, that it was again shown. The dread of the arms of Louis XIV. induced the electors of Treves to transport the relic to the fortress of Ehrenbreitstein; nor was it again made visible till 1725, when it was shown to the Archbishop of Cologne. Other public exhibitions subsequently took place at Ehrenbreitstein in the 18th century; but when the French armies approached the Rhine in 1794, it was no time for trusting the security of the Holy Tunic even to a fortress. It was then conveyed away and deposited in a place, the secret of which was known only to a very few persons, whose interest it was not to divulge it. It became afterwards known that that place was Bamberg, where it remained till 1803, and was then removed by the electors to Augsburg. A dispute afterwards arose for its possession between the Duke of Nassau and the Church of Treves; and the King of Bavaria also put in his claim for it—but it was finally decided by Napoleon, the arbiter at that time of all things spiritual as well as mundane, that resti-

tution should be made to Treves, and in 1810, it was once more brought to its accustomed resting-place. The exhibition in that year was one remarkable for its display, and for the number of the pious who flocked to the electoral city to behold the relic,—no less than 227,000 people! So much for history and tradition, which I have given at some length, that a reason might be more satisfactorily rendered for the enthusiasm which has attended the exhibition of 1844, which I have just arrived in time to witness.

"It may seem strange, that at a period when the minds of the great masses in Germany are directed towards utilizing objects, an effort—and a successful one—should have been made to compete with the advancing world, and that too with weapons from the old armoury of Papal Rome; but such is the case, for a greater concourse of people has assembled this year in Treves than was ever known before. The number of those who have already visited the shrine since the 18th of August exceeds a *million*! and that number will be considerably augmented before the exhibition is finally closed. Six weeks was the period originally prescribed, but as every day brought pilgrims in thousands from every country, far and near, an additional week was granted, and the term extended to Sunday the 6th of October. But however vast the enumeration of the faithful (to say nothing of the curious), however great the accumulation of money offered before the altar of St. Peter, the object of the Romish church would have failed, comparatively speaking,—but for more important results. Adopting for device, the text of St. Mark (ch. 6. v. 56), 'and all who touched it were cured,' the young Countess Jeanne de Droste-Vischering, of Munster, niece of the present Archbishop of Cologne, was the first whose malady was submitted for cure by touching the holy robe. The success was triumphant! the young lady who had, it is said, tried all the baths in Germany for the last three years to remove her lameness, no sooner bent before the relic and touched the sacred cloth than her limbs were straightened, her figure became once more erect,—and she quitted the cathedral, leaving her crutches behind her in memory of her miraculous cure. There the crutches remain, beside the high altar, and there I have this day seen them, when, one amongst many thousands, I passed before the relic. But the Countess is not the only instance of the efficacy of the Holy Tunic in similar cases. It is positively affirmed that no less than thirteen cures have been performed by the same means:—a boy who had been blind from childhood; a girl who was deaf and dumb; and several others affected with *permanent* maladies, subjected to the test, have all been sent away restored! My *valet de place* told me he had himself known one subject, a complete cripple, who was now as straight as an arrow: I inquired where all these people lived, and was told 'in distant villages,'—inaccessible of course to the casual inquirer.

"After this, you may be curious to know something

of the relic itself, and the mode of visiting it. The Tunic is a robe of a reddish-brown colour, stretched out flat upon a piece of white silk in a glass frame placed upright upon the high altar. The sleeves are displayed; and it measures 5 feet each way from one extremity to the other. In its texture it is difficult to say how it has been wrought, so that Brower's description holds perfectly good. He says, in his 'Annals of Treves' (tom. ii. p. 91), 'The threads are so fine and so closely united, that the eye cannot discover whether the vestment is woven or wrought with a needle. . . . The colour is reddish, and in the light of the sun resembles unprepared cinnamon.' At a short distance it resembles the stamped leather now manufactured to imitate oak wainscoting, but on a closer examination one sees that the material is evidently of flax. The folds are apparent, and the surface of the cloth appears to shew, or rather crack,—the result of age. It has no collar,—merely a hole for the head to pass through, and must have reached to the ancles. The case in which it is contained, is of the same form as the tunic,—like the letter T,—and at the base on either side is an aperture through which the officiating priests introduce the medals, pictures, books, and other objects to be blessed by contact with the sacred vestment. The manner in which it is inspected is in procession formed in a double line, marshalled by the Prussian gendarmerie outside the doors of the cathedral. The procession advances slowly until the steps of the high altar are passed, and a momentary pause is made before the relic, to gaze upon it and deposit an offering. The amount collected in this manner must have been very great, for each day produces an enormous heap, in which, though copper predominates, a great deal of silver appears, and now and then gold pieces and *scheine* or paper-money. When I state that this procession begins to form at an early hour in the morning, and continues to stream into the cathedral until midnight, with no other intermission than the occasional closing of the doors to prevent too dense a crowd, some idea may be formed of the numbers that are daily admitted. To facilitate the approach to strangers and foreigners, certain hours are set apart, when, by applying at a different door, admission to the cathedral is given, and the line of the procession intercepted, thus obviating the necessity of waiting for some hours bareheaded in the streets. The mass of people endure the delay without an impatient look; they keep close file, it is true, but are chiefly engaged in chaunting the Ave Maria,—the women first and then the men, in a clear ringing tone. Where all the crowds come from, seems a wonder,—but the stream is continuous, and its component parts are always changing. In point of costume it is curious, the head-dresses of the women being of such various form and colour, and the physiognomy and expression so different. The finest effect of the procession is witnessed at night, when the cathedral is lit up and the deep tones of the vesper bell peal through

the aisles like the diapason notes of an organ. The body of the church is but feebly illuminated in comparison with the altar, where a blaze of light surrounds the shrine, but this comparative dimness adds to the effect, as the pilgrims slowly advance along the centre aisle, between rows of banners above the tombs of the Electors, whose heavy folds sweep the marble floor. It is impossible for any building to be better adapted for the purpose of a procession than this old Byzantine cathedral, as the floor continues to rise by successive flights of steps from the nave to the choir, from thence to the lower altar, and from thence again on the south side by a very high flight leading to the altar of St. Peter; which is thus elevated at least 20 feet above the western entrance, and enables the spectator to catch a glimpse of the upper part of the relic the instant he enters the aisle.

"The streets of Treves are at this moment scarcely less attractive to the stranger than the cathedral—from daylight till dusk, and from dusk till daylight again, with but a short interval for sleep,—there is one continuous movement and hum of people all having the same object in view, to join the processions. The sight witnessed, they spread over the city for a few hours, and then disappear to make way for fresh comers."

COCCEIANS, a denomination which arose in the seventeenth century, deriving its name from its founder, John Cocceius, in German Koch, Professor of Divinity at Leyden in Holland. Cocceius and Voetius were two of the most eminent expositors of Scripture among the Reformed at the period in which they lived. The latter adhered only to the literal sense in both the Old and the New Testaments, and considered the predictions of the ancient prophets as being all fulfilled in events anterior to the coming of Christ, and, therefore, not at all applicable to the Messiah. He supposed, however, that those prophecies which are applied in the New Testament to Christ, have, besides their literal sense, a secret and mystical meaning which relates to Christ, to his history and mediation. Cocceius proceeded on very different principles in interpreting the Sacred volume. He supposed that the whole Old Testament represented, as in a mirror, the history of Christ and of the Christian church, and that the predictions of the ancient prophets were to be literally understood as applying to Christ. He held also that the entire history of the Christian church down to the end of time was prefigured in the Old Testament. The Cocceian mode of interpretation was followed by many Dutch, Swiss, and German divines, but strenuously opposed by the VOETIANS (which see). The strange extravagance of the leading principle laid down by Cocceius, could scarcely be defended even by his warmest friends—that the language of the Bible must signify all that it can be made to signify. Such a hermeneutic principle as this would lead in the hands of ingenious and subtle men to the most

perverted explanations of multitudes of passages in the Word of God. The following brief view of the leading opinions of Cocceius is given by Mosheim: "Theology itself, in the opinion of Cocceius, ought to be freed from the trammels of philosophy, and to be expounded only in Scriptural phraseology. Hence, perceiving that the sacred writers denominate the method of salvation which God has prescribed, a covenant of God with men, he concluded that there could be no more suitable and pertinent analogy, according to which to adjust and arrange an entire system of theology. But while intent solely on accommodating and applying the principles of human covenants to divine subjects, he incautiously fell into some opinions which it is not easy to approve. For instance, he asserted that the covenant which God made with the Hebrew nation through the medium of Moses, did not differ in its nature from the new covenant procured by Jesus Christ. He supposed that God caused the ten commandments to be promulgated by Moses, not as a law which was to be obeyed, but as one form of the covenant of grace. But when the Hebrews had offended him by various sins, and especially by the worship of the golden calf, God, being moved with just indignation, superadded to that moral law the yoke of the ceremonial law, to serve as a punishment. This yoke was in itself very burdensome, but it became much more painful in consequence of its import. For it continually admonished the Hebrews of their very imperfect, doubtful, and anxious state, and was a kind of perpetual memento that they merited the wrath of God, and that they could not anticipate a full expiation and remission of their sins till the Messiah should come. Holy men indeed under the Old Testament enjoyed eternal salvation after death; but while they lived, they were far from having that assurance of salvation which is so comforting to us under the New Testament. For no sins were then actually forgiven, but only suffered to remain unpunished, because Christ had not yet offered up himself as a sacrifice to God, and therefore could not be regarded, before the divine tribunal, as one who has actually assumed our debt, but only as our surety."

The Dutch churches were agitated for many years with the keen controversies which were maintained between the Cocceians and their opponents, the Voetians, with varied success. At length the Cocceian came to be absorbed in the Cartesian controversy. At first, and for a considerable time, Cocceius was opposed to Des Cartes, but at length both came to be so far identified, that the most violent combatants of the one were equally violent combatants of the other. Not that the Cocceian theology and the Cartesian philosophy have any natural connection with each other. Yet it so happened, by a strange coincidence, that those who took Cocceius as their guide in theology, took Des Cartes as their master in philosophy. Thus the Cartesians and the Cocceians became one united band, contending

against the Voetians with the utmost earnestness and vigour. Throughout the remainder of the seventeenth century, the two parties were engaged in keen controversy. Other sects arose in Holland, which pushed the principles of the Cartesian philosophy beyond their legitimate boundaries into absolute atheism. Thus the *Verschorists* and the *Hattemists*, combining the doctrines of Spinoza with those of Cocceius, produced in 1680 a new system of religion, which was at once absurd and impious. See DUTCH REFORMED CHURCH.

COCYTUS, one of the four rivers which were said in the ancient heathen mythology to be passed over by the dead on their entrance into the infernal regions. The Cocytus is represented as sending forth a hollow melancholy sound. See TARTARUS.

CODEX ARGENTEUS (Lat. silver copy), a celebrated manuscript of the four gospels in the Mæso-Gothic language, deriving its name from its being written on vellum in letters of silver. The people for whom this version was intended are not to be confounded with the Goths of Sweden. They came from the east of the Borysthenes, and gradually moving westward, settled in Wallachia. Here the celebrated Ulphilas invented a Gothic alphabet of twenty-five letters, "four of which," Gibbon informs us, "he invented to express the peculiar sounds that were unknown to the Greek and Latin pronunciation." This indefatigable benefactor of a barbarous people was himself by birth a Cappadocian, was a bishop of the Mæso-Goths, and a member of the council of Constantinople in A. D. 349.

For a long period it was thought that the labours of Ulphilas had been limited to the translation of the four Gospels, but from the discoveries which have been made in the course of the present century, it is now regarded as an undoubted fact that he must have translated the entire Bible. This work, which has earned for him an immortal name, he accomplished in the reign of the Emperor Valens. In his version of the New Testament, he has followed the original Greek; while in that of the Old Testament he has adhered to the Septuagint. From its antiquity, as well as its general fidelity, the Gothic version of Ulphilas occupies a high place in the estimation of biblical critics. Philostorgius alleges that he designedly omitted the Books of Samuel and the Kings, from an apprehension that the warlike spirit of his nation might be roused by the relation of the Jewish wars.

A variety of opinion exists as to the age of the Codex Argenteus, which is limited to the four Gospels, and these in an imperfect state. Some go so far as to imagine that it is the very copy which Ulphilas wrote with his own hand; while others suppose it to have been completed by a bishop of Thrace, towards the latter end of the fourth century. The history of the silver manuscript is somewhat interesting and curious. At a very remote period, it would seem to have

been the property of Alaric, King of Toulouse, whose kingdom and palace was destroyed by Chlodovic or Clovis, in or about A. D. 507. Others again say, that it belonged to Amalric, who had been conquered by Chilbert in A. D. 531. For many centuries this book had been subsequently preserved in the Benedictine monastery of Werden, on the river Ruhr, in the county of Mark, in Westphalia, where it was discovered in 1597 by Anthony Marillon, who extracted a few passages, which he inserted in a work entitled, 'A Commentary on the Gothic Alphabet.' Some time after, Arnoldus Mercator observed it in the same place, and having translated some verses of it, Gruter gave them to the world in his 'Inscriptiones Antiquæ.' From Werden it was carried to Prague, where in 1648, when that city was stormed by the Swedes under the command of Count Königsmark, it was found by that nobleman, who presented it along with other treasures to his sovereign, Queen Christina. After remaining for some time in the royal library, it disappeared during the confusion which preceded the abdication of the queen, having been taken, as is supposed, by Isaac Vossius to the Netherlands, where it was discovered again in 1655. While the Codex Argenteus was in the Netherlands, it was copied by Francis Junius, a learned antiquarian, and for the first time given to the world. Some writers assert that it was purchased back again by Charles XII. King of Sweden, but whether such be the fact or not, this valuable manuscript is at present in the University of Upsala, carefully bound or covered over with silver, embossed with the likeness of Ulphilas engraved upon it. The present state of the manuscript is thus described by Dr. Loewe, in a learned article in the 'Journal of Sacred Literature': "This codex, of which there are 188 pages of a quarto size, is written on very thin and smoothly-polished vellum, which is for the greater part of a purple colour. On this ground the letters, which are all *uncial*, i. e. capitals, were afterwards printed in silver, the initials, and some other passages excepted, which are in gold. To the latter belong the three first lines of the Gospels of St. Luke and St. Mark, which are impressed with *golden foil*, as were most probably those of St. Matthew and St. John. At the commencement of a section, or chapter, the whole is distinguished by golden characters, and so it is with the beginning of the Lord's Prayer, and the titles of the Evangelists, which are all illuminated in gold. From the deep impression of the strokes, the celebrated *Michaelis* has conjectured that the letters were either imprinted with a warm iron or cut with a graver, and afterwards coloured, a circumstance, which is said to have led to the discovery of those letters, the colour of which had faded. But it has been recently proved that each letter was painted, and not formed in the manner supposed by *Michaelis*. Most of the silver letters have become green in the course of time, whereas the golden ones are as yet in a superior

state of preservation. This covering of the letters with gold and silver is a characteristic feature in some ancient and modern Asiatic writings, and in most of the Canticles, Missals, Breviaries, etc. of the Middle Ages. The adjective *argenteus*, therefore, as used in connection with the 'codex' in question, refers solely to this circumstance. Some parts of this codex, which is said to have amounted formerly in all to 320 pages, have a pale violet hue." The Codex Argenteus is undoubtedly the most ancient specimen extant of the Teutonic or German language.

CODEx CAROLINUS, a name given to a manuscript containing some fragments of the Gothic version of St. Paul's Epistle to the Romans, which is preserved in the library of the Duke of Brunswick at Wolfenbüttel. It was discovered in 1756 by Francis Anton Knittel, in a Codex Rescriptus belonging to the ducal library. This MS., which is on vellum, contains the version of Ulphilas in one column, and a Latin translation in the other. It is supposed to belong to the sixth century, and was so defaced by another work written over it, that it was with great difficulty decyphered and restored. It is written in the character of the Codex Argenteus, but neither so beautiful nor so interesting as that manuscript. Both of them, however, have received great improvement from the discoveries made in the Ambrosian Library in Milan in 1817 by Cardinal Majo, the late learned librarian of the Vatican. Dr. Loewe, in the article from which we have already quoted, gives the following account of these discoveries: "While examining two Codices Rescripti, Majo discovered in one of them some Gothic writing, which, ere long, proved to be fragments of the Book of Kings, Ezra, and Nehemiah. Thus encouraged, he continued his inquiries, and had the satisfaction to find four other Codices Rescripti, containing in like manner portions of Ulphilas' Gothic version. Having communicated his discoveries to Count Carlo Ottavio Castiglioni, the latter joined Majo in his inquiries, so that we are indebted to both these savans for whatever we know concerning some considerable portions of this interesting production. Availing ourselves of the labours of these distinguished men, we shall notice a few of the MSS. they discovered.

"The first of them consists of 204 quarto pages; it is on vellum, and contains the Homilies of Gregory the Great on the Prophecies of Ezekiel, which, judging from their appearance or character, must have been produced about the eighth century. Beneath this are contained the Epistles of St. Paul to the Romans, 1 and 2 Corinthians, 1 and 2 of Timothy, Titus, and Philemon, as also a portion of the Gothic Calendar, all of which is written in a more ancient Gothic handwriting. The Epistles to the Romans, Corinthians, Ephesians, and to Timothy, constitute the main part of this interesting MS., and are almost entire. The titles of the Epistles are given at the heads of the pages on which they com-

mence, and are pretty readable. Of the other Epistles, there are considerable fragments only. The whole seems to have been written by two different writers or copyists, as there exists a marked difference in the writing, the one being more finished and pleasing than the other. Some savans have traced various readings in some of the margins, which are said to be written in a very small hand.

"The second manuscript consists of 156 quarto pages, on much thinner vellum. It contains St. Jerome's Exposition of Isaiah, written in Latin belonging to the eighth or ninth century. Under this Exposition may be seen the Gothic Version of St. Paul's Epistles to the Corinthians, Galatians, Ephesians, Philippians, Colossians, the two Epistles to the Thessalonians, and to Titus. What is wanting in the former MS. is found in this, which has some various readings peculiar to itself.

"In the third manuscript, which is a Latin volume of a quarto size, are contained the plays of Plautus, and part of Seneca's Tragedies of *Medea* and *Œdipus*. In this volume Cardinal Majo discovered fragments of the Books of Kings, Ezra and Nehemiah. This discovery is of the utmost importance, as being among the few fragments of Ulphilas' Version of the Old Testament extant. This fact, moreover, furnishes a refutation of the assertion that Ulphilas designedly omitted the Books of Kings for the reasons already alluded to. The date of the Latin writing of this MS. is supposed to be the eighth or ninth century.

"The fourth and last manuscript which we shall notice, consists of a single sheet in small quarto, and contains four pages of the Gospel according to St. John in Latin, under which are found the very fragments of chaps. xxv. xxvi. and xxvii. of the Gospel of St. Matthew, which are wanting in the *Codex Argenteus*.

"All these manuscripts are written in broad and thin characters, without any division of words or of chapters, but with contractions of proper names, not unlike those we find in ancient Greek MSS. Some sections have been discovered which are indicated by numeral marks or larger spaces, and sometimes by large letters. The Gothic writing is said to belong to the sixth century."

The whole of Ulphilas's version, as it now exists, comprising the Codex Argenteus, the Codex Carolinus, and the Ambrosian MSS., include very large portions of the four Gospels, the Epistles of St. Paul, the Books of Kings, Ezra, Nehemiah, the Macca-bees, and some parts of the Psalms. The latest and most finished critical edition of the entire remains of Ulphilas is that of Gabelenz and Loebe, published at Leipzig 1836—1847. Still another work supposed to be from the pen of Ulphilas, has been discovered by H. F. Massmann, who found it among some manuscripts belonging to the libraries of Rome and Milan. It is an exposition of the Gospel according to John, and has been published along

with a Latin version, explanatory notes, an historical inquiry, and a Gothic-Latin Dictionary. See BIBLE.

CÆLESTIANS. See PELAGIANS.

CÆLESTINES. See CELESTINES.

CÆLICOLÆ (Lat. *Cælum*, heaven, *colo*, to worship), heaven-worshippers, a heretical sect which arose in the end of the fourth century in Africa. They are condemned by two different rescripts of the Emperor Honorius, but the precise nature of their opinions is not known. In the Theodosian code they are ranked as Jews, and hence some have considered them as apostates from the Christian to the Jewish faith, but this is far from being certain or even probable. This name was sometimes applied by Pagans to the early Christians by way of derision and reproach.

CÆLUS. See URANUS.

COEMPTIO, one of the methods of contracting marriages among the ancient Romans, according to which the parties solemnly bound themselves to each other by the ceremony of giving and receiving a piece of money. See MARRIAGE.

CENOBITES. See CENOBITES.

COLÆNIS, a surname of ARTEMIS (which see), derived from a mythical king called Colænus.

COLARBASIANS, a sect of Gnostics which arose in the middle of the second century. They were originated by Colarbasus, a scholar of *Valentine* (see VALENTINIANS). They held that Christ sprang from the thirty ÆONS (which see); that Jesus and Christ were two distinct persons; and that the life and generations of all men, with all human affairs, depended on the seven planets. Their views were, therefore, a strange compound of Christianity, Judaism, and Paganism.

COLIAS, a surname of APHRODITE (which see), derived from the Attic promontory of Colias, on which the goddess had a statue.

COLLATINES, an order of monks in Italy, called also Oblates, the members of which reside in a monastery, but make no vows except a promise of obedience. They can go abroad freely, inherit property, and are placed under few restrictions. Some abbeys of this description are said to be filled with ladies of rank.

COLLATION, a term used where a bishop gives a benefice, which either he had as patron, or which came to him by lapse.

COLLATION, the name given in the Romish church to the spare meal taken on days of abstinence, consisting chiefly of bread, vegetables, or fruits, but without animal food.

COLLECT, the name applied in the early Christian church to the invocation, which was called *collecta* or collect, because it was a collection or repetition of all the prayers of the people. Bingham gives it as the form runs in the Constitutions, thus:

"O Lord Almighty and most High, thou that dwellest in the highest, thou Holy One that retest

in thy saints, (or holy places,) that art without original, the great Monarch of the world; who by thy Christ hast caused thy knowledge to be preached unto us, to the acknowledgment of thy glory and name, which he hath manifested to our understandings: look down now by him upon this thy flock, and deliver it from all ignorance and wicked works. Grant that it may fear thee, and love thee, and tremble before the face of thy glory. Be merciful and propitious unto them, and hearken to their prayers; and keep them unchangeable, unblameable, and without rebuke: that they may be holy both in body and soul, not having spot or wrinkle or any such thing; but that they may be perfect, and none among them deficient or wanting in any respect. O thou their Defender, thou Almighty, that regardest not persons, be thou the help of this thy people, whom thou hast redeemed with the precious blood of thy Christ. Be thou their defence and succour, their refuge and keeper, their impregnable wall, their bulwark and safety. For no one can pluck them out of thy hand. There is no other God like thee: in thee is our hope and strong consolation. Sanctify them by thy truth; for thy word is truth. Thou that dost nothing out of partiality and favour, thou that canst not be deceived, deliver them from sickness and infirmity, from sin, from all injury and fraud, and from the fear of the enemy, from the arrow that fieth by day, and the danger that walketh in darkness; and vouchsafe to bring them to eternal life, which is in Christ thy only begotten Son, our God and Saviour; by whom be glory and worship unto thee in the Holy Ghost, now and for ever, world without end. Amen."

The collects among the Latins then were the same sort of prayers which the Greeks called invocations and commendations, with which the bishop concluded the prayers of the deacon and people in each distinct part of Divine service. The custom of repeating collects at the end of the service is of great antiquity in the Church of England, being known to have prevailed before the Norman Conquest, and the very collects now in use formed part of the devotional services of the church long before the Reformation.

COLLEGE, a union of persons for a common purpose, a community. Among the ancient Romans, a college must, in order to be legal, consist at least of three persons, who were considered as forming a corporate body, entitled to privileges somewhat similar to corporations among ourselves, such as holding common property, having a common purse, and being treated in law as a legal unity. A collegium was sometimes called also a universitas. The phrase is sometimes used, "a college of bishops," which is regarded in England as necessary to the consecration of a new bishop, and the college must, as in Roman law, consist of not less than three prelates.

COLLEGE OF AUGURS, the institution of soothsayers among the ancient heathens. It is

traced as far back as the very commencement of the Roman history, Romulus having appointed a college of three, to which he afterwards added two. By the Ogulnian law passed B. C. 300, the number of augurs was increased to nine, of whom five were chosen by the plebs. The dictator Sulla increased them to fifteen, a number which continued till the time of Augustus, when the power of electing augurs being vested in the Emperor himself, the number of the college was regulated solely by the imperial will. The college of augurs possessed far greater power in the earlier than in the later period of the Roman history. Thus, though the election of the college was at first intrusted to the comitia curiata, or assembly of the patricians, the augurs themselves were regularly consulted before the election was considered complete. At length, as their influence became greater, they obtained the power of self-election, which they continued to exercise until B. C. 103, when, by the Domitian law, it was decreed that any vacancy in the college of augurs should be filled up by the votes of a minority of the tribes chosen by lot. This law underwent various changes, having been repealed by Sulla, and restored during the consulship of Cicero, B. C. 63; repealed a second time by Antony, and again revived at an after period. The introduction of Christianity proved in the highest degree unfavourable to the art of divination, and though the utmost efforts were made by the augurs themselves to maintain their influence, the college was finally abolished by the Emperor Theodosius. See AUGURS.

COLLEGE DE PROPAGANDA FIDE, a college instituted at Rome by Pope Urban VIII. in 1627. In this seminary young men from all nations are educated as Romish missionaries, with the view of diffusing the doctrines of the Roman Church in foreign nations. The college owed its institution to John Baptist Viles, or as some allege, Vives, a Spaniard residing at Rome. He surrendered all his possessions and property, including his very elegant mansion, into the hands of the pontiff, and by this munificent gift he founded the College de Propaganda Fide, establishing as the commencement of the undertaking ten scholarships for youth from foreign lands. Cardinal Barberini, the Pope's brother, in 1637 and 1638, added thirty-one more scholarships for Georgians, Persians, Nestorians, Jacobites, Melchites, Copts, Abyssinians, and Indians; and in defect of these, for Armenians from Poland, Russia, and Constantinople. The condition on which Barberini gave this splendid endowment was, that the scholars who should partake of his bounty, should pledge themselves to become missionaries among their own countrymen, or to go wherever the Congregation de Propaganda Fide should order them. The College was at first placed under the authority of three canons of the three patriarchal churches at Rome, but since the year 1641 it has been under the control to which we have just referred, and which had

been established by Gregory XV. See CONGREGATION DE PROPAGANDA FIDE.

COLLEGE OF THE SEVENTY. See SANHEDRIM.

COLLEGES OF PIETY, a name given to meetings for the revival of religion in Germany, which were set up by Philip James Spener at Frankfort in 1670, first in his own house, and afterwards also in the church. The special object of these meetings was to bring about more cordial friendship among those who were seeking to edify their souls, and at the same time to render the public preaching of God's word more profitable, by explaining the sermons delivered, by catechising, by lectures on the Holy Scriptures, with prayer and singing. The appellation Colleges of Piety was derived from Holland, where there was a party who, from their meetings for worship which they called collegia, were denominated collegiants. The Frankfort meetings, though originated from the best of motives, and attended with benefit to many, were not long in being imitated by others, who, wanting the prudence of Spener, conducted matters so unwisely as to lead to great abuses. On some occasions no minister was present to regulate the proceedings, and, accordingly, the utmost irregularity prevailed. At other times every one was allowed to speak, and, as a natural consequence, heretical opinions were often broached, and enthusiasm took the place of sobriety and sincere devotion. In small villages the meetings were generally conducted with great propriety, but in large towns, as in Hamburg for example, there were frequent commotions. The most unseemly disturbances also took place at Erfurth, Dantzic, Wolfenbüttel, Gotha, and even at Halle in Saxony. Finding that unexpected results had followed from the institution of his Colleges of Piety, Spener suppressed those which he himself had set up. Others followed his example, but in some cases the meetings were continued, and people began to frequent them to the entire neglect of public worship, and thus the good which Spener sought to do was evil spoken of, and his benevolent attempts to introduce a higher tone of piety among his countrymen were perverted into means of injuring the holy cause which he had so warmly at heart. See PIETISTIC CONTROVERSY.

COLLEGIANTS, a Christian sect which arose in Holland in 1619, when the Arminian dispute was at its height. It was originated by three brothers, John James, Hadrian, and Gisbert Koddeus or Van der Kodde, humble, but pious men, holding Arminian principles. Joined by one Anthony Cornelius, they held meetings which they called collegia, and hence the sect acquired the name of Collegiants. The only test of admission to the society was a belief in the Bible as inspired of God, and an earnest desire and endeavour to live conformably to its precepts, whatever might be their opinions on the various doctrines of the Christian religion. The brethren are accustomed to assemble twice a-week, on Sabbath

and Wednesday, for religious exercises. On these occasions they commence the service with singing a hymn and offering up a prayer, after which a passage of Scripture is read and explained, two persons having been appointed to expound it, and then any male person in the assembly is freely permitted to offer his thoughts to the brethren. Thus a controversy often arises at their meetings. They have printed lists of the texts which are to be discussed at their meetings, so that the brethren have it in their power to give their opinions after careful previous preparation. At Rheinsberg they have large buildings destined for the education of orphan children, and for the reception of strangers, and in that place the brethren assemble twice a-year, spending four days successively in meetings for mutual encouragement and edification, as well as for the celebration of the Lord's Supper. On these occasions, also, the ordinance of baptism is administered to those who wish it; but the ceremony is invariably performed by total immersion. The Collegiants in Friesland assemble once a-year at Leeuwarden for the same purposes as their brethren who meet at Rheinsberg. From the lax terms of admission among the Collegiants, they are drawn from all sects, and consist of men of the most widely opposite opinions. They account no man a heretic on account of his opinions, but solely on account of vicious and immoral conduct.

When the sect of Collegiants was first instituted *Arminianism* was at a low ebb in Holland, having been formally condemned by the synod of Dort, and the ministers who held its tenets being prohibited from promulgating them. The brothers Van der Kodde, accordingly, opened private meetings or clubs called *collegia*. The first was held at the village of Warmand, where one of the brothers lived, and after a short time the meetings were transferred to Rheinsberg, a small village near Leyden, from which the Collegiants received the name of Rheinsbergers. Similar meetings were instituted at other places in Holland, and the sect rapidly increased until it became a large body. They professed to tolerate all opinions, however extravagant and openly opposed to the plainest declarations of Scripture. Yet, notwithstanding the tolerant spirit by which they were avowedly actuated, a controversy arose in 1672 in the sect of the Collegiants, which raged with the utmost bitterness for a considerable time. The parties were on the one side, John and Paul Bredenburg, merchants of Rotterdam, and on the other side, Abraham Lemmermann and Francis Cuiper, merchants of Amsterdam. The brothers Bredenburg openly taught the doctrine of Spinoza, and demonstrated its accordance with reason mathematically. With strange inconsistency they avowed their belief in Christianity as being of Divine origin, recommending and defending it in the meetings of the Collegiants. To reconcile such opposite and contradictory systems as Spinosism and

Christianity, they maintained that reason is opposed to religion, but that we ought, nevertheless, to believe in the religion contained in the New Testament Scriptures against the most evident and the most conclusive mathematical demonstrations. It is plain, then, that the brothers Bredenburg must have held, that what is false in theology may be true in philosophy, and *vice versa*, what is a religious truth may be a philosophical error, and even a mathematical absurdity. This strange, contradictory system of opinion was opposed by Francis Cuiper, a bookseller of Amsterdam, in a work entitled '*Arcana Atheismi Detecta*,' or the Secrets of Atheism Detected. The controversy waxed warm on both sides; other minor contests arose about the same time; and the result of the whole was, that the Collegiants, in 1686, were divided into two opposing sects, which held their assemblies in separate buildings at Rheinsberg. In the beginning, however, of the eighteenth century, when the heads of the opposing factions had disappeared from the scene, the schism began to heal, and the Collegiants returned to their former harmony. They continue to this day to observe the same modes of worship, and though far from being so numerous as they once were, still hold their meetings without any fixed pastors, and practise baptism by immersion.

COLLEGIATI. See *COPIATÆ*.

COLLEGIUM ÆSCULAPII ET HYGEIÆ.

The college of Æsculapius and of Hygeia was among the ancient Romans a congregation of sixty persons, who, at certain days in the year, met at an appointed place to offer sacrifices in behalf of those who were willing to implore the help of the god and goddess of health.

COLLEGIUM DENDROPHORIUM, the college of the Dendrophori. It is difficult to ascertain with certainty who these people were. The word is derived from two Greek words, *dendron*, a tree, and *phero*, to carry. Hence Salmasius thinks, that, by the Dendrophori were meant those men who, in the processions made in honour of the gods, carried branches of trees. From the following passage in the Theodosian code, however, it would appear that they were a class of heathens: "It is just that all the places which the Dendrophori and other heathens have possessed, and were appointed for keeping of feasts and distribution of money, be applied to the revenues of our house, having beforehand banished the error which had first given birth to them."

COLLOCATIO, a custom which existed among the ancient Greeks and Romans, on the death of any individual, of laying out the corpse on a bed with a pillow for supporting the head and back. It was placed at one time outside the house, but afterwards at the threshold, the design being, as Plato alleged, to give ocular proof that the person was really dead, or, as is more likely to have been the reason, to show that the death had been natural, not caused by violence. By the side of the corpse was laid a honey-

cake, which was said to be meant as a gift to Cerberus. Beside the bed were arranged painted earthen vessels, which were buried with the corpse. The colloatio continued for two days, and on the third the body was carried out for burial.

COLLUTHIANS, a heretical sect which arose in the fourth century, founded by Colluthus, a presbyter of Alexandria. He seems to have approached in his opinions to the tenets of the Manicheans, holding that God did not create the wicked, and that he was not the author of the evils that befall men. Colluthus was deposed by the council of Alexandria, A. D. 324, and died before A. D. 340. The sect existed but for a short time.

COLLOBIUM (Gr. *kolobos*, short), a garment which some ancient authors affirm was worn by bishops and presbyters in the primitive ages of the Christian church. It was a short tunic or coat without long sleeves, thus differing from the *dalmatica*, which was the long coat with sleeves. Both these vestments were used by the Romans, though the *collobium* was the more common, ancient and honourable garment, which was afterwards permitted, by the laws of Theodosius the Great, to be worn by senators within the walls of Constantinople. It is probable, therefore, that when a bishop or a presbyter is said to wear a collobium, it means nothing more than that he wore a common Roman garment.

COLLYRIDES (Gr. cakes), a species of cakes of kneaded dough, which, from very ancient times, were offered to the gods as sacred gifts from the notion which the heathen in all ages have entertained, that what was gratifying to the sons of men, must be pleasing and acceptable to the gods. Besides, it has been imagined, by the ignorant in every age, that the inhabitants of heaven stood in need of food and drink like those of earth. The Hebrews offered cakes in the temple made with wheat or barley, kneaded with oil, and sometimes with honey. The Egyptians made offerings of cakes to their deities in behalf of deceased relatives. Cecrops directed cakes to be offered to Zeus at Athens. Herodotus informs us, that the Persians offered consecrated cakes to their gods. The immolation or consecration of a victim among the ancient Romans consisted partly in casting of corn and frankincense, together with the *salsa mola* made with bran or meal mixed with salt, upon the head of the beast. Cakes were specially used in the worship of certain deities, as in that of Apollo. They were either simple cakes of flour, sometimes also of wax, or they were made in the shape of some animal, and were then offered as symbolical sacrifices in the place of real animals, either because they could not easily be procured, or were too expensive for the sacrifices. On the second day of the festival called Thesmophoria, celebrated in various parts of Greece in honour of Demeter, the women sat on the ground around the statue of the goddess, and took no other food than cakes made of sesame and honey. In Jer. vii. 17, we read of the

Israelites kneading their dough "to make cakes to the queen of heaven," which appears to have been from early times an idolatrous practice. The Collyrides of the Pagans having been transferred, in the fourth century, to the worship of the Virgin Mary, gave name to a small sect in Arabia. See next Article.

COLLYRIDIAN, a sect which arose towards the end of the fourth century, maintaining that the Virgin Mary ought to be worshipped and appeased with libations, sacrifices, and offerings of *collyrides* or cakes. They appear to have been a sect of women, who came from Thrace and settled in Arabia, looking upon themselves as priestesses of Mary. On a set day, consecrated to her as a festival, they carried about in chariots, similar to those which the Pagans used in their religious processions, cakes or wafers dedicated to Mary, which they first presented to her as sacred offerings, and then ate them. Neander considers this ceremony to have been derived from the Pagan worship of Ceres, and that the customary bread-offerings at the Thesmophoria or heathen feast of the harvest, in honour of Ceres, had been changed for such offerings in honour of Mary. Mosheim, also, supposes the Collyridians to have been heathen converts, who, while they were mere Pagans, had been accustomed to bake, and present to the goddess Venus or Astarte, certain cakes which were called collyrides, and now that they had become Christians they thought this honour might be best shown to Mary. The *Collyridians* were opposed by the ANTIDICOMARIANITES (which see), who, instead of regarding Mary as a goddess, held that she was not always virgin, but had other children after the birth of Jesus. See MARY (VIRGIN).

COLLYVA, an oblation used in the Greek church in commemoration of the resurrection of the dead. It forms a portion of the funeral solemnities of the modern Greeks. The latest account of the Collyva has been given by Mr. Henry M. Baird, an intelligent traveller, in his recent work, entitled 'Modern Greece.' We quote the passage. "In modern Greece several successive Fridays are set apart as especially devoted to the dead. The bell of the little church of St. Nicholas Rangaves, situated at the very base of the Acropolis, attracted my attention on one of these occasions. Upon entering the church—a small edifice scarce exceeding in size an ordinary room—I found a few persons waiting for the commencement of the services; the men and boys standing near the altar, while the women as usual remained somewhat further off. Ever and anon some person would come in carrying a small dish covered with a napkin, and, after devoutly crossing himself, placed the dish upon the floor in front of the screen of the hieron or holy place. These plates contained a peculiar sort of cake, which is called Collyva. It is, in fact, an offering made to the manes of the dead, and can certainly claim a Pagan rather than a Christian origin. It is carefully made, the principal ingredients being boiled

wheat and currants. The surface of the top is ornamented with various degrees of neatness, by means of the eatable red grains of the pomegranates or almonds, or anything of the kind. These cakes were sent by the relatives of those who had died within a year or two, and if handsome, were allowed to remain before the chancel. If more commonly prepared, the contents were thrown together into a basket. In every plate of *collyva*, and in every basket, were stuck a number of little lighted waxen tapers, which burned during the service. The notion of the common people respecting this usage, was expressed to me by a person whom I asked to explain its purport. 'The soul of the deceased,' said he, 'for whom the *collyva* is offered, comes down during the service, and eats a single grain of the wheat.'" This observance of the Greeks is probably of Pagan origin. It is well known that among the ancient Romans there was a festival called *Feralia*, which was held in the latter end of the month of February, when food was wont to be carried to the sepulchres for the use of the dead. The *Inferiæ* and *Parentalia* were of the same description, showing that among the ancient heathens, as among several modern nations, the manes of the dead are thought to be able to partake of the enjoyments of the living. The Chinese (See ANCESTORS, WORSHIP OF), present offerings to the dead, and hold imaginary intercourse with them. See FUNERAL RITES.

COLORITES, a congregation of Augustinian monks, founded in the sixteenth century by Bernard of Rogliano in Calabria. The name of this order is said to have been drawn from Colorito, a hill in the Neapolitan territory on which there is a church dedicated to the holy Virgin. The order was not fully established till 1591, and a few years after they avowed submission to the general of the Augustin hermits. Their habit consisted of a dark-coloured gown, and a mantle which reached only to their knees.

COLPIA, in the cosmogony of the ancient Phœnicians, as explained by Sanchoniathon, the name of the wind, from which, as well as from his wife, Baau or Night, arose Life or Æon, and the First Bera or creation. The meaning of this myth, according to Rougemont, is, that the voice or Spirit of God (Colpia), in moving over the formless and empty earth (Baau), has given rise, in the first place, to life in material things.

COMBADAXUS, a deity worshipped in Japan. He was a bonze or priest, of whom the following strange story is told. When he was about eighty years old, he ordered a magnificent temple to be built, and pretending to be weary of life, he gave out that he would retire into a cavern and sleep for ten thousand millions of years; after which he would come to life again. Accordingly, he went into the cavern, the mouth of which was immediately sealed up. The Japanese believe that he is still alive, and therefore celebrate a festival in his honour, and invoke him as a god.

COMBAT (JUDICIAL). See BATTLE (TRIAL BY).

COMFORTED (THE), one of the two classes, the *consolati* or comforted, and the *federati* or confederated, into which the Manichean congregations were anciently divided. The ALBIGENSES (which see) classified their people in precisely the same way, and the "comforted" in the Albigenian church led a life of celibacy and of strict austerity.

COMMANDRIES, the name given to the houses of the knights hospitallers, an order of ecclesiastical knighthood which was instituted in the twelfth century.

COMMATRES (Lat. *con*, together, and *mater*, a mother), a term sometimes used in ancient writers to denote sponsors in baptism.

COMMEMORATION OF THE DEAD. See DEAD (COMMEMORATION OF THE).

COMMEMORATIONS, a word used in the church of Rome to denote the combination of the service of some holyday of lesser note with the service of some Sunday or greater holyday on which the lesser holyday happens to fall. In all such cases the Breviary enjoins that the hymns, verses, and some other parts of the service of the lesser holyday should be added to those of the greater. See FESTIVALS.

COMMENDAM, an ecclesiastical term used in England to denote a living commended by the crown to the care of a clergyman until a proper pastor has been appointed to it. Such interim appointments have for some time been seldom or never granted to any but bishops, who, when their bishoprics were of small value, have, on some occasions, been allowed by special dispensation to hold their benefices, which, on their promotion, passed into the hands of the sovereign.

COMMENDATIONS, one of the names given in the Latin church to COLLECTS (which see).

COMMENDATORY LETTERS. In the early Christian church no Christian would venture to travel without taking with him letters of credence from his own bishop, if he meant to communicate with the Christian church in a foreign country. The letters, which were called commendatory, were such as were only granted to persons of quality, or else persons whose reputation had been called in question, or clergymen who had occasion to travel into foreign countries. Persons travelling without these letters might partake of the charity of the church in a foreign country, but were refused permission to sit down at the Lord's table. Dr. Sherlock says, in his treatise on Church Unity, "The ancient discipline was very severe in admitting strangers who were unknown to them, to the communion, lest they should admit heretics or schismatics, or excommunicated persons; and, therefore, if any such came who could not produce their recommendatory letters, but pretended to have lost them by the way, they were neither admitted to communion nor wholly refused, but, if occasion were, maintained by the church till such letters could be

procured from the church from whence they came, which was called the *communio peregrina*." In the apostolical canons it was expressly provided, that if any strange bishops, presbyters, or deacons, travelled without commendatory letters, they should neither be allowed to preach nor be received to communion, but only have what was necessary to answer their present wants, that is, a charitable subsistence.

COMMENDATORY PRAYER, a name given to the morning thanksgiving, as it is called in the constitutions, which was offered by the bishop or pastor in the early Christian church towards the close of the morning service. The prayer, as given by Bingham in his 'Christian Antiquities,' is as follows: "O God, the God of spirits and of all flesh, with whom no one can compare, whom no one can approach, that givest the sun to govern the day, and the moon and stars to govern the night; look down upon us with the eyes of thy favour, and receive our morning thanksgivings, and have mercy on us. For we have not spread forth our hands to any strange god. For there is not any new god among us, but thou, our eternal and immortal God, who hast given us our being through Christ, and our well-being through him also. Vouchsafe by him to bring us to everlasting life; with whom unto thee be glory, honour, and adoration, in the Holy Ghost, world without end. Amen." The African councils speak of prayers used at the funerals of the dead, which were also called commendatory prayers, being such as were offered when the body was committed to the ground.

COMMINATION, a public denunciation or threatening of God's vengeance upon sinners. There is an ancient office, called the *Communion*, in the Church of England, which is appointed to be read on the first day of Lent or Ash-Wednesday, and at other times as the ordinary shall appoint.

COMMUNISTRI, the presbyters in the early Christian church who assisted in the administration of the sacraments. Subsequently they regularly administered the ordinances themselves. See PRESBYTERS.

COMMISSARY, an officer in the Church of England who exercises ecclesiastical jurisdiction in places of the diocese so far distant from the chief city, that the chancellor cannot summon the people to the bishop's principal consistory court without great inconvenience to them.

COMMON PRAYER (BOOK OF), the liturgy of the Church of England, to the use of which in public worship, every clergyman is bound by the Act of Uniformity to adhere; and, besides, he subscribes a declaration to the effect, "That he himself will use the form in the said Book prescribed, in public prayer and administration of the sacraments, and none other." Previous to the reign of Edward VI., when the Liturgy was first performed in English, the ritual had consisted of a collection of Latin prayers, made up partly of some ancient forms used in the primitive church,

and partly of some of a later original accommodated to the Romish church. Compiled at Rome, where the Latin tongue was spoken, the prayers had remained untranslated, even though the Latin had become a dead language. In 1547 the Convocation, and afterwards the Parliament, took into their consideration the subject of the communion, the Romanists having withheld the cup from the laity ever since the council of Constance in 1414, on pretence that part of the transubstantiated wine was in danger of being spilt. A change, however, on this point, had come over the minds of Christian men in England, and an authoritative act was passed, first by the clergy, and then by the Legislature, enjoining all persons to receive the sacrament in both kinds. The reformation of the communion led immediately to other improvements. Among these, one of the most important was the appointment of a committee of the clergy to prepare "an uniform order for the communion according to the rules of Scripture, and the use of the primitive church." This having been accomplished to the satisfaction of the public generally, the same persons were empowered in 1548 by another commission to compose a new Liturgy, which was completed in a few months, and included the new office for the communion. The committee to whom this task had been intrusted, was presided over by Archbishop Cranmer, and included eleven of the most eminent clergymen of the period, including Ridley the martyr. Drawn up by a body of men so highly qualified for the task, the Liturgy was approved, confirmed, and published by the King and Parliament, and is called 'The First Book of Edward VI.'

In the course of three years after its preparation, Cranmer proposed to revise the Liturgy, and having called to his aid Martin Bucer and Peter Martyr, two eminent Continental divines, he produced a new edition, with considerable alterations, consisting chiefly of the addition of the sentences, exhortation, confession, and absolution at the beginning of the morning and evening services; which in the first Common Prayer Book began with the Lord's Prayer. The other changes were the removing of some ceremonies contained in the former book; as the use of oil in baptism; the unction of the sick; prayers for souls departed; omitting the order for mixing water with the wine, and several others. The vestments also prescribed by the former book were directed to be disused, and the practice of kneeling at the sacrament was explained. In this improved form the Liturgy was again confirmed by Parliament in 1552, and thus amended, it is frequently called 'The Second Book of Edward VI.' In the following year both this and the former act were repealed, Queen Mary, who had now succeeded to the throne, being resolved to restore Romanism in England. This state of matters, however, was but of short duration, for in 1559, soon after the accession of Elizabeth, a statute passed the Legislature restoring the English service; and an-

other committee of learned divines was appointed to review King Edward's Liturgies, and to frame from them a Book of Common Prayer for the use of the Church of England. In the list of commissioners on this important occasion, occurs the name of Matthew Parker, afterwards Archbishop of Canterbury; but the chief management of the undertaking is supposed to have devolved upon Mr. Edward Guest, a very learned man, and subsequently almoner to the Queen and Bishop of Salisbury. At the outset the difficulty arose, which of the two former Liturgies ought to be received. This point occasioned considerable discussion; but at length King Edward's Second Book was adopted, and its use was accordingly authorized by Parliament; with the addition of certain Lessons to be read on every Sunday in the year, the form of the Litany altered and revised, and two sentences added in delivering the sacrament. The alteration in the Litany consisted in omitting the words, "From the tyranny of the Bishop of Rome and all his detestable enormities," which occurred in both the books of King Edward: and the adding these words to the first petition for the Queen, "Strengthen in the true worshipping of thee in righteousness and holiness of life." The sentences inserted at the delivery of the sacrament consisted of "the body of our Lord Jesus Christ which was given for thee;" and "The blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul to everlasting life." These were adopted out of King Edward's first book, and were the whole forms then in use; though they were omitted in the second, the form of which was also adopted. A few other variations from this second book were also made. Thus an alteration was introduced into the direction concerning the chancels and proper places for reading divine service; the vestments ordered in the first book were restored; two prayers for the Queen and clergy were added to the end of the Litany; and a note at the end of the communion service explanatory of the presence was omitted. The design of this last alteration was to promote uniformity, in accordance with the Queen's wishes, and, therefore, the question as to the real presence of Christ in the sacrament was left as an indeterminate point. The Book of Common Prayer thus completed, continued in use until the first year of James I., when some forms of thanksgiving were added, and the Catechism was enlarged on the subject of the sacraments. In the reign of Charles II., the Liturgy was again slightly altered, and unanimously subscribed by both Houses of Convocation of both provinces, on the 20th December, 1661. And in the same year, the Parliament passed the Act of Uniformity in Public Worship, which is binding upon all ministers of the Church of England; and although various proposals have been made from time to time to revise the Book of Common Prayer, it remains to this day in precisely the same state in which it was left by the Second Charles.

The strictest adherence to this prescribed formulary of the Church of England is enjoined by the canons on all the clergy. Thus it is expressly declared in the fourth canon: "Whosoever shall affirm, that the form of God's worship in the Church of England, established by law, and contained in the Book of Common Prayer and administration of the sacraments, is a corrupt, superstitious, or unlawful worship of God, or containeth any thing in it that is repugnant to the Scriptures; let him be excommunicated *ipso facto*, and not restored but by the bishop of the place, or archbishop, after his repentance and public revocation of such his wicked errors." And again, "If any minister, after he has subscribed to the Book of Common Prayer, shall omit to use the form of prayer, or any of the orders or ceremonies prescribed in the Communion Book, let him be suspended; and if after a month he does not reform and submit himself, let him be excommunicated; and then, if he shall not submit himself within the space of another month, let him be deposed from the ministry."

The Scotch Episcopal Church, since the days of Queen Anne, have adopted the Book of Common Prayer, and use it not only in the Morning and Evening services, but also in the occasional offices, except when celebrating the eucharist, on which occasion the Scotch communion office is generally read.

The Protestant Episcopal Church of America adopted in 1789 a somewhat modified form of the Book of Common Prayer, differing in several particulars from the service book of the Church of England. 1. A shorter form of absolution is allowed to be used instead of the English one, which, however, is retained, and is most generally recited in divine service. 2. The Athanasian Creed is omitted, while the Nicene Creed is retained. 3. In the office of baptism, the sign of the cross may be dispensed with if requested. 4. The marriage service has been considerably abridged. 5. In the funeral service some expressions in the English Prayer Book, which have been considered liable to misconstruction, are altered or omitted. In addition to these alterations, a change was of course introduced into the prayers for rulers, in consequence of the peculiar form of government in the United States. There may be also a few other verbal changes of minor importance which it is unnecessary to mention.

COMMUNION. This word in its strict acceptation implies the sharing of something along with another, and in a more general sense, agreement, fellowship or friendly intercourse. Hence the word *communion* is used by a very natural transition to denote the Lord's Supper, which is a fellowship or participation on the part of believers in the great benefits accruing from the broken body and shed blood of the Lord Jesus Christ. In its wider and more extended signification, communion is held by the believer when at the Lord's table with the whole body of Christ's people, who are all equally inter-

ested in his death; but in its narrower and more restricted meaning, it denotes fellowship with a particular congregation or community of Christians. Accordingly the term *communion* is sometimes used to signify any limited sect or denomination of Christians. So strong, however, was the impression of the early Christians, that the Lord's Supper was a feast of communion with the whole of Christ's people, that they held it might be celebrated by the absent as well as the present; and, accordingly, they were in the habit of sending by the hands of the deacons portions of the sacred elements to their brethren, who from sickness or imprisonment were unable to attend.

COMMUNION (CLERICAL), an expression which sometimes occurs in early Christian writers, and is intended in opposition to Lay Communion (see **COMMUNION, LAY**), to denote the full exercise of all the duties of the clerical office. Hence, when a clergyman was for any offence deprived of clerical communion, he was excluded from those special honours and privileges which belong to the sacred function. This was called also ecclesiastical communion. See **LORD'S SUPPER**.

COMMUNION (FREE). The churches and Christian communities which adhere to the practice of free, catholic, open or mixed communion, are such as hold that the evidence of Christian character is the only indispensable prerequisite to admission to the Lord's Table. About forty years since, an earnest discussion arose in England between the Baptists and Pædobaptists as to what are usually described as the terms of communion, or the special conditions of admission to the Lord's Supper. The controversy chiefly turned upon the point whether or not baptism was an essential prerequisite. The doctrine of free communion was advocated by Mr. Robert Hall, while Mr. Fuller entered the lists as the champion of strict, close, primitive, or church communion. The argument was conducted with great ability on both sides. The positions which Mr. Hall maintained in support of his view of the subject were briefly these: "1. The baptism of John was a separate institution from that appointed by Christ after his resurrection; from which it follows that the Lord's supper was anterior to Christian baptism, and that the original communicants consisted entirely of such as had not received that ordinance. 2. That there is no such connexion, either in the nature of things, or by the divine institution, between baptism and the eucharist, as renders it, under all circumstances, indispensable that the former should precede the latter. 3. That admitting this to be the prescribed order, and to be sanctioned by the uniform practice of the apostles, the case of pious Pædobaptists is a new case, calling for some peculiar treatment, in which we ought to regard rather the *spirit* than the *letter* of apostolic precedent. 4. That a schism in the church, the mystical body of Christ, is deprecated in the New Testament as the greatest evil. 5.

That a reception to church fellowship of all such as God has received, notwithstanding a diversity of opinion and practice in matters not essential to salvation, is expressly enjoined in the New Testament. Rom. xiv. 1—5; xv. 1, 5—7. 6. That to withhold the Lord's supper from those with whom we unite in other acts of Christian worship, is a palpable inconsistency. And lastly, That it is as impolitic as it is illiberal; being calculated to awaken a powerful prejudice, and place beyond the reach of conviction our Pædobaptist brethren, and to engender among the Baptists themselves a narrow and sectarian feeling, wholly opposed to the enlarged spirit of the present age."

COMMUNION (INFANT). The custom prevailed for many ages in the Christian church of administering the communion to infants; and as persons at so early an age were incapable of eating the bread, the practice was early adopted of dipping it in wine, and pressing a drop or two into the mouth of the babe. The reason which Cyprian assigned for this custom was, "that the grace of God bestowed upon the subjects of baptism was given without measure, and without any limitation as to age." Augustine strongly advocates this practice, and in its favour he adduces John vi. 53, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you," a passage which was afterwards quoted with the same application by Paschasius Radbert in the ninth century. From the period of the general introduction of infant baptism, the Lord's Supper continued to be administered to all who had been baptized, whether infants or adults. The custom of infant communion prevailed for several centuries. It is mentioned in the third council of Tours, A. D. 813, and even the council of Trent, A. D. 1545, instead of discountenancing it, only declared that it should not be considered essential to salvation. It is still scrupulously observed by the Greek church.

COMMUNION (LAY). It was accounted in the primitive Christian church the highest privilege of a layman to partake of the communion; but it was a severe rebuke for any one who held the clerical office to be again degraded to the condition of a layman, and to be required to communicate as a layman at the table of the Lord. This was regarded as a kind of mitigated excommunication. The man on whom the church inflicted this punishment for any offence, was excluded from the body of the clergy, and reduced to the condition of a layman, and his partaking of the Lord's Supper was termed a lay communion. Bellarmine alleges, that such a communion was only in one kind, such being the meaning at present attached to the expression lay communion in the Church of Rome. But this is taking for granted that the practice of denying the cup to the laity existed in the early Christian church, while there is not the slightest trace of it to be found in the ancient writers. Other authors again limit the meaning of lay communion to the punishment of

being compelled to communicate among laymen outside the rails of a chancel. Such a restriction of its signification, however, is wholly unwarranted, and the only adequate idea of what is involved in reducing a clergyman to lay communion, is the totally degrading him, and depriving him of his orders, that is, of his clerical office and function, and reducing him to the simple condition of a layman. In this case they were not only deprived of the order and office, the power and authority, but even of the name and title of clergymen. They were accordingly, after such a sentence, reputed and treated as private Christians, wholly divested of all their former dignity and clerical powers and privileges. Very few instances are on record of clergymen thus degraded being recalled to the clerical office again, which indeed was never done but upon some great emergency or very pressing reason.

COMMUNION SERVICE, the office in the liturgy of the Church of England, for the administration of the eucharist or sacrament of the Lord's Supper. It was extracted out of several ancient liturgies, as those of St. Basil, St. Ambrose, and St. Gregory, but considerably modified by Martin Bucer, who was brought over from Germany to assist in revising the Liturgy. At one time the communion service was used in a distinct form, and at a different time from the morning prayer, and Bishop Overall attributes it to the negligence of the ministers and carelessness of the people, that they have been combined into one office. It is appointed by the rubric to be read, in part at least, on every Sunday and holiday.

The communion office of the Scottish Episcopal Church differs from the communion office of the Prayer Book of the Church of England. It maintains the doctrine of the commemorative sacrifice of the holy eucharist, and asserts that Christ is verily and indeed present in the Lord's Supper, and taken and received by the faithful. The Book of Common Prayer has been universally adopted among the Scotch Episcopalians since 1712, and has been uniformly used not only in the morning and evening services, but also in all the occasional offices excepting the celebration of the eucharist, when the Scotch communion office is generally adopted. This office, the use of which is entirely limited to the body for which it was composed, was authorized by Charles I., and is formed on the model of the office in the first Liturgy of Edward VI.

COMMUNION (STRICT). The general opinion and practice of all ages have gone to favour the principle now held in almost all Christian churches, that to entitle any person to admission to the Lord's table something more is necessary than evidence of conversion or Christian character, which is the only prerequisite according to the adherents of *Free Communion*. Hence the advocates of *Strict Communion* have always maintained that not only baptism, but soundness in the faith, and a regular, consistent

walk and conversation were scriptural and indispensable terms of communion. In the keen controversy which took place a number of years ago in the Baptist churches of England, the doctrine of Strict Communion was ably supported by Mr. J. G. Fuller, in his 'Conversations on Strict and Mixed Communion.' The chief positions which he seeks to establish, in conducting the argument against Mr. Hall, are briefly these: "1. That all the arguments which are used to destroy the identity of baptism as practised by John and the apostles before the death of Christ, with that practised afterwards, amount only to proof of a *circumstantial* not an *essential* difference, and cannot therefore warrant the inferences of Mr. Hall in any one point.—2. That the commission of our Lord (Matth. xxviii. 19, 20), furnishes the same evidence that baptism is an indispensable prerequisite to external church fellowship, as that faith is an indispensable prerequisite to baptism.—3. That the uniform example of the apostles is an inspired explanation of the commission under which they acted, and a pattern intended for the instruction of the church in all succeeding ages.—4. That strict conformity to the commission of Christ, thus explained, is not *schism*, but the only possible mode of restoring and perpetuating *Christian union*.—5. That the mutual forbearance enjoined on Christians in the New Testament related to matters of real indifference, not involving the surrender of any positive institution of Christ; and is therefore inapplicable to the present case.—6. That to unite with Pædobaptist brethren in all such acts of worship and benevolent effort as do not imply an abandonment of the commission, is not an inconsistency, but the dictate of Christian charity.—And, lastly, That to whatever imputations a strict adherence to the commission of Christ may subject the Baptist churches, it is better to suffer them than to sin; and that a deviation in deference to modern error, however conscientiously maintained, is neither charity nor Christian wisdom, since 'whatever is right is wise.' Christians may cordially unite in the evangelization of the world, but they *do not*, nor *can* they without a change of sentiments, unite in the constitution of their churches."

COMMUNION (TERMS OF). Our Lord, in instituting the ordinance of the Supper, showed clearly for whom it was intended by administering it to his disciples. If we examine the corresponding ordinance under the Old Testament, which is well known to have been the Passover, we shall find that its administration was limited to the Israelites, and those who had joined themselves to them by submitting to circumcision. Thus, in regard to strangers, the law was explicit, Exod. xii. 48, "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof." It is plain, therefore, that circumcision was

an indispensable qualification for partaking of the passover, and from this it is argued by analogy that baptism, which has come in the place of circumcision, is equally necessary to entitle a person to sit down at the table of the Lord. On this point, as to which, up to within the last half century, there had never been a doubt, a controversy raged for some time among the English Baptists; the one party, headed by Mr. Hall, contending for FREE COMMUNION (which see), or the open admission of Pædobaptists to the communion with Baptists; the other party, headed by Mr. Fuller, contending for STRICT COMMUNION (which see), and, therefore, arguing in favour of baptism as an indispensable qualification for partaking of the Lord's Supper. The latter opinion is that which has almost universally been maintained in Christian churches, and, accordingly, in case of an unbaptized person applying for admission to the eucharist, it is the invariable practice to dispense the ordinance of baptism previously to the individual being allowed to take his place at the Lord's table. Baptism, however, is not the only term of communion. It is generally demanded of candidates for the Lord's table, in addition to the qualification of previous baptism, that they show a competent measure of knowledge, profess their faith in Christ, and possess a character in accordance with their profession. The English Church Catechism, in reply to the question, "What is required of them who come to the Lord's Supper?" answers, "To examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men." To the same effect, the 29th article of the same church declares, "The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth, as St. Augustine saith, the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing." The Westminster Confession of Faith, also, which is the symbol or authoritative standard of the Presbyterian churches, is equally explicit on this point, asserting "All ignorant and ungodly persons, as they are unfit to enjoy communion with him (Christ), so are they unworthy of the Lord's table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereunto." Such then are the individuals who, in the judgment of the church, are entitled to admission to the table of the Lord. If it be asked, however, who they are that, in the sight of God, are qualified to partake of this holy ordinance, the reply is, that believers alone have a right to this privilege. Yet even believers themselves are not always in a state of preparedness for the Lord's Supper. Their graces may be in a very low state, and their consciences wounded by sin, and, therefore,

it is their duty to humble themselves in unfeigned repentance before engaging in this solemn ordinance. Hence the necessity of the apostolic exhortation, "Let a man examine himself, and so let him eat of this bread and drink of this cup." The duty to which the apostle thus calls all who would partake worthily of the Lord's Supper, involves a serious and searching inquiry both as to their habitual character and their present spiritual state.

COMMUNION OF STRANGERS. Travellers and strangers, in the early ages of the Christian church, unless they had testimonials certifying to their regular standing as recognized members of the church, were treated as if they were under censure, not being allowed the privileges of full communion, though permitted to receive maintenance from the funds of the church if they required it. Clergymen under censure were sometimes treated in this way. They were placed in the same relation as strangers, which was denoted by the Latin phrase *communio peregrina*. In these circumstances they could neither officiate nor be present at the celebration of the Lord's Supper until they had given the prescribed satisfaction.

COMMUNION TABLE, on which the elements are laid in celebrating the Lord's Supper. It was at first a plain moveable table made of wood, and covered with a white cloth. Altars, as the communion tables came to be called, were wrought from stone in the time of Constantine, and in the Western church were required by ecclesiastical authority in the beginning of the sixth century. The stone altars were no longer moveable, but fixed, and decorated with crimson cloth. This change in the construction of the communion table, and the application to it of the term altar, did not take place before Christianity had been corrupted from its original simplicity, and men began to consider the Lord's Supper in the light of a sacrifice. The custom of covering the table with white linen is of great antiquity. It is first mentioned by Optatus, and several other authors allude to the practice. There is no doubt that, at its first institution, the eucharist was celebrated by our Lord and his disciples seated around a table, and the Apostle Paul contrasts "the Lord's table" with "the table of devils." In regard to the use of a table in this ordinance, there has long been a difference of opinion between the Presbyterians and others. "In the Westminster Assembly," says Baillie, "the Independents occupied them no less than three weeks in debating the point of sitting at a communion table. The unhappy Independents would mangle that sacrament. No catechizing nor preparation before; no thanksgiving after; no sacramental doctrine nor chapters in the day of celebration; no coming up to any table, but a carrying of the elements to all in their seats athwart the church." The distribution of the elements to communicants not seated at a table, but in their ordinary pews, has more recently been adopted both in Britain and America, by many Presbyterian as well

as Congregationalist churches. Episcopalians of every order avoid a table altogether, and partake of the elements kneeling before the altar, while the Romish church, believing in the transubstantiation of the bread and wine into the body, blood, soul, and divinity of our Lord Jesus Christ, consider the mass, as they term the eucharist, to be a sacrifice for the quick and the dead.

COMMUNICANT, one who is admitted by a Christian church to partake of the elements of bread and wine at the Lord's table. For the principles on which the admission proceeds, see **COMMUNION** (**TERMS OF**).

COMMUNICATIVE LIFE, that form of monasticism in which the individual professing to be a religious retains possession of his worldly property, and uses the proceeds of it for the advantage of the brethren. It is opposed to the **RENUNCIATIVE LIFE** (which see).

COMMUNITY OF GOODS. It is asserted by Luke concerning the first converts to Christianity, Acts iv. 32, "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common." The precise nature of this community of property has given rise to no small dispute among ecclesiastical writers. An opinion prevailed in ancient times, though not before the fourth century, that in the church of Jerusalem, of which the sacred historian is directly speaking, there was a similar community of possessions to that which existed among the ancient Essenes, and still professedly exists among modern monks. This idea, however, is altogether unwarranted by the whole tenor of the sacred narrative. The apostle Peter is introduced reproving Ananias for withholding a portion of his property from the common fund, but in Acts v. 4, he reminds the guilty man that it was in his own power either to sell or to retain his property, and that even after the sale he might contribute to the common stock what he thought proper. The crime lay, as is evident from the terms of the narrative, in his falsehood. Proceeding a little farther on in the history, we find, Acts vi., assistance given to the widows, but by no means from a common store collected for the support of the whole community. Mosheim, accordingly, may be considered as having put the matter on a proper footing when he asserts that "the declaration of Luke should not be understood as it generally has been of their *possessing* in common, but only of their *using* in common." Their minds were so completely pervaded by brotherly love, that they were led to consider their property to be at the service of their Christian brethren as they might require it. Under the influence of this spirit a common fund was established, which was at first placed under the management of the apostles, and out of which the common and necessary expenses were defrayed, and the wants of the poorer

members supplied. In this view of the subject, Heumann, Mosheim, and Neander fully agree.

COMMUTATION OF PENANCE. See **PENANCE** (**COMMUTATION OF**).

COMPASS. Father Le Comte, in describing the superstitious practices of the Chinese, says, they paid divine adoration to the compass, burnt little odorous balls to its honour, and offered meats and sacrifices to it. They threw gilded paper punctually twice a-day into the sea to attract its favour, and win it to be propitious.

COMPASSIVITY, a term used in Romanist writers to express the feelings of a saint on beholding in a vision the sufferings of Christ, whereby his soul is transpierced with the sword of a *compassive* pain; thus literally enduring the passion of Christ. Such a vision is set before him, "that he may be premonished that he is about to be transformed entirely, not by the martyrdom of the flesh, but by the burning of the soul into the express similitude of Jesus Christ crucified."

COMPETENTES, the name given to an order of catechumens in the early Christian church, denoting the immediate candidates of baptism, or such as gave in their names, expressing their desire to be baptized at the next approaching festival. In the act of petitioning for this favour, they received the name of *competentes*. When their names were given in, and their petition accepted, then both they and their sponsors were registered in the books of the church, or *diptychs*, as they were called. The examination of the proficiency they had made in the preceding stages of their course as catechumens, followed immediately upon the enrolment of their names. Those who, on examination, were approved, received the name of *electi* or chosen. For twenty days before baptism they were exorcised (see **EXORCISM**), and required to practise abstinence and fasting. Accordingly, the fourth council of Carthage enjoins, "Let such as give in their names to be baptized be exercised a long time with abstinence from wine and flesh, and with imposition of hands, and frequent examination, and so let them receive their baptism." At this time also the *competentes* were taught the words of the Creed, which they were obliged to repeat at their last examination before baptism. Along with the Creed, they were taught how to make the proper responses as to their renunciation of the devil, and their engagement to serve Christ. They were required to go veiled, or with their faces covered for some days before baptism, that their minds might be fully at liberty to ponder the responsibility of their position, and that their solemn meditations might not be interrupted by the wandering of the eyes. Ancient authors inform us, that they were also subjected to the double ceremony of touching the ears, and anointing the eyes with clay, implying the opening of the ears to receive the truth, and of the eyes to behold it in its true spiritual meaning. See **CATECHUMENS**.

COMPITALES (LARES). See LARES.

COMPITALIA, a festival celebrated annually by the ancient Romans, at the places where two ways met, in honour of the *Lares Compitales*. This festival is said to have been first instituted by Tarquinius Priscus, and having fallen into disuse, it was restored by Tarquinius Superbus. In the time of Augustus it was again revived, after having been lost sight of for a time. The compitalia were observed generally in winter, in the month of January.

COMPLETORIUM, the last of the seven CANONICAL HOURS (which see), or fixed times of prayer in the ancient Christian church. The completorium was at bed-time, when the day was completed, and hence the name.

COMPLINE, another name for the last of the canonical hours. See preceding article.

COMPLUTENSIAN VERSION, an edition of the New Testament in the original Greek, which was printed at Complutum or Alcala in Spain, in A. D. 1514, but was not published till some years after. It was prepared and published under the patronage of Cardinal Ximenes. Though the manuscripts which the editors used are lost, they are generally believed to have belonged to the thirteenth, fourteenth, and fifteenth centuries, and, therefore, could not have been of great value. In the preparation of this edition, some changes are generally believed to have been introduced in conformity with the Vulgate. See BIBLE.

COMPREHENSION BILL, a measure which was introduced into the English Parliament in the reign of King Charles II. in 1667. It was designed by Sir Orlando Bridgman, to pave the way for the admission of Protestant Dissenters into the communion of the Established church. With this view it proposed to relax the rigid terms of the Act of Uniformity, and to dispense with the practice of kneeling at the sacrament, and also with the practice of making the sign of the cross in baptism. This Bill passed the House of Lords, but was lost in the Commons. Another attempt to accomplish the same object was made by Tillotson and Stillingfleet in 1674, but although the terms proposed met the wishes of the Non-conformists, the bishops refused their assent to the measure, and thus it dropped. The scheme was again revived after the Revolution in 1688, in accordance with the earnest wishes of William and Mary, but to no purpose, and the Act of Toleration was obtained. The comprehension scheme which these royal personages had so much at heart, was extended to Scotland, where, through a pliant General Assembly, the Episcopal clergy were admitted in considerable numbers into the national Presbyterian Church. "Their admission," to use the language of Dr. Hetherington, "was the most fatal event which ever occurred in the strange eventful history of that church. It infused baneful poison into her very heart, whence ere long flowed forth a

lethal stream, corrupting and paralyzing her whole frame. It sowed the noxious seed, which gradually sprung up and expanded into the deadly upas-tree of Moderatism, shedding a mortal blight over the whole of her once fair and fruitful vineyard, till it withered into a lifeless wilderness." In 1692, William, being resolved to carry out his plans as far as he possibly could, conveyed to the General Assembly his pleasure, that those of the Episcopalian persuasion who were willing to sign the Confession of Faith should not only retain their churches and benefices, but also be admitted to sit and act in church judicatories; and that the Commission of Assembly should be composed one half of Presbyterians, and the other half of these admitted prelatists. The church, however, firmly refused to accede to the wishes of the king. Another act was passed on the 12th of June of the following year, having the principle of "comprehension" as its object, with the proviso, that if the General Assembly should refuse to admit to a share in the government of the church those of the prelatists who might apply for it, his Majesty would not attempt to compel the Assembly to admit them, but would secure to them the possession of their churches, manses, and stipends. For a time this act was not carried into actual operation, but in the course of a series of years its consequences became but too apparent, in the numbers of irreligious and unprincipled men who sought and found admission into the church. The combination of the indulgent ministers and the prelatist incumbents, which was brought about by the "comprehension scheme" of King William, may be considered as the main source of the calamities which have so frequently overtaken the National Church of Scotland.

COMPROMISE (ELECTION BY), one of the modes in which a Pope is elected. It sometimes happens when the cardinals fail to agree as to one particular individual, that they engage by mutual compromise to refer the matter to some cardinals in whom they have confidence, binding themselves to nominate the person as Pope on whom the arbiters shall fix. This mode of election seldom requires to be resorted to. See POPE (ELECTION OF A).

COMUS, in ancient Pagan mythology, the god of mirth and hilarity. He is represented as a young man full of wine, and with every appearance of being under its intoxicating influence.

CONCEPTION (IMMACULATE), a doctrine maintained both in the Romish and Greek churches, that the Virgin Mary was conceived in the womb of her mother without the slightest stain of sin, and in the same state of purity in which Christ was conceived in her womb. On this subject a public controversy arose about A. D. 1140. Long before this, Mary had been considered as sinless, but not as conceived without sin. It was reserved for the canons of Lyons in France to project this doctrine, and to institute a festival in commemoration of it. The novel tenet was no sooner propounded than it met with

stout resistance from St. Bernard, and other theologians of the twelfth century. The festival sought to be introduced was pronounced an unwarranted innovation, and while it gained ground in the thirteenth century, it is not unworthy of notice, that whenever the writers of that time speak of the feast, it is described as the feast of the conception, not of the immaculate conception. Thomas Aquinas attacked the doctrine with so much logical acuteness and power, that he had almost silenced its founders, when Duns Scotus, opposing the Dominican on this as well as on other points, entered the field in defence of the original sinlessness of Mary. Thus the Immaculate Conception of the Blessed Virgin, in the course of the fourteenth century, was adopted as one of the most prominent doctrines of the Franciscans, in their keen and protracted disputes with the Dominicans. For centuries they continued to argue upon the conception of Mary as a favourite dogma, and to perceive how far the opposing parties carried the bitterness of their hostility, we may simply notice the well-known tragedy of Berne, in the beginning of the sixteenth century, the details of which are as follows: "A Dominican monk named Wigand Wirt, preaching at Frankfort A. D. 1507, so violently assailed the doctrine of the immaculate conception of the Virgin Mary (the favourite doctrine of the Franciscans), that he was summoned to Rome to answer for his conduct. His brethren of the Dominican order in their convention at Wimpfen formed a plan to aid him, and to convince the world that the Franciscan doctrine of the immaculate conception was false. Berne was selected for the scene of their operations. The prior, sub-prior, preacher, and steward of the Dominican cloister at Berne undertook to get up miracles and revelations for the occasion. A simple honest rustic, by the name of John Jetzer, who had just entered upon his novitiate in the monastery, was selected as their tool. The sub-prior appeared to him one night dressed in white, and pretending to be the ghost of a friar who had been a hundred and sixty years in purgatory, he wailed and entreated of Jetzer to afford him aid. Jetzer promised to do it as far as he was able, and the next morning reported his vision to his superiors. They encouraged him to go on and to confer freely with the ghost if he appeared again. A few nights after the ghost made his appearance, attended by two devils, his tormentors, and thanked Jetzer for the relaxation of his sufferings, in consequence of Jetzer's prayers, fasting, &c. He also instructed Jetzer respecting the views entertained in the other world concerning the immaculate conception, and the detention of some pontiffs and others in purgatory for having persecuted the deniers of that doctrine; and promised Jetzer that St. Barbara should appear to him and give him farther instruction. Accordingly the sub-prior assumed a female garb on a succeeding night, and appeared to Jetzer. She revealed to him some parts of his secret history, which the preacher, his confes-

sor, had drawn from him at his confessions. Jetzer was completely duped. St. Barbara promised that the Virgin Mary should appear to him. She, on the sub-prior personating her, did so; and assured him that she was not conceived free from original sin, though she was delivered from it three hours after her birth; that it was a grievous thing to her to see that erroneous opinion spread abroad. She blamed the Franciscans much as being the chief cause of this false belief. She also announced the destruction of the city of Berne because the people did not expel the Franciscans, and cease from receiving a pension from the French king. She appeared repeatedly, gave Jetzer much instruction, and promised to impress on him the five wounds of Christ, which she declared were never impressed on St. Francis or any other person. She accordingly seized his right hand and thrust a nail through it. This so pained him that he became restive under the operation, and she promised to impress the other wounds without giving him pain. The conspirators now gave him medicated drugs which stupified him, and then made the other wounds upon him while senseless. Hitherto the sub-prior had been the principal actor; but now the preacher undertook to personate St. Mary, and Jetzer knew his voice, and from this time began to suspect the whole to be an imposition. All attempts to hoodwink him became fruitless; he was completely undeceived. They next endeavoured to bring him to join voluntarily in the plot. He was persuaded to do so. But they imposed upon him such intolerable austerities, and were detected by him in such impious and immoral conduct, that he wished to leave the monastery. They would not let him go, and were so fearful of his betraying their secret, which was now drawing crowds to their monastery and promising them great advantage, that they determined to destroy him by poison. Jetzer, by listening at their door got knowledge of the fact, and was so on his guard that they could not succeed, though they used a consecrated host as the medium of the poison. He eloped from the monastery and divulged the whole transaction. The four conspirators were apprehended, tried for blasphemy and profaning holy ordinances, delivered over to the civil power, burned at the stake in 1509, and their ashes cast into the river near Berne."

The council of Trent, in its decree on original sin, declared, that the conception of all men in a state of sin does not include the Virgin Mary. The controversy broke out anew in the university of Paris towards the close of the sixteenth century. In 1708, Clement XI. appointed a festival to be celebrated throughout the church, in honour of the immaculate conception. From that period until recently, the doctrine of Mary's original sinlessness was held as an opinion, not as an article of faith. In 1854, however, Pius IX., the present Pope, declared this tenet to be henceforth an article of faith, binding upon the consciences of all faithful Romanists, and

which dare not be disbelieved or denied under pain of final condemnation. See MARY (VIRGIN).

CONCEPTION OF ST. ANNE, a festival celebrated by the Greek church on the ninth day of December. This is one of those festivals the observance of which is obligatory on none but the monks, though it is understood to be in commemoration of the immaculate conception of the Virgin Mary. See preceding article.

CONCEPTION OF ST. JOHN THE BAPTIST, a festival held by the Greek church on the 23d of September.

CONCEPTION OF OUR LADY (THE ORDER OF THE), a religious order founded in the fifteenth century by Beatrix de Sylva in Spain. This lady declared that the Virgin Mary had twice appeared to her, inspiring her with the design of founding an order in honour of the immaculate conception. The order was constituted in 1484, and confirmed by Pope Innocent VIII. in 1489, who granted them permission to follow the rule of the Cistercians. The habit of the nuns consisted of a white gown and scapulary, with a blue mantle. On their scapulary they wore the image of the blessed Virgin. After the death of their foundress, Cardinal Ximenes put them under the charge of the Franciscans, as being the most zealous defenders of the doctrine of the immaculate conception. It was not until 1507 that another convent of this order was formed in Spain, and seven more speedily sprung up, one of them being at Madrid. The order soon passed into Italy, and got footing both at Milan and Rome. In the reign of Louis XIV. of France, we find a convent of the Clarisses embracing the order of the conception. The nuns of this order are accustomed, besides the grand office of the Franciscans, to recite on Sundays and holidays an office of the conception of the Holy Virgin.

CONCHULA BEMATIS. See BEMA.

CONCILIA (Lat. councils), a word which in ancient Christian writers often, or rather commonly, signifies ecclesiastical synods. (See COUNCILS.) Sometimes, however, it denotes other assemblies, and particularly the ordinary assemblies of the church for Divine service, and from the assembly, the word came also to be applied to the church or building in which the assembly was convened.

CONCLAMATIO, the cry or lamentation which the ancient Romans made over their dead. As soon as the eyes were closed in death, the relatives of the deceased who happened to be present, called upon him by name several times at intervals, repeating *Ave*, hail, or *vale*, Farewell. Hence when any affair was desperate, the phrase was frequently used in reference to this practice, *conclamatum est*, all is over. See DEAD (RITES CONNECTED WITH THE).

CONCLAVE, the assembly of CARDINALS (which see) convened for the election of a pope. It was in the fourteenth general council, held at Lyons in A. D.

1274, during the pontificate of Gregory X., that a decree was passed relative to the election of a new pope, by which the cardinals were required to be shut up in conclave during the election. The doors were to be carefully watched and guarded, so as to prevent all improper ingress or egress, and every thing examined that was carried in, lest it should be calculated to influence the election. If the election should not be completed in three days, the cardinals were to be allowed only one dish for dinner; and if protracted a fortnight longer, they were to be limited to bread, wine, and water. A majority of two-thirds of the cardinals was required to make a lawful election. This celebrated decree, though with some modifications, has been continued in force till the present day.

The cardinals are obliged to enter the conclave ten days after the death of the pope, but they previously assemble in the Gregorian chapel, where they hear the mass of the Holy Ghost, after which a bishop addresses them in a Latin discourse, exhorting them to make choice of a person who is worthy to fill the chair of the Prince of the Apostles. At the close of the service the cardinals walk in procession to the conclave arranged according to their rank, attended by soldiers, and a vast crowd of people, the chorus all the while singing the *Veni Creator*. The conclave is usually held in the Vatican, as being every way the most convenient for the purpose. The conclave, for the name is applied to the place in which the cardinals meet, as well as to the assembly itself, is a row of small cells said to be only ten feet square, made of wainscot, in which the cardinals are shut up during the election of a pope. Every cell has some small portion partitioned off for the conclavists, and it is numbered and drawn for by lot. The cells are all ranged in one line along the galleries and the hall of the Vatican, but with a small interval or space between them. Over each cell is placed the arms of the cardinal to whom it belongs. A long corridor runs between the cells and the windows to admit the light, which shines into the cells through small glass windows placed towards the corridor. The entrance to the Vatican is carefully guarded by soldiers while the cardinals are in conclave, and neither they, nor those who are shut up along with them, can be spoken to, unless at particular hours, and with a loud voice, either in the Italian or the Latin language. The scrutiny is taken twice every day, morning and afternoon, when each cardinal passes from his cell to the chapel of the scrutiny attended by his conclavists. In the chapel each of the cardinals is dressed in a crimson cloak with a long train. They are provided with printed schedules, folded beforehand in a particular manner, with blanks to be filled up by each cardinal with his own name, and that of the person for whom he votes. Ten small tables are prepared in the chapel, at which they fill up the blanks in the schedule in the presence of the rest, so that they each see the others

write, but without seeing what they write. A deputation is sent to the cells of those who are unwell, and who fill up the schedules in the presence of the deputation. Each cardinal, on having completed, folded, and sealed his schedule, carries it in view of all the rest, and deposits it in a large chalice placed on the altar of the chapel. As soon as all the schedules are filled up and put into the chalice, three cardinals are chosen by lot to act as scrutineers, who count the schedules, in the first instance, to ascertain whether the number exactly corresponds with that of the cardinals in the conclave. The schedules are then each of them opened, and the names of the persons voted for proclaimed aloud, after which the number of votes for each is declared. If two-thirds of the votes are in favour of any particular individual, he is declared to be duly elected; but if not, the cardinals proceed to a second vote by *ACCESSUS* (which see). The last part of the process is to burn the whole of the schedules in the presence of the cardinals, and the smoke made by burning is eagerly watched by the populace outside, who, as soon as it is seen issuing from the chimney, disperse to their homes, satisfied that the election is not yet completed. The schedules are burned also when the pope is elected, but in that case so much time is spent in verifying the votes, and obtaining the consent of the newly elected pope, that before the papers are burned, the guns from the castle of St. Angelo have given notice of the election.

The ceremony of conveying provisions to the cardinals in conclave is thus described by an eye-witness: "While the conclave sat, I went repeatedly to see the dinners conveyed to the cardinals, which takes place every day about noon. Each cardinal's dinner is attended by eight or ten servants, and two or three carriages. First come two servants bearing maces, then two carrying the dinner in a wicker basket, suspended betwixt two poles, like a sedan chair. The basket is covered with cloth, having the cardinal's arms emblazoned on it. Two or three servants sometimes follow on foot, and then come the carriages containing the *Dapiferus* and his attendants, with two or more servants behind each.

"Each party on arriving enters the court of the palace, the *Dapiferus* and his attendants alight, and the dinner is carried forward to a room prepared for the purpose.

"Here is stationed a party of the guardians of the conclave, both ecclesiastical and military. The room on one side opens to the court of the palace, and on the other communicates with the conclave by means of the *Ruote*. The '*Ruota*' is composed of two upright cylinders. The outer is fixed, and built into the wall, forming part of it, having an opening to each side. The inner revolves within it, nearly filling it, and has only one opening, extending from top to bottom, perhaps one-eighth part of its circumference in width, so that by placing anything on the shelves of the inner cylinder, and turning it round,

it is conveyed to those on the other side of the wall, without the possibility of either party seeing or having any intercourse with the other.

"In the middle of the room is a long table, on which the servants place the various dishes contained in the baskets. The guardians of the conclave examine each dish separately, and finding in it nothing but food, it is placed in one of the *ruote*, which is then turned round, and the dishes taken out by the servants inside the conclave, and conveyed to their respective owners.

"I was repeatedly present at this ceremony; the examination is no farce, for every dish was carefully inspected, though I never saw any actually cut in pieces as is said to be sometimes done."

When the provisions are carried into the conclave, one of the pope's footmen, who stands by in his purple robe, and with a silver mace in his hand, shuts the door, when the assistant prelate takes care that all is fast, and seals the lock with his coat-of-arms. The masters of the ceremonies do the same within.

CONCLAVISTS, the attendants on cardinals when met in conclave for the election of a Pope. They are seldom more in number than two to each cardinal, one of them being an ecclesiastic. If the cardinals be princes, or old or infirm, they are sometimes allowed to have three. They are shut up as strictly as the cardinals themselves, and though the situation of a conclavist is far from being comfortable, it is much coveted. A conclavist may assign the pensions which he has out of benefices for a particular sum, which is determined by the privilege which the Pope elect grants to him who makes the assignment. This office also gives a man the privilege of being a citizen in any town within the ecclesiastical jurisdiction; besides which, he receives a sum of money from the Pope after his election. Each conclavist, before entering upon his office, takes an oath that he will not reveal the secrets of the conclave. These attendants on the cardinals are sometimes the hired tools of foreign governments, to procure the election of a particular individual to the Papal chair. The author of the '*Idea of the Conclave*,' a work published in 1676, thus describes the special duties of a conclavist: "He must be shut up in a little corner of his master's cell, and do every menial office for him. He must fetch him his victuals and drink, which that cardinal's officers give him in from without, through an inlet that communicates to all his quarter,—twice every day. He is to wait on his master at table, to keep every thing very clean, and when he has done, to serve himself; not to mention the other inconveniences of a very severe confinement, where no light is received but at windows half walled up; and where the air, when it is hot weather, may at length break the strongest constitutions."

CONCOMITANCE, a doctrine which was first employed by the schoolmen of the thirteenth century, in defence of the withdrawal of the cup from

the laity in the Lord's Supper—the doctrine that under each species the whole of Christ was contained by concomitance, therefore, under the body, the blood; so that he who partook of but one species lost nothing. See CUP (DENIAL OF THE).

CONCORD (FORM OF), a famous document drawn up in 1579, with a view to heal the divisions of the Lutheran church, and as a preservative against the opinions of the Reformed churches. This treatise was prepared by Andreas, professor at Tübingen, and his associates at Torgau, hence it is frequently called the Book of Torgau. It was sent by the Elector of Saxony to almost all the Lutheran princes, that it might be approved by the doctors of the church, and authoritatively enforced by the secular power. So many objections, however, were started against the book, that its compilers felt it to be necessary to revise and amend it. Thus corrected, it was submitted to a convocation of six divines, who met at Berg, a Benedictine monastery near Magdeburg, where was produced a work of no small note in ecclesiastical history—the Form of Concord. This document consists of two parts, the first consisting of the dogmas propounded by Andreas and his colleagues; and the second ruthlessly excommunicating all who should refuse to subscribe to these dogmas, and declaring them to be heretics deserving of the vengeance of the secular arm. The manner in which this document was received by the different churches, both Lutheran and Reformed, is thus described by Mr. Conder:

"The authority of the Elector secured the adoption of this new Confession by the Saxon churches; and their example was slowly followed in other parts of Germany. By several of the most eminent churches of the Lutheran communion, it was, however, firmly and indignantly rejected; among others, by those of Nuremberg, Brunswick, Hesse, Pomerania, Silesia, Holstein, and Denmark. Frederic II. of Denmark, on receiving a copy of this formula, threw it in the fire. A warm and affectionate veneration for the memory of Melancthon contributed to produce this general dissatisfaction with a document in which his opinions were so rudely and intolerantly denounced. Its uncharitable exclusion of the Calvinists from the communion of the Lutheran church, naturally excited still warmer indignation against its authors on the part of the Reformed churches. The Helvetic doctors, with Hospinian at their head, the Belgic divines, those of the Palatinate, together with the principalities of Anhalt and Baden, declared open war against this misnamed Form of Concord. Even in Saxony, many who were compelled to subscribe to it, held it in aversion; and on the death of Augustus, the moderate Lutherans and secret Calvinists, favoured by Crellius, the prime-minister of the new Elector, resumed their courage and their influence. Their designs were, however, suddenly frustrated by the unexpected death of the Elector Christian I. in 1591, which was followed by the dis-

grace and imprisonment of the doctors who had been concerned in the unsuccessful project of reform, while Crellius, their chief patron, suffered death in 1601, as the punishment of his temerity. The Bergensic formula might with more propriety be denominated the Form of Discord. It has never been universally received by the Lutheran churches, although it is still ranked by some among the standards of the orthodox faith."

The doctrines to which this Confession wished to bind the churches, respected chiefly the majesty and omnipresence of Christ's body, and the real manducation of his flesh and blood in the eucharist. Another controversy on the subject of the Form of Concord arose in Switzerland in 1718, when the magistrates of Berne published an edict enjoining the adoption of this Confession as a rule of faith. A keen dispute was carried on for some time arising out of this edict, and the result was in the highest degree injurious to the authority and influence of the Book of Torgau.

CONCORDAT, a convention or treaty between the Pope of Rome in his spiritual character as head of the Roman Catholic Church, and any secular government with a view to arrange ecclesiastical relations. The term concordat is never applied to those treaties into which the Pope enters as a temporal sovereign. Among the earliest of those conventions which are entitled to the name of concordats, may be mentioned that which closed the long and bitter controversy on the subject of investiture. The treaty to which we now refer was brought about after repeated negotiations in A. D. 1122, between Pope Calixtus II. and the Emperor Henry V., which being concluded at Worms, and confirmed at the Lateran council in 1123, was designated by the title of the Concordat of Worms. By the arrangement thus effected, the conflict between church and state, which had lasted for more than forty years, was brought to an end; the Pope conceding to the Emperor the right to bestow on bishops and abbots chosen in his presence, without violence or simony, the investiture with regalia. This concordat was received with universal joy, and is held to this day as regulating to a great extent the relations between the See of Rome and the civil powers in Germany. In the history of concordats it is found, that most of them, especially those which tend even in the slightest degree to curtail the power of the clergy, have been reluctantly extorted from the Popes by the sovereigns of different countries. In very many cases, however, the Popes have contrived so to frame concordats as to advance the interests of the church at the expense of the civil power. One of the most remarkable instances of this kind occurred in 1516, when a concordat was formed between Francis I. of France, and Pope Leo X., to abolish the pragmatic sanction, which had existed for nearly a century, and whereby part of the clergy, without consulting with the people or the archbishops, or

other bishops of provinces, chose their bishops, leaving the king the privilege of consenting to and confirming the election if he chose. This arrangement by no means met the views of Leo X., and, accordingly, a concordat was framed, whereby it was repealed, and the king was granted the power of nominating such as he thought fit for bishops, while the Pope had the power of accepting or rejecting them at his pleasure. One of the most celebrated of concordats was that which Buonaparte, when first consul of the French republic, concluded with Pope Pius VII. in 1801. By this agreement the Roman Catholic church was re-established in France, the government received the power of appointing the clergy, the metropolitan and episcopal sees were reduced to sixty, the Pope resigned the right of restoring the spiritual orders, but retained the privilege of the canonical investiture of bishops, and the revenues connected with it. In 1817, however, Louis XVIII. concluded with the same Pope another concordat, abolishing that of 1801, and restoring the arrangements agreed upon in 1516, while the nation was subjected to an enormous tax for the endowment of forty-two new metropolitan and episcopal sees, with their chapters and seminaries. This concordat was received with so much disapprobation and discontent by the people of France, that the ministry withdrew their proposition. In Naples, Bavaria, and recently in Austria, the Romish church has obtained a firm footing by means of concordats, and has succeeded in rendering the ecclesiastical to a great extent independent of the civil power in these countries.

CONCORDIA, an ancient Roman divinity, being the personification of the virtue of concord or harmony. Several temples to this goddess were built at Rome. She is generally represented as a matron either sitting or standing, and holding in her left hand a cornucopia, and in her right an olive branch or a patera.

CONCUBINE, a word which is understood to signify a woman who, although she may not have been married to a man, yet lives with him as his wife. Among the ancient Hebrews, however, the word was applied to a secondary wife, or one of an inferior grade. Such wives were customary in the patriarchal and subsequent ages. They were regarded as real wives, the connection being sanctioned by law, and the inferiority was marked by the absence of certain solemnities and contracts of dowry. The children of such wives were not entitled to inherit the property of their father, which both by law and usage belonged to the children of the principal wife or wives. But the offspring of the secondary wives were usually provided for during the father's lifetime. Thus we find Abraham providing for the children of Hagar and Keturah. Matters are still conducted in the East much in the same way, and besides being sanctioned by long usage, they are also legalized by Mohammedan law, which allows a

man four principal wives, and an unrestricted number of slaves. Should a female slave become an inferior wife of her master, she still retains her condition as a slave, just as Hagar continued to be a bondswoman after she had borne Ishmael to Abraham, and she still recognized Sarah as her mistress. This appears to have been the case also with the ancient Greeks, a female slave acquiring no improvement of her social position by being the concubine of her master. Among the Greeks the legality of a marriage depended entirely on the circumstance, whether or not a dowry had been given. If no dowry had been given, the woman could lay no claim to conjugal rights, and the child of such an union was illegitimate.

CONDEMNATION. See JUDICIAL PROCEDURE.

CONDIGNITY, a term used by the schoolmen in the middle ages, to convey their views of human merit. The followers of Thomas Aquinas, commonly called the THOMISTS (which see), speak frequently in their writings of the merit of *condignity*, by which they mean that by the assistance of God, man is capable of so living as to prove himself worthy (*condignus*) of eternal life in the sight of God,—a doctrine completely opposed to the plainest statements of the Word of God.

CONDITORIUM, a burial-place among the ancient Greeks and Romans, in which dead bodies were deposited in their entire state, as distinguished from those sepulchres which contained only the bones and ashes. The word *conditorium* is also used to denote the coffin in which a dead body was placed when consigned to the tomb.

CONFALON, a confraternity of seculars in the Church of Rome, called penitents, established first of all by a body of Roman citizens. Henry III. commenced one at Paris in 1583, and assumed himself the habit of a penitent at a religious procession.

CONFARREATIO, one of the modes in which a legal marriage among the ancient Romans was effected. This, which was the most solemn form of marriage, was accomplished when the parties were joined in marriage by the Pontifex Maximus or *Flamen Dialis*, in presence of at least ten witnesses, by a set form of words, and by tasting a cake made of salt, water, and flour, called *Far* or *Panis Farreus*; which was offered with a sheep in sacrifice to the gods. A marriage effected in this way brought the woman into the possession or power of her husband by the sacred laws. She thus became partner of all his substance and sacred rites, those of the *penates* as well as of the *lares*. If he died intestate and without children, she inherited his whole fortune. If he died leaving children, she had an equal share with them. If she committed any fault, the husband judged of it along with her relations, and punished her at pleasure. The children of this kind of marriage were called *patrimi* and *matrimi*. Certain priests were chosen only from among them; as the

Flamen of Jupiter and the Vestal virgins. If only the father was alive, the children were called *patri-mi*; if only the mother, *matrimi*. This mode of celebrating marriage in later times fell much into disuse. See MARRIAGE.

CONFERENCE (HAMPTON COURT), a conference appointed by James I. of England, to be held in January 1604, between the Episcopalians and the Puritans, with a view to settle their controversies. The Episcopalians were represented by nine bishops, and about as many deans of the church; the Puritans by four English divines, and one from Scotland, all of whom were selected by the king himself. On the first day of the conference the Episcopalians alone were admitted into the presence of the sovereign, who proposed several objections to the ritual and discipline of the Church of England, some of which the bishops attempted to defend, and others they consented to modify. The Puritans were permitted on the second day to have an audience of the king, but they were treated in the harshest and most uncivil manner. By this one-sided mode of conducting the controversy, the Episcopalians were allowed to triumph over their opponents, and Bishop Bancroft, falling on his knees, said, "I protest my heart melteth for joy that Almighty God of his singular mercy has given us such a king, as since Christ's time has not been." On the third day the bishops and deans were first called in, that an agreement might be come to with the king as to the alterations which should be made in the regulations of the church. After this the Puritans were admitted, not to discuss the matters in dispute, but simply to hear what arrangements had been made by the king with the bishops. Thus ended this strange conference, which only showed the decided preference which James entertained for the Episcopal Church, now that he was seated on the throne of England. The next month, accordingly, a proclamation was issued, giving an account of the Conference, and requiring conformity to the liturgy and ceremonies. See PURITANS.

CONFERENCE (WESLEYAN METHODIST), the supreme ecclesiastical court of the Wesleyan Methodist body. It was formally constituted by a Deed of Declaration, dated the 28th of February 1784, and enrolled in the Court of Chancery. This "Conference of the people called Methodists," is therefore a body duly recognized in law. It is generally held in London, Leeds, Bristol, Manchester, Liverpool, and Sheffield in rotation, every year, about the latter end of July. The constitution of this court, which was devised by John Wesley, the founder of Methodism, is of a peculiar kind, being purely ministerial, without the slightest infusion of the lay element. By the original deed of appointment it consists only of a hundred of the senior travelling preachers. This is its distinct legal constitution, which, however, has been so widely departed from, that all ministers, in full connexion, may attend the

conference, take part in its deliberations, and even tender their votes while the legal "hundred" confirm the decisions thus arrived at. The conference is allowed to sit not less than five days, nor more than three weeks, and their deliberations involve such points as are of the greatest importance to the interests of the body. Every preacher's character undergoes on these occasions the strictest investigation, and if any thing injurious to his fair reputation is proved against him, he is dealt with accordingly. The conference appoints the stations which the preachers are to occupy, reviews the proceedings of the subordinate meetings, and takes into consideration the state of the body generally. This being the supreme court of the whole connexion, it is also the court of ultimate resort, from whose decisions there is no appeal. The discussions of the conference are strictly and exclusively confined to the spiritual interests of the body; its financial and secular affairs being managed by wholly different parties, over whose actings the conference exercises no control. Disputes have from time to time arisen, and secessions have occurred, on the ground of the non-admission of laymen into the conference. This peculiar constitution of the supreme court of the body, however, is vindicated by some of the leading ministers as being on the whole the best adapted to exercise strict discipline, and thus secure the purity of the ministerial office. During the interval between one meeting of conference and another, the president and secretary remain in office, and the former possesses to a great extent a discretionary power. He supplies any vacancies which may occur from the death of preachers, by appointing individuals from a list of reserve with which he is furnished by the conference. Any change of preachers, also, which it may be necessary to make, he must sanction. He is empowered, if requested, to visit any district, and inquire into its religious condition, in so far as the interest of Methodism is concerned, with a view to devise such measures as may appear to him, on consulting with the district committee, to be most likely to advance the good cause. It rests chiefly with the president to name the place where the next conference is to be held, and during the sittings he has the power and the privilege of two members in virtue of his office.

The appointment of ministers to officiate in all the chapels of the connexion, and to remove them, if they see cause, is vested absolutely in the conference; but the term of appointment can in no case extend beyond three years successively. The admission of preachers into the body, and their expulsion from it, rests also with the conference, by absolute and unqualified right. And yet the rights of an accused party are defended with the utmost jealousy. The charges preferred against him must be made known to him verbally or in writing. These must be carefully examined in a district meeting, and then the case is heard and deliberately decided on in con-

ference. Should the accused, however, venture to seek redress in a civil court for any injury which he may imagine himself to have sustained by a district meeting, or any inferior court, he forfeits all right of appeal to the conference, and is regarded as having violated the laws of the society, as well as the laws of Christ. The strictest authority is maintained by the conference over every minister of the Wesleyan connexion, and an annual examination is instituted with the utmost impartiality into the ministerial qualifications, character, and fidelity of all among them who are invested with the sacred office.

The Wesleyan Methodist New Connexion, which is the oldest of a number of independent Methodist churches in England, is founded on the principle that the conference ought to be composed partly of laymen. The nature of the change which this body has introduced is thus stated by Mr. Marsden, in his 'History of the Christian Churches and Sects': "Their conference is constituted upon the representative system. Each circuit elects at the previous quarterly meeting one preacher and one layman, its representatives; or, should the circuit be too poor to bear the expenses of two representatives, then a preacher and a layman alternately. Connexional office-bearers are also members of conference; namely, the treasurers of the various funds, the secretary and treasurer of the missions, and the steward and treasurer of the book-room. The trustees of chapels are allowed a representative when their legal rights are concerned. From the representatives thus chosen the conference appoints its guardian representatives; of whom the presence of six is necessary to render the constitution legally complete. Thus the conference consists of ministers, lay representatives, and guardian representatives. The last conference, held at Sheffield in 1855, consisted of sixty-nine representatives, lay and clerical, five treasurers and secretaries, ten guardian representatives, and two delegates from the Irish conference."

In the United States of North America, where the Methodists have become a very strong and influential body, the first general conference was held in 1792. It is appointed to be held once in four years, to be composed of all the travelling elders in full connexion, to whom should be committed the entire authority of making rules for the regulation of the church. Methodism had first been transplanted to America in 1766, and it was not till 1768 that the small band of Wesley's followers were able to build a meeting-house in New York. During the revolutionary contest, the Methodist missionaries were exposed to great persecution; but, in 1784, after the independence of the United States had been achieved, Mr. Wesley, who had, from the beginning, watched with the most tender and anxious care the growth of the infant society in America, set himself to remedy the grievances of the body in that remote part of the world. Hitherto the Methodist preachers had been considered merely as lay-preachers, and,

of course, without authority to administer the ordinances. Accordingly, the members of the societies had been dependent upon other ministers for the ordinances of baptism and the Lord's Supper. This was felt to be so serious an inconvenience, and so calculated to injure the Methodist cause, that some of the preachers in the Southern States had actually ordained each other, and begun to form a party to whom they administered the ordinances. Mr. Wesley had always been unwilling to disturb the established order of things in the Church of England, and, therefore, had declined to ordain preachers over his own societies; but feeling that the Church of England had now no jurisdiction in America, he thought himself called upon to ordain persons, who might lawfully administer the ordinances to the Transatlantic Methodists. This was accordingly done, and Dr. Thomas Coke arrived in the United States as an ordained presbyter in the Church of England, and a superintendent of the Methodist societies, with authority to form the whole into a separate and independent church. Hence arose the METHODIST EPISCOPAL CHURCH (which see) of America, which, as has been already noticed, held its first general conference in 1792. The body went on gradually increasing, and at length, such was the increase of members and preachers, that it was found quite inconvenient for even all the elders to assemble in general conference quadrennially; and, therefore, in 1808, measures were adopted to form a delegated general conference, to be composed of not less than one for every seven of the members of the annual conferences, nor more than one for every five, to be chosen either by ballot or by seniority; and, at the same time, the power of this delegated conference was limited by constitutional restrictions. The first delegated conference met in New York in the year 1812.

The following are the regulations and restrictions under which the general conference of the Methodist Episcopal church of North America is empowered to act: "The *general conference* assembles quadrennially, and is composed of a certain number of delegates elected by the annual conferences. It has power to revise any part of the Discipline, or to introduce any new regulation, not prohibited by the following limitations and restrictions:

"The general conference shall not revoke, alter, or change our articles of religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

"They shall not allow of more than one representative for every fourteen members of the annual conference, nor allow of a less number than one for every thirty: provided, nevertheless, that when there shall be in any annual conference a fraction of two-thirds the number which shall be fixed for the ratio of representation, such annual conference shall be entitled to an additional delegate for such frac-

tion: and provided also, that no annual conference shall be denied the privilege of two delegates.

"They shall not change nor alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency.

"They shall not revoke or change the General Rules of the United Societies.

"They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal; neither shall they do away the privileges of our members of trial before the society, or by a committee, and of an appeal.

"They shall not appropriate the produce of the Book Concern, nor of the Charter Fund, to any purpose other than for the benefit of the travelling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children. Provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several annual conferences, who shall be present and vote on such recommendation, then a majority of two-thirds of the general conference succeeding shall suffice to alter any of the above restrictions, except the first article; and also, whenever such alteration or alterations shall have been recommended by two-thirds of the general conference, as soon as three-fourths of the members of all the annual conferences shall have concurred as aforesaid, such alteration or alterations shall take place.

"Under these limitations, the general conference has full power to alter or modify any part of the discipline, or to introduce any new regulation which the exigencies of the times may require; to elect the book-stewards, editors, corresponding secretary or secretaries of the Missionary Society of the Methodist Episcopal Church, and also the bishops; to hear and decide on appeals of preachers from the decisions of annual conferences; to review the acts of those conferences generally; to examine into the general administration of the bishops for the four preceding years; and, if accused, to try, censure, acquit, or condemn a bishop. The general conference is the highest judicatory of the church."

A very important secession from the Methodist Episcopal Church of America took place in 1830, grounded on the two great principles of lay representation and a parity in the ministry. These, accordingly, constitute the leading characteristics of the seceding body under the name of the Methodist Protestant Church. The general conference of this section of the Wesleyan body assembles every fourth year, and consists of an equal number of ministers and laymen. The ratio of representation from each annual conference district is one minister and one layman for every thousand persons in full communion. This body, when assembled, possesses power under certain restrictions to make such rules and regulations as may be necessary to carry out the laws of Christ; to fix the compensation and duties

of the itinerant ministers and preachers, and the allowance of their wives, widows, and children; to devise ways and means for raising funds, and to define and regulate the boundaries of the respective annual conference districts. Besides the general quadrennial conference, there are annual and even quarterly conferences.

Another secession from the Methodist Episcopal Church of America arose in 1814, founded on an objection to the Episcopal mode of church government. Thus originated the Reformed Methodist Church, who have adopted a system of church government essentially congregational in its character, all power being in the churches, and delegated from time to time with a rigid accountability to the bodies by whom it is conferred. Like the other Methodist churches they have annual conferences in the different districts. The general conference is composed of delegates from the annual conferences proportioned in numbers to the respective numbers of their church members. Its duties are thus defined: "The general conference has power to revise the Discipline under certain limitations. It can pass no rule giving to preachers power over the people, except such as belongs to them as ministers of the word. The alterations in Discipline must, before they go into effect, first be recommended by three-fourths of the annual conferences, or after the general conference has passed upon them, receive their ratification. General conferences are held at the call of annual conferences, not periodically, and the delegates to them are chosen at the session of the annual conferences next preceding the general conference."

Still another secession, styling itself the True Wesleyan Methodist Church, took place in 1828, from the Methodist Episcopal Church in America. The fundamental principles on which this body is constituted, are opposition to the Episcopal form of church government as it exists in America among the Methodists, a determined opposition to slavery as it is found in America, and also to intemperance. In 1844, this church had six annual conferences, but no general conference.

Conferences, however, are found in other branches of the Christian Church in America besides the Methodists. Thus, among others, the Mennonites have regular annual conferences for the arrangement of their ecclesiastical affairs.

It is a remarkable fact, that every secession which has taken place from Wesleyan Methodism has organized a system of lay representation in its conference. And this remark applies not less to the secessions in Europe than to those in America.

CONFERENTIE PARTY, an important party in the Dutch Reformed Church in the United States of North America, in the early period of its history in that country. The party arose out of the peculiar circumstances of the time. It so happened that the Dutch West India Company were the first who car-

ried the ministers of the gospel from Holland to America. The members of that company being citizens of Amsterdam, the classis or presbytery of that city chiefly undertook the duty of supplying and ordaining ministers for the people belonging to their communion who had settled in America. The ministers thus provided were sent out by that classis with the consent and approbation of the synod of North Holland. In course of time the American churches increased in number and importance, but the classis and synod, to which we have now referred, claimed the exclusive right of selecting, ordaining, and sending ministers to these churches. They went further, they claimed the exclusive power of deciding all ecclesiastical controversies and difficulties which might arise in all the Dutch churches in the provinces. The Conferentie party, in the American churches, were the strong supporters of this claim. Being themselves natives of Holland, they were in favour of this dependence on Holland, and of the vassalage of the churches to the classis of Amsterdam. These men carried their principles to the most extravagant length, maintaining almost the infallibility of the fathers in Amsterdam. Some of them even ventured to maintain, that they were the only legitimate source of ministerial power and authority, and insinuated that no ordination was valid unless it had been performed by the classis of Amsterdam, or had at least its solemn approval and sanction. Such were the strong views of the Conferentie party, and they were maintained by them in the face of but a very feeble opposition till 1737. The opponents of these sentiments, who afterwards received the name of the *Cœtus* party, advocated the necessity of a home education, a home license, and a home ordination, which they held were equally good for them, and equally valid for every purpose as those in fatherland. The quarrel which ensued is thus described by Dr. Brownlee of the Dutch Reformed Church in America:

"In 1737, the first movement was made by five prominent ministers, Messrs. G. Dubois, Haeghoort, B. Freeman, Van Sanford, and Curtenius. They did not venture to adopt the bold measure of renouncing the abject dependence on the parent classis. They merely proposed to form an assembly for counsel and free internal intercourse, and any ecclesiastical business, not inconsistent with this dependence on Holland. This they called a *cœtus*. A plan was adopted, and rules formed for its regulation; and it was sent down to the churches for their concurrence. On the 27th of April, 1738, the day appointed by the five ministers to receive the reports from the churches, a convocation of ministers and elders met in New York.

"The several reports of the churches induced the convention to adopt the plan without opposition; and it was sent to the classis of Amsterdam for their ratification. This, they presumed they should promptly obtain. For there was nothing in the

projected *cœtus* which did, in fact, really curtail any of the power of that classis. Yet it was not until ten years after this that they received an answer, by the Rev. Mr. Van Sinderin, from Holland; for it was in the month of May, 1747, that the convention was summoned to receive the answer of the classis, which, though after a long delay, gave its entire approbation and concurrence. On the appointed day only six ministers were present. These having received the act of the classis, did nothing more than issue their call of the first meeting of the *cœtus*, on the second Tuesday of September, 1747, in the city of New York.

"On the day appointed the representatives of the churches met in *cœtus*; and, although the plan had received the full approbation of the mother church, still there was a most decided opposition to it. This opposition was made by Dominie Boel, of the church of New York, and by Mr. Mancius of Kingston, Mr. Freyenmoet, and Mr. Martselius. Mr. Frelinghuyzen could not prevail with his church to accede to the *cœtus*; but it received his own decided support. And it was soon ascertained that those who opposed the whole of this narrow and inefficient scheme, were correct; whatever may have been their avowed motives. It effected no good purpose which could not have been done without it. It was a meeting merely for fraternal intercourse and advice. This could have been attained without a formal *cœtus*. It gave the pastors no powers: they could not meet as bishops, who had each their church; they had no power to ordain ministers; they could try no cases requiring ecclesiastical investigation; they could not even settle ecclesiastical disputes, without the usual consent of the classis of Amsterdam. Its utter unfitness to promote the interests of the church be a me apparent to all, except those in the slavish interests of fatherland. Nothing but an independent classis could do this. They must have power to ordain; they must have their own court to try cases. The church was suffering exceedingly, said those who had got a *cœtus*, but wished a *cœtus* clothed with the power of a classis. But this met with a renewed, fierce opposition. 'Shall we throw off the care and paternal supervision of the classis of Amsterdam? Shall we venture to ordain ministers? Shall we set up ourselves as judges? Where can we get such learned ministers as those from Holland? And can any of us judge of their fitness, and learning, and piety?' Such was the feeling and declamation of the Conferentie party.

"On the contrary, the *cœtus* party appealed to their brethren on the necessity of having youth trained here for the ministry. 'We must have academies and a college. The English language is advancing on us: we must have a ministry to preach in English, or our youth will abandon us in a body. And the expense of sending for ministers is becoming oppressive; not to speak of the great expense and privation sustained by us who are parents, in

sending our sons to Holland to be educated, so as to be able to preach in Dutch. And you all know,' they added, 'how many years have sometimes elapsed between the time of a call sent to fatherland, and the coming of a pastor; and sometimes churches have been disappointed entirely. None have responded to their call. And even, in certain cases, some ministers have come out who were not only unpopular, but absolutely disagreeable. Is it not unendurable, that the churches should have no choice of their pastor? Men, accustomed to a national church and its high-handed measures, have come among us, who have, of course, views and habits entirely different from those of our fellow-citizens and Christians in Holland. Need we remind you of the distractions and divisions caused by these obstinate men, who, instead of harmonizing with the people, and winning their confidence, have imprudently opposed them, and rendered their ministry odious and unsuccessful? Besides, is it not humiliating and degrading to these churches, and to us all, that we should be deprived of the power of ordaining ministers? And we must send abroad for ministers, as if none here were fit to minister in holy things! It is an imputation on our sons; it is an imputation on us, in the ministry here; as if *they* were unfit for the holy work, and as if *we* had only *half* of the ministerial office! We declare this bondage to be no longer tolerable, and it ought no longer to be endured.

"Such was the bold language now used by the cœtus party, both ministers and laymen. And as a goodly number had, by the permission of the classis of Amsterdam, been ordained, by *special favour*, all these, to a man, took a bold stand against this dependence on Holland. They never felt that attachment to the classis, which bound down, in slavish attachment, those whom it had sent out hither. They had no prejudices; they saw the painful grievances under which their fathers smarted; and they felt the power of the arguments and appeals, so urgently pressed by all, to seek an independent ecclesiastical jurisdiction of their own. They spoke out with warmth on the subject. They even ventured to charge the church of their forefathers with injustice to the ministry here, and actual tyranny over them. They withheld what Christ, the King of Zion, never authorized them to withhold from the true ministry. They demanded of her to do them and herself justice, by conveying to them all the powers of the ministry, which she had received, as it respected doctrine, and sacraments, and discipline.

"All these appeals made a most powerful impression on the people. Many churches came over to their measures; and even a few of the European ministers candidly acceded. And they no longer concealed their fixed determination to commence a system of measures to withdraw these American churches from this abject subordination to the classis of Amsterdam and the synod of North Holland.

"This plan was matured in 1754. In the cœtus

of the preceding year a motion had been entertained to amend the plan of the cœtus, by converting it into a regular classis, with all its proper powers. A plan was drafted for this purpose; adopted with great unanimity by those present; and formally transmitted to the churches for their concurrence.

"Upon this there commenced a scene of animosity, division, and actual violence, compared to which, all the former wranglings were utterly nothing. It was the beginning of a war waged for *fifteen* years with unmitigated fury! The Conferentie party met and organized themselves into a firm body of opposition in 1755. They were the following:—Dominies Ritzma and Deronde, of the church of New York; Curtenius, Haeghoort, Vanderlinde, Van Sinderin, Schuyler, Rubel, Kock, Kerr, Rysdyck, and Freyenmoet. The Cœtus party embraced all the rest. These formed two hostile bodies resolutely pitted against each other, and apparently resolved never to yield. The peace of neighbourhoods was disturbed; families were divided; churches torn by factions. Houses of worship were locked up by one faction against the other. Tumults and disgraceful scenes frequently occurred on the holy Sabbath, and at the doors of churches. Ministers were occasionally assaulted in the very pulpit; and sometimes the solemn worship of God was disturbed and actually terminated by mob-violence. In these scenes the Conferentie party were usually noted as the most violent and outrageous. But, on both sides, a furious zeal prompted many to shameful excesses, and a most painful disgrace of the Christian name."

The Conferentie party now sought the assistance of the parent church in Holland. They addressed a letter on the subject to the classis of Amsterdam in 1755, following it up by a similar communication in each of the three immediately succeeding years. The replies to these appeals were by no means calculated to promote conciliation and concord. The two parties were at this time nearly equal in numbers. The Cœtus party had formed the project of establishing a seminary for the education of the future ministry in America, so as to be independent of the parent church. They had even communicated their intention to the classis of Amsterdam. Dr. Livingston, who was then studying at Holland, directed his attention to the plan of an independent ecclesiastical constitution for the church in America. He returned home in 1770, and the following year having summoned a convention, he procured the appointment of a committee, before which he laid a plan which he had brought with him from Holland. The scheme embraced three important objects: 1. The internal arrangements, church government, and all the usual powers of a classis. 2. The measures best calculated to heal all animosities and divisions. 3. The conducting of a correspondence with the parent church of Holland. The plan was cordially accepted by the committee, and afterwards by the convention. It was next submitted to the classis of

Amsterdam, which gave its most perfect approbation of the union, and of all the measures adopted. The convention having thus received the consent of the parent church, adopted the plan, and it was signed with the utmost cordiality by every member of the meeting. Thus happily came to an end, one of those melancholy contentions which are so often found to disturb the peace of almost all the sections of the church of Christ in this fallen world. See DUTCH REFORMED CHURCH IN AMERICA.

CONFEDERATED, one of the two classes into which the congregations of the CATHARI (which see) were divided. The confederated or associated, as they were also called, except observing a few rules, lived in the manner of other people; but they entered into a covenant (hence their name *federati* or confederated) by which they bound themselves, that before they died, or at least in their last sickness, they would enter farther into the church, and receive the consolation which was their term for initiation. The congregations of the MANICHEANS (which see) were divided in the same way.

CONFESSIO, a name sometimes applied in the early ages of Christianity to a church which was built over the grave of any martyr, or called by his name, to preserve the memory of him.

CONFESSION (AUGSBURG). See AUGSBURG CONFESSION.

CONFESSION (AURICULAR), the practice of private and secret confession of sin unto the ear of a priest, with the view of receiving absolution. This is enforced by the Church of Rome as a solemn duty, which every man ought to perform, and, accordingly, the council of Trent decreed on this point, "Whosoever shall deny that sacramental confession was instituted by Divine command, or that it is necessary to salvation, or shall affirm that the practice of secretly confessing to the priest alone, as it has been ever observed from the beginning by the Catholic church, and is still observed, is foreign to the institution and command of Christ, and is a human invention; let him be accursed." The duty of auricular confession is regarded by the Romish church as so important, that it is ranked by Dr. Butler, in his Roman Catholic Catechism, as one of the six commandments of the church, binding upon all her children, "To confess their sins at least once a-year." The mode in which a Romish penitent confesses is as follows: He must kneel down at the side of his ghostly father, and make the sign of the cross, saying, In the name of the Father, and of the Son, and of the Holy Ghost. Amen. He then repeats the CONFITEOR (which see), embodying in the heart of it his own special sins. After confession the penitent is directed to say, "For these, and all other my sins, which I cannot at this present call to my remembrance, I am heartily sorry, purpose amendment for the future, and most humbly ask pardon of God, and penance and absolution of you, my ghostly father."

The duty of confession is admitted both by Protestants and Roman Catholics, but they differ widely as to the party to whom confession ought to be made; Romanists confessing to the priest, while Protestants confess to God. The latter support their views by adducing numerous passages from both the Old and New Testaments, in which confession of sin is made to God only. Thus Josh. vii. 19, "And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me." Ezra x. 10, 11, "And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. Now therefore make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives." Ps. xxxii. 5, "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." 1 John i. 8, 9, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The passage which Romanists adduce from Jam. v. 16, "Confess your faults one to another," is explained by Protestants as referring not to auricular confession, but to the mutual confession of faults on the part of Christians. Two other passages are sometimes quoted in vindication of the practice of confession to a priest, viz. Mat. iii. 18, "They were baptized of him (John the Baptist) in Jordan, confessing their sins," and Acts xix. 18, "Many that believed came and confessed their sins." But these passages Protestants regard as referring not to secret confession to a priest, an office which was never held at all events by John the Baptist, who was neither a Jewish nor a Christian priest, but to an open and public acknowledgment of the sins of their past lives. In the writings of Roman Catholic authors, it is often argued, that even although no direct passage bearing upon the subject of auricular confession may be found in the Bible, still the doctrine must be regarded as founded on Scripture, inasmuch as it is a natural and necessary accompaniment of the power of forgiving sins, which they suppose to have been vested in the apostles, Mat. xviii. 18; xvi. 19. John xx. 23.

Though Romish controversialists are accustomed frequently to adduce the authority of the fathers in favour of auricular confession, the more candid among them readily acknowledge that the confession of which the fathers speak, is to be made only to God, and not by any means to man, whether the whole church or individual ministers. It is true, that at an early period, as we are informed by Socrates and Sozomen, penitentiary presbyters, as they were called, were appointed to hear confessions preparatory to public penance. The private or auricu-

lar confession of later centuries, however, is quite different from the confession made to those penitentiary presbyters. Confession was not made to them with a view of obtaining forgiveness from God, but in order to procure restoration to the former privileges of the offended church.

The regular establishment of the system of private confession and absolution is usually ascribed to Leo the Great. That pontiff, however, left the confession of sins to every man's private conscience, nor was the priest declared to possess in himself the power either inherent or delegated of forgiving sins. Even long subsequent to the time of Leo, it was still optional with every man either to make confession to a priest or to God alone. Nor was it till the thirteenth century that any definite law was laid down by the church on the subject of private confession. In the year 1215, however, under the pontificate of Innocent III., the practice of auricular confession was authoritatively enjoined by the fourth council of Lateran, upon the faithful of both sexes, at least once a-year. Fleury the Romish historian says, "This is the first canon, so far as I know, which imposes the general obligation of sacramental confession." From that time down to the present day, it has been considered a positive divine ordinance, that every one should enumerate and confess his sins to a priest; and few if any dogmas of the Church of Rome have tended more to increase the power and influence of the priesthood on the one hand, and to injure the morality of the people on the other. Confession is practised also in the Greek and Coptic churches. The former church indeed prescribes it to all her members four times a-year; but the laity commonly confess only once in the year, to which in Russia they are obliged by the laws of the land; and it is usual in that country to confess in the great fast before Easter.

CONFESSION (PSALM OF), a name applied in the ancient Christian church to the fifty-first psalm, as being peculiarly appropriate to the case of an individual who is confessing his sins. This title is given to it by Athanasius.

CONFESSION (WESTMINSTER). See WESTMINSTER CONFESSION.

CONFESSIOAL, a seat or cell in Roman Catholic churches, in which the priest sits to hear confessions. It is usually a small wooden erection within the church, and divided into three cells or niches, the centre one being for the priest, and the side ones for penitents. There is a small grated aperture in each of the partitions, between the priest and the side cells, through which the penitent makes his confession to the priest or confessor.

CONFESSIONS OF FAITH. See CREEDS.

CONFESSOR, a priest in the Romish church, who has power to hear the confession of penitents in the sacrament of penance, and to give them absolution. The Rubric is very particular as to the duties of the confessor. He is enjoined to regard himself

as occupying the position at once of a judge and a physician. And, therefore, he ought to acquire as great knowledge and prudence as possible, as well by constant prayer to God, as from approved authors, especially the Roman Catechism, that is, as we understand it, the Catechism of the council of Trent. In the exercise of his office, the confessor is bound to be minute and circumstantial in his interrogatories. Finally, the Rubric regards it as indispensable that he keep the seal of secret confession under an exact and perpetual silence; and, therefore, he shall never say or do anything which may directly or indirectly tend to reveal any sin or defect known to him by confession alone. Every Romish priest is not a confessor, but in addition to the power of orders, the priest who confesses must have a spiritual jurisdiction over the persons who apply to him in this sacrament. The duty of confession, at least once a-year, being binding, as we have already found (see CONFESSION), on every faithful Romanist, it is incalculable what an extent of influence over her votaries Rome thus acquires.

CONFITEOR (Lat. I confess), the form of confession prescribed by the Romish church to be used by every penitent at the confessional. It runs thus, "I confess to Almighty God, to the blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. (At this point the person specifies his several sins in their details, and thus concludes.) Therefore, I beseech the blessed Mary ever Virgin, the blessed Michael the Archangel, blessed John Baptist, the holy apostles, Peter and Paul, and all the saints; and you, father, to pray to our Lord God for me." When the confession is made in this form, it is said to be under the seal of confession, and must not be disclosed by the priest; but if made without this form, the priest is not bound to keep it secret. Every Romanist, therefore, is taught from his earliest days to repeat the confiteor, and thus, as many suppose, they secure the perpetual secrecy of their confession.

CONFIRMATION (Lat. *confirmare*, to strengthen), a rite in Episcopal churches, whereby a young person, when arrived at years of understanding, takes upon himself the vows which had been taken for him at his baptism by his godfather and godmother. The Roman Catholic church regards it as one of the seven sacraments which they hold. Among the Oriental churches it is also a sacrament under the name of CHRISM (which see). A controversy has been carried on between Romish and Protestant writers as to the origin of confirmation, the point in dispute being whether such a rite existed in the time of the apostles, or whether it belongs to a later date. The fact is admitted on both sides, that imposition of hands was practised by

the apostles only upon baptized persons, as in the case of the converted Samaritans, Acts viii. 12—17, and the disciples of Ephesus, Acts xix. 5 and 6. On examining these passages, however, it appears plain, that, by the laying on of hands, was understood to be communicated the gifts of the Holy Ghost. But various cases of baptism are recorded in Scripture, such as the baptism of the three thousand on the day of Pentecost, of Lydia, of the jailor of Philippi and others, in not one of which is there the slightest reference to the laying on of hands. No authentic reference, besides, to the rite of confirmation is to be found in the earliest ecclesiastical writers. Some of them, as for example, Eusebius, speak of "the seal of the Lord," an expression, however, which refers to baptism rather than to confirmation. The first who mentions the custom of anointing with oil the newly baptized, is Tertullian, and in the time of Cyprian it appears already to have constituted an essential part of the rite of baptism. There is no doubt that at a still earlier period the laying on of hands with prayer formed a part of the baptismal ceremony.

The origin of the rite of confirmation in the ancient church, and the circumstances which led to its introduction, are thus sketched by Neander: "The sign of the imposition of hands was the common token of religious consecration, borrowed from the Jews, and employed on various occasions, either to denote consecration to the Christian calling in general, or to the particular branches of it. The apostles, or presiding officers of the church, laying their hands on the head of the baptized individual, called upon the Lord to bestow his blessing on the holy transaction now completed, to cause to be fulfilled in him whatever was implied in it, to consecrate him with his Spirit for the Christian calling, and to pour out his Spirit upon him. This closing rite was inseparably connected with the whole act of baptism. All, indeed, had reference here to the same principal thing, without which no one could be a Christian,—the birth to a new life from God, the baptism of the Spirit, which was symbolically represented by the baptism of water. Tertullian still considers this transaction and baptism as one whole, combined together; although he distinguishes in it the two separate moments, the negative and the positive, the forgiveness of sin and cleansing from sin which was mediated by baptism in the name of the Father, Son, and Holy Ghost, and the importation of the Holy Spirit following thereupon, upon the individual now restored to the original state of innocence, to which importation the imposition of hands refers.

"But now, since the idea had sprung up of a spiritual character belonging exclusively to the bishops, or successors of the apostles, and communicated to them by ordination; on which character the propagation of the Holy Spirit in the church was dependent; it was considered as their prerogative to seal, by this consecration of the imposition

of hands, the whole act of baptism; (hence this rite was called *signaculum*, a seal.) It was supposed that a good and valid reason for this rite could be drawn from the fact that the Samaritans, baptized by a deacon, were first endowed with spiritual gifts by the imposition of the hands of the apostles, which was added afterwards (Acts xix.), as this passage was then understood. So now the presbyters, and in case of necessity, even the deacons, were empowered to baptize, but the bishops only were authorised to consummate that second holy act. This notion had been formed so early as the middle of the third century. The bishops were under the necessity, therefore, of occasionally going through their dioceses, in order to administer to those who had been baptized by their subordinates, the country presbyters, the rite which was afterwards denominated *confirmation*. In ordinary cases, where the bishop himself administered the baptism, both were still united together as one whole, and thus constituted *the complete act of baptism*." After the general introduction of infant baptism, confirmation immediately succeeded the dispensation of the ordinance. In the Oriental churches, baptism, confirmation, and the Lord's Supper are administered in immediate succession, and this, in all probability, was the ancient custom. It was not probably before the thirteenth century that confirmation came to be regarded as an entirely separate ordinance from that of baptism. The council of Trent pronounces a solemn anathema upon all who deny confirmation to be "a true and proper sacrament."

So much importance and solemnity were attached, in the ancient Christian church, to the rite of confirmation, that the privilege of performing it was limited to the bishop, on the ground, as both Chrysostom and Augustine argue, that the Samaritan converts, though baptized by Philip the evangelist, received the imposition of hands from an apostle. Though, in the ancient Christian church, as in the Greek and African churches, confirmation immediately followed baptism, seven years are allowed to pass after infant baptism, before a party is confirmed in the Western churches at present, and in the English church young people are not usually confirmed until they are fifteen or sixteen years old. Since 1660, it has been customary for the English bishops to require at confirmation a renewal of the covenant made in infant baptism.

In administering confirmation four principal ceremonies were employed in former times, imposition of hands, unction with the chrism, the sign of the cross, and prayer. Other formalities were the salutation, "Peace be with you;" a slight blow upon the cheek; unbinding of the band upon the forehead; prayer and singing; the benediction of the bishop, together with a short exhortation from him. In the Roman Pontifical the arrangements to be made, and the ceremonies performed in the sacrament of confirmation, are thus minutely laid down: "The pontiff

about to confirm *infants*, children, or other baptized persons, having put on his vestments, goes to a fald-stool prepared for him in front of the altar, and sitting thereon, with his pastoral staff in his left hand, and his mitre on, admonishes the people, who stand up in his presence :

"That no one but a bishop only, is the ordinary minister of confirmation.

"That no one that has been confirmed, ought to be confirmed again.

"That no one that has not been confirmed can be a sponsor in confirmation ; neither can a father, nor mother, nor husband, nor wife.

"That no one that is excommunicate, or under an interdict, or convicted of any of the more grievous offences ; or not well instructed in the rudiments of the Christian faith, thrust himself forward to receive this sacrament, or to be sponsor for one about to be confirmed.

"That adults are bound first to confess their sins ; or at least to be grieved for the sins which they have committed, and then to be confirmed.

"By this sacrament is contracted a spiritual kinship, hindering the contracting of matrimony, and breaking it off if already contracted ; which kinship takes place between the confirmer and the confirmed, and between the father and mother, and the sponsor of the same, but goes no further.

"Let no sponsor present more than one or two.

"Those that are about to be confirmed, must be keeping fast.

"The forehead of every one that is confirmed must be tied up, and remain so, until the chrism be dried up, or wiped off.

"Wherefore let every one going to be confirmed carry a clean linen fillet, wherewith to tie up his head.

"Let infants be held by the sponsors on their right arms, before the pontiff confirming them. But adults and other more grown persons, must lay each his foot on the right foot of his sponsor, and therefore neither ought males to be godfathers to females, nor females godmothers to males.

"All being arranged in order before him, the pontiff still sitting, washes his hands ; then having put off his mitre, he rises, and, with his face turned to the persons to be confirmed, kneeling before him, with their hands before their breast, he says :

"The Holy Ghost come down into you, and the power of the Most High keep you from sin. R. Amen.

"Then signing himself with the sign of the cross from the forehead to the breast with his right hand, he says : V. Our help is in the name of the Lord, &c.

"And then, with his hands stretched out towards those to be confirmed, he says :

"Almighty and everlasting God, who didst vouchsafe to regenerate these thy servants of water and the Holy Ghost, and who hast given them the

remission of all their sins ; send forth into them the sevenfold Spirit thy holy paraclete from heaven. R. Amen.

"The Spirit of wisdom and of understanding. R. Amen.

"The Spirit of counsel and of fortitude. R. Amen.

"The Spirit of knowledge and of piety. R. Amen.

"Fill them with the Spirit of thy fear and seal them with the sign of the Cro+ss of Christ, being made propitious (to them) unto life eternal. Through the same our Lord, &c.

"Then the pontiff sitting on the aforesaid fald-stool, or, if the multitude of those that are to be confirmed requires it, standing, with his mitre on, confirms them row after row. And he inquires the name of each one individually, as the godfather or godmother, on bended knees, presents each to him ; and, having dipped the extremity of his right hand thumb in the chrism, he says :

"N. I sign thee with the sign of the + cross. While he says this he draws with his thumb the sign of the cross on the forehead of that one : and proceeds—

"And confirm thee with the chrism of salvation. In the name of the Fa+ther, and of the + Son, and of the Holy + Ghost.

"Then he gives him a gentle slap (box) on the cheek, saying, 'Peace be with thee.'

"All being confirmed, the pontiff wipes his thumb and hand with a bit of bread, and washes them over a basin. Which done, let the water of ablution be poured into the *piscina* of the *sacrarium*.

"Afterwards, joining his hands, and all the confirmed devoutly kneeling, he says :

"O God, who didst give the Holy Ghost to thy apostles, and didst will that by them and their successors the same should be delivered to the rest of the faithful : look propitiously upon the service of our humility ; and grant, that the same Holy Ghost, coming down upon those whose foreheads we have anointed with the sacred chrism, and signed with the sign of the cross, may make the hearts of the same a perfect temple of his own glory, by vouchsafing to dwell therein. Who with the Father and the same Holy Ghost, livest, &c.

"Next he says :

"Lo ! thus shall every one be blessed who feareth the Lord.

"And turning to the confirmed, and making the sign of the cross upon them, he says :

"The Lord bl+ess you out of Sion, that you may see the good things of Jerusalem all the days of your life, and have eternal life. R. Amen.

"The confirmation concluded, the pontiff, taking his mitre, sits down, and admonishes the godfathers and godmothers to instruct their children in good manners, to eschew evil, and to do good, and to teach them the Creed, the *Pater Noster*, and the *Ave Maria*, since to this they are obliged."

The chrism of the Eastern church, which corre-

sponds to the confirmation of the Western, is practised as an appendix to baptism, following immediately after it, and considered as forming, in one sense, a part of it. The ceremony is performed with sacred ointment or CHRISM (which see), by which the forehead, eyes, nostrils, mouth, ears, breast, hands, and feet are signed with the cross, the priest saying each time, "The seal of the gift of the Holy Ghost." In the Constantinopolitan and Antiochian forms, this is unaccompanied by any imposition of hands. The entire ceremony is not complete till the child is brought again, after the lapse of seven days, to the priest, who, having washed it, cuts off some of its hair crosswise, that is, in four places on the crown of the head.

In Lutheran churches confirmation is universally practised, though not considered as being an ordinance of divine institution. It is not confined to the bishops, but performed by every pastor of a congregation, who, after instructing the young in the great leading doctrines of Christianity, confirms them when they have reached the age of fourteen or fifteen, by the imposition of hands, after which they are admitted to the Lord's Supper.

Many Protestant churches deny the practice of confirmation to have any scriptural warrant, or to have been at all known in apostolic times, and, therefore, decline to observe it.

CONFIRMATION OF A BISHOP. On the death, removal, or resignation of a bishop in the Church of England, the dean and chapter of the cathedral in which the vacant diocese is situated, make application for the royal license to elect a successor. The crown then issues a license, and along with it sends letters-missive containing the name of the individual recommended to fill the vacant bishopric, who is thereupon elected, and the crown issues letters-patent to the archbishop of the province, requiring him to proceed with the confirmation and consecration. On the day being fixed for the confirmation, notice is publicly given, and all who object to the election of the party proposed, are invited to appear. One or more persons delegated by the dean and chapter present the bishop-elect to the archbishop, or to his representative, the vicar-general. Proof is now given of the election of the bishop, and of the royal assent; after which the bishop takes the usual oaths of allegiance, of supremacy, of simony, and of obedience to the archbishop. Then follows "The definitive sentence, or the act of confirmation, by which the judge commits to the bishop elected the care, government, and administration of the spiritual affairs of said bishopric, and then decrees him to be installed and enthronized."

CONFORMISTS, the name given to those persons in England who conformed to the Liturgy or Common Prayer-Book in the reign of Charles II. On the 24th August 1662, all that did not conform were deprived of all ecclesiastical benefices. The consequence was, that nearly two thousand min-

isters of the Church of England were on that day thrown into the ranks of dissent, the Act of Uniformity having come into operation. The terms of conformity were, 1. Re-ordination, if they had not been episcopally ordained, Presbyterian orders having thus been declared invalid. 2. A declaration of unfeigned assent and consent to all and everything prescribed and contained in the Book of Common Prayer and administration of the sacraments. 3. The oath of canonical obedience. 4. Abjuration of the Solemn League and Covenant. 5. Abjuration of the lawfulness of taking arms against the king, or any commissioned by him, on any pretence whatsoever. The term Conformists is still in use as applied to those who adhere to the doctrine, worship, and discipline of the Established Church of England, in contrast to the NON-CONFORMISTS (which see), who dissent from it. See **UNIFORMITY (ACT OF)**.

CONFORMITY (DECLARATION OF). Every clergyman belonging to the Church of England, on being either licensed to a curacy, or instituted to a benefice, signs what is termed the Declaration of Conformity, which is in these words, "I, A. B., do declare, that I will conform to the Liturgy of the United Church of England and Ireland, as it is now by law established." This is subscribed in the presence of the bishop, or of some other person appointed by the bishop as his commissary. See **ENGLAND (CHURCH OF)**.

CONFUCIUS, an eminent Chinese philosopher, whose writings have exercised so powerful an influence over the minds of his countrymen, that his religious, or rather moral system is adopted at this day by the literary men of China. He was born B. C. 551, in the principality of Loo, which is now the province of Shan-tung. He was descended from a very respectable family, which traced its pedigree to the ancient emperors. At a very early age he lost his father, but through the kind indulgence of his mother, he enjoyed every advantage in the attainment of as liberal an education as the time could command. Being naturally of a studious turn of mind, he spent his days and nights in reading and meditation, and formed to himself the high design of accomplishing a reform in the opinions and manners of his countrymen. Gradually he attracted around him a goodly number of admiring disciples, whom he carefully instructed in the art of good government; thus raising up virtuous, impartial, and equitable rulers, who, recommending themselves by their wisdom and efficiency to the Emperor, succeeded in obtaining high offices in the state, which they filled with honour to themselves, and the greatest benefit to their country. Confucius himself entertained the idea that he had discovered the infallible mode of rendering a nation at once virtuous, peaceful, and happy. Travelling from one part of the vast Chinese empire to another, he endeavoured to diffuse his moral and political principles, obtaining office for the sole purpose of exhibiting his theory in

practical operation. Throughout a long life he continued to wander from place to place, visiting courts and palaces with a numerous train of disciples, until disgusted with the small success which attended his labours as a moral and political reformer, he retired into private life, resolved to devote the remainder of his days to the perfecting of his philosophical system. He remodelled the book of rites—*Le-ke*, one of the *Woo-king* or classics; completed the *Pa-kwa* or symbols of *Tuh-he*; and thus produced the *Yih-king*, a work which is said to have been composed by the most celebrated philosophers of antiquity, but finished by Confucius. His disciples, after his death, prepared the *Sze-shoo*, four books on classics, which Gutzlaff, the learned Chinese missionary, declares to be "the most popular work in the world, and read by greater numbers of people than any other human production." The closing work of Confucius was a history of his own times, in which he descanted with the utmost freedom on the rulers of his time, denouncing the oppression and injustice of their government with so unsparing a hand, that he made sycophants and tyrants tremble. This was the last production of his powerful pen, for shortly after its completion, his countrymen are said to have discovered an unicorn in the woods, which Confucius declared to be an indication that his death was at hand, and wiping away the tears, he exclaimed, "My teaching is at an end." His prediction was too soon fulfilled, for almost immediately after he expired, B. C. 479, in the seventy-third year of his age. Thus died one of those few illustrious men who have left behind them traces of their existence, which, while the world lasts, can never be effaced. Held in the highest admiration while he lived, Confucius was venerated as a god after his death, and at this day his principles are held as axioms by the most intelligent and learned among the Chinese, not in one district of the country only, but throughout the whole empire. No philosopher of any nation, not even Aristotle himself, has exercised for so long a time a commanding influence over the opinions and manners of such countless multitudes of men. Hue, the Romish missionary, informs us that a tablet to his memory is found in every school; that both the masters and the pupils prostrate themselves before the venerated name of Confucius, at the beginning and end of each class; that his image is found in all academies, places of literary resort, and examination halls. All the towns have temples erected to his honour, and more than 300,000,000 of men with one voice proclaim him saint. The descendants of Confucius, who still exist in great numbers, share in the extraordinary honours which the whole Chinese nation pays to their illustrious ancestor, for these constitute the sole hereditary nobility of the empire, and enjoy certain privileges which belong to them alone. See next article.

CONFUCIANS, the followers of *Confucius*, whom the Chinese regard as the most eminent of sages.

The sect venerate the memory of the man, and implicitly adopt his opinions. His system was more properly a theory of ethical and political philosophy than a religion. The Confucians, accordingly, are chiefly the learned men of China, who, in the spirit of their master, seem to abjure all things spiritual and divine. The political system of the Chinese sage is of a very peculiar character, and well fitted to uphold the despotic government of the Celestial Empire. The law of the family is, according to this theory, the universal law. Filial piety is the root of all the virtues, and the source of all instruction. This supremely important virtue is divided into three vast spheres. (1.) The care and respect due to parents. (2.) All that relates to the service of prince and country. (3.) The acquisition of the virtues, and of that which constitutes our perfection. The five cardinal virtues, according to this school, are benevolence, righteousness, politeness or propriety, wisdom, and truth, and at the foundation of these lies filial piety. Not only in youth are parents to be revered, but even at the latest period they are to be treated with honour, and after death, to be raised to the rank of gods. The relations of father and son give the first idea of prince and subject. It is filial piety which inclines to obedience to our superiors, and those who hold authority in the state. But while Confucius thus inculcated reverence to parents and obedience to rulers, he strangely overlooked the subjection due to the Father of our spirits. Not that he is altogether silent as to the existence of a Supreme Being, but no such principle, however obviously adapted to operate upon the human mind, is to be found pervading this extraordinary system. On this theory of political government, Mr. Gutzlaff remarks: "The endearing idea of the father of a family, under which he represents the sovereign of a country, has something very pleasing in it. But the rights he allots to a father over his child, are far greater than those which we should be inclined to acknowledge as due. The theory, however, is as excellent as the practice is difficult. It is the most perfect despotism that has ever been established. As it suited the interests of the rulers to enforce these principles, and to honour their author, they have been upheld with a strong arm. The works of Confucius have become the primers of schools, and the text-books of academies during many ages. The school-boy learns them by heart, the literati make them the theme of their writings, and the doctor seeks his highest glory in publishing an elegant commentary on them. It is, therefore, no wonder, that all the public institutions, and the national spirit of the Chinese, are deeply tinged with the Confucian doctrines. The stability of the Chinese empire has thus been insured, and as long as the government can maintain the same spiritual control, its power will not be shaken. One despotism may succeed another; but there will be no change of measures, the country as well as the

people will remain stationary. To retain the people in a state of civilization, equally remote from barbarism and enlightened principles, is the most important secret of Chinese despotism; and no theory like the Confucian is so well calculated to promote this great end; it teaches the people their duties, but never mentions their rights."

The theory of Confucius, as to the origin of the world, admits an universal chaos to have existed before the separation of the heaven from the earth; and that the two energies of nature were gradually distinguished, and the *yin* and *yang*, or the male and female principles, established. The purer influences ascended and formed the heavens, while the grosser particles subsided, constituting the subjacent earth. The combination of these two gave origin to nature, heaven being the father, and earth the mother of all things. Mr. Medhurst, who, from his long residence in China, had ample opportunities of becoming acquainted with this curious system of cosmogony, thus describes it: "The principle of the Chinese cosmogony seems to be founded on a sexual system of the universe. That which Linnæus found to exist in plants, the Chinese conceive, pervades universal nature. Heaven and earth, being the grandest objects cognizable to human senses, have been considered by them as the parents of all things, or the superior and inferior principles of being. These they trace to an extreme limit, which possessed in itself the two powers combined. They say, that one produced two, two begat four, and four increased to eight; and thus, by spontaneous multiplication, the production of all things followed. To all these existences, whether animate or inanimate, they attach the idea of sex; thus everything superior presiding, luminous, hard, and unyielding, is of the masculine; while everything of an opposite quality is ascribed to the feminine gender. Numerals are thus divided, and every odd number is arranged under the former, and every even number under the latter sex. This theory of the sexes was adopted by the ancient Egyptians, and appears in some of the fragments ascribed to Orpheus; while the doctrine of numbers taught by the Confucian school, resembles in some degree the monad and duad of Pythagoras, of which some have spoken as the archetype of the world."

The Confucian cosmogony is intimately connected with their scheme of diagrams. These diagrams consist of a magic square, in which the figures are so arranged that the sums of each row, both diagonally and laterally, shall be equal. The form may be thus represented:—

4	9	2
3	5	7
8	1	6

In this square every odd number represents heaven or the superior principle, and every even number, earth or the inferior principle. The odd numbers, when summed up, amount to 25, and the even numbers with the decade amount to 30, and by these 55 numbers the Confucians believe that all transformations are perfected, and the spirits act.

Another portion of the Confucian theory of the structure of the universe is equally curious. Heaven, earth, and man are considered as the primary agents, each of them being described by three lines, some of which are entire, others broken, so that they can form eight different combinations. This multiplied by itself gives 64; and increased to twenty-four lines placed over each other, they make 16,777,216 changes. By these numbers they imagine that the properties of every being, its motion, rest, and reciprocal operation are described. Hence the belief of the Confucians in "intelligible numbers" as the foundation of their cosmogony; and the use of these numbers by Chinese fortune-tellers to calculate the destinies of men. The whole is evidently a system of materialism, and its origin, as well as its continued operation, is to be resolved in their view into a principle of order. They believe in a sort of material trinity, called heaven, earth, and man; by man in this case being meant the sages only. Heaven and earth, they say, produced human beings, and the sages, by giving instruction, assist nature in the management of the world. Of these sages the most exalted is Confucius himself, who is placed on a level with the powers of nature, and in fact converted into a god. They even pay him divine honours, there being upwards of 1,560 temples dedicated to his worship; and at the spring and autumnal sacrifices there are offered to him six bullocks, 27,000 pigs, 5,800 sheep, 2,800 deer, and 27,000 rabbits; making a total of 62,606 animals, immolated every year to the manes of Confucius, besides 27,600 pieces of silk; all provided by the government. This of course is exclusive of the numerous offerings of private individuals.

The followers of Confucius in China believe in demons and spirits, to each of which is assigned the care and guardianship of some particular dynasty or kingdom, some particular element or province of nature; while the four corners of the house, with the shop, parlour, and kitchen, are thought to be under the influence of some tutelary divinity. And in reference to the doctrine of retribution, they hold that virtue meets with its reward, and vice with its punishment, only in the present world, and if not received during life, the good or evil consequences will result to a man's children or grandchildren. In this way they evade altogether the necessity of a future state of retribution. Two great elements are thus found to be wanting in the moral system of the Chinese sage, the existence of a God, and the doctrine of a future life beyond the grave.

The teaching of Confucius being thoroughly earthly

in its character, it was so framed as to attach the highest importance to a series of external regulations, which were deemed necessary to secure the decorum and good order of society. To carry out this object, Confucius composed or compiled the *Le-ke*, a work on rites in six volumes. It is the most extensive work he has bequeathed to posterity, and points out etiquette, rites and ceremonies under all circumstances, and for all stations of life. In so high estimation was this production held, that forty-three celebrated writers published commentaries and explanatory treatises on the *Le-ke*; and that no rites might be omitted, the *Chow-le*, another work on the same subject, consisting of thirty volumes, was added. "From all the books," says Gutzlaff, "which treat of rites, one might collect a very large library, and thus acquire the invaluable knowledge of eating, drinking, sleeping, mourning, standing, weeping, and laughing, according to rule, and thus become a perfect Confucian automaton."

Shortly after its promulgation, the politico-moral system of the Chinese philosopher, though warmly supported by those who had embraced it, was productive of so little benefit to the community, that it was in danger of completely losing its credit. In the course of two centuries, however, after the death of its founder, Confucianism rose into renewed vigour through the active exertions of Mang-tsze or Mencius, who travelled from one end of the empire to the other, preaching the doctrines of his revered master. Nor was he without considerable success. He was followed by a numerous host of disciples, and though he added little to the doctrines of Confucius, he placed them in a new light, and explained and applied them with ability and power. The system defective, though it undoubtedly is in some most essential particulars, whether viewed as a system of ethical or of political philosophy, has kept its ground in China to this day. Its adherents are generally regarded as materialists and atheists, yet the greater number of them are found to conform to the popular idolatry.

CONGE D'ELIRE (Fr. leave to choose), the writ or license given by the Sovereign in England to the dean and chapter of the cathedral of a vacant diocese, authorizing them to elect a bishop. Along with the *conge d'elire* are sent letters missive containing the name of the individual recommended by the Crown to fill the vacant office, and from the time of Henry VIII. it has been the law, that the dean and chapter are liable to the penalties of a prebend if they refuse to elect the person nominated by the Crown. See BISHOP.

CONGO (RELIGION OF). See FETISH-WORSHIP.

CONGREGATION. This word, like the term CHURCH (which see), is sometimes used in a more extended and at other times in a more restricted sense. In its widest acceptance, it includes the whole body of the Christian people. It is thus employed by the Psalmist when he says, "Let the

congregation of saints praise Him." But the word more frequently implies an association of professing Christians, who regularly assemble for divine worship in one place under a stated pastor. In order to constitute a congregation in this latter sense of the term, among the Jews at least ten men are required, who have passed the thirteenth year of their age. In every place in which this number of Jews can be statedly assembled, they procure a synagogue. Among Christians, on the other hand, no such precise regulation is found, our Lord himself having declared, "Wherever two or three are met together in my name, there am I in the midst of them." Guided by such intimations of the will of Christ, Christian sects of all kinds are in the habit of organising congregations though the number composing them may be much smaller than that fixed by the Jewish Rabbies.

CONGREGATIONS (ROMISH), assemblies of cardinals appointed to arrange some one department of the affairs of the Church of Rome. Each congregation has its chief or president, and also its secretary, who records the proceedings and conducts the correspondence. The instruments which are despatched, and the letters which are written in the name of the congregation, must be signed by the president, and have his seal stamped upon it.

CONGREGATION (CONSISTORIAL), instituted by Pope Sixtus V., for the preparation of the more difficult beneficiary matters which are afterwards to be discussed in the CONSISTORY (which see), in the Pope's presence. The cardinal-deacon, when he resides at Rome, is president of this congregation, and in his absence the Pope may appoint any member of the Apostolical College to act as interim president. This congregation is composed of several cardinals, and of some prelates and divines elected by the Pope; and the affairs which usually come before them, regard such matters as the erection of new archbishoprics and cathedral churches, reunions, suppressions, and resignations of bishoprics, coadjutorships, and the taxes and annates of all benefices to which the Pope collates.

CONGREGATION OF THE APOSTOLICAL VISITATION. The pope, besides laying claim to the office of universal bishop, is invested also with the special office of archbishop of the city of Rome, and in that quality is bound to make the pastoral visitation of six bishoprics, which are suffragans to this metropolis of his patrimony. But in consequence of his manifold engagements, this congregation has been instituted to relieve him from some of his more special duties, by nominating commissioners to visit churches and monasteries both in city and country, and report the state of matters to the congregation. This congregation is composed of the same cardinals and prelates which constitute the congregation for suppressing monasteries, but in addition to these, it contains also the Pope's vicar-general and the cardinal vicegerent, whose consent

is indispensable to the appointment of commissioners for visiting either churches or monasteries.

CONGREGATION OF BISHOPS AND REGULARS. Sixtus V., in the beginning of his pontificate, united two congregations under this name. It is composed of a certain number of cardinals fixed by the Pope, and of a prelate who acts as secretary, and has six writers under him. This congregation has authority to settle all disputes that may arise among bishops and the regulars of all monastic orders. The cardinals of this assembly are bound to give their opinion when necessary to all bishops, abbots, prelates, and superiors of churches or monasteries, who make application to them. The writers and secretary of this congregation are maintained at the expense of the apostolical chamber, the counsel and opinion being afforded in all cases without fee.

CONGREGATION FOR THE EXAMINATION OF BISHOPS, instituted by Gregory XIV., for the purpose of examining those churchmen who were nominated to bishoprics. It is composed of eight cardinals, six prelates, ten divines of different orders, both secular and regular, some of whom must be doctors of the canon law. These examiners are chosen by the Pope, who assembles them in his palace when occasion requires. All Italian bishops are obliged to submit to this examination before they are consecrated, and for this purpose they present themselves before his holiness kneeling on a cushion at his feet, while the examiners stand round proposing such questions as they think proper, on theology and the canon law, to all of which the candidates are expected to give suitable answers. If the examination has proved satisfactory, the Pope authorises their names to be given in to the secretary, who inserts them in a register, and an extract is handed to each of the candidates that he may make use of it in case of his translation to another see, or his elevation to a higher dignity in the church, no further examination being ever after required from him. Such as are raised to the cardinalate before they are created bishops, are exempted from this examination to qualify them for taking possession of a bishop's see or patriarchate, or even to be raised to the pontificate. All cardinal-nephews are likewise exempt.

CONGREGATION ON THE MORALS OF BISHOPS, instituted by Innocent XI. to secure that churchmen, who are raised to the episcopal or any other dignity in the church, should be men of virtuous and regular lives. This congregation is composed of three cardinals, two bishops, four prelates, and a secretary, who is the pope's auditor. Their province is to examine very carefully the certificates of the life and manners of every candidate for a bishop's see, and to take care that his whole deportment be without reproach.

CONGREGATION FOR THE RESIDENCE OF BISHOPS. This congregation, of which the Pope's vicar-general is president, is empowered to

take cognizance of all bishops and abbots in Italy, in the matter of residence, either compelling or dispensing with their residence in their several dioceses or communities as circumstances may seem to require. In this congregation there are three cardinals, three prelates, and a secretary. They assemble at the palace of the vicar-general on the few occasions on which meetings are necessary. Every bishop or abbot, who wishes to obtain leave of absence for any cause whatever, must apply to this congregation. If any bishop or abbot infringes their order he is deprived of all his benefices as long as he absents himself; and if he refuse to return on the order of this congregation, they have it in their power to suspend him from all his functions, when he can only be restored by his holiness or vicar-general, with the consent of the deputies of this congregation.

CONGREGATION FOR BUILDING OF CHURCHES, instituted by Clement VIII., principally to superintend the building of St. Peter's church at Rome. They have often, however, employed themselves in building other churches in Rome. This congregation consists of eight cardinals and four prelates, assisted by the auditor and treasurer of the apostolic chamber, an auditor of the rota, a steward, a fiscal, a secretary, and some attorneys. Meetings are held twice every month at the palace of the senior cardinal of the congregation. Besides superintending repairs or improvements on St. Peter's, they have the power of inquiring into the wills of those who have bequeathed sums for pious uses.

CONGREGATION OF THE HOLY OFFICE, instituted by Pope Paul III. for the purpose of taking cognizance of heresies, and such new opinions as might be contrary to the doctrines of the Romish church; as also of apostasy, witchcraft, magic, and other kinds of incantation, the abuse of the sacraments, and the condemnation of pernicious books. Paul IV. enlarged the privileges of this congregation, and Sixtus V. passed various statutes, which rendered the holy office so powerful and formidable, that the Italians of the time declared "Pope Sixtus would not pardon Christ himself." This congregation consists of twelve or more cardinals, along with a considerable number of prelates and divines of various orders, both secular and regular, who are called consulters of the holy office. There is, besides, a fiscal with his assessor, whose business it is to make a report of the cases which come before the congregation. A meeting is held once, and sometimes twice a-week, the Pope being generally present and presiding, while the senior cardinal of the holy office acts as secretary, and keeps the seal of the congregation in his custody. The whole proceedings of this body are conducted in private, and a seal of secrecy is imposed on all its members. All persons accused or suspected of heresy or other crimes of which this tribunal takes cognizance, are imprisoned in the

palace of the holy office until the prosecution is ended. If found not guilty, they are set at liberty, but if proved to be guilty, they are delivered over to the secular authorities to be punished accordingly. See INQUISITION.

CONGREGATION OF IMMUNITIES, instituted by Urban VIII., with the design of preventing the disputes which frequently arose between the civil and ecclesiastical powers in regard to the trial of churchmen for delinquencies. This congregation is composed of several cardinals nominated by the Pope. They have also an auditor of the rota, a clerk of the chamber, and several prelates, referendaries, one of which is the secretary of the congregation. This court takes cognizance of all ecclesiastical immunities and exemptions. It is held at the palace of the cardinal-dean once a-week. Before Urban VIII. instituted this congregation, the cognizance of ecclesiastical immunities belonged to the **CONGREGATION OF BISHOPS AND REGULARS** (which see).

CONGREGATION OF THE INDEX, instituted by Pope Pius V., for the purpose of examining and prohibiting the perusal of all such books as contain in their view pernicious doctrines. The council of Trent, in the pontificate of Pius IV., pronounced anathema upon all who should read prohibited books, or read them without leave asked and given. To carry out this decree of the council, this congregation was formed, and their deputies have the power to grant permission to read prohibited books to all members of the Romish church in any part of the world. Their power differs from that of the holy office, which prohibits only books written against the faith, whereas this congregation has power to condemn any books which they may regard as objectionable, of whatever kind they may be. Hence it frequently happens, that works which have not the remotest bearing on religious doctrine or practice, are to be found in the *Index Prohibitus*, to which additions are made from time to time as the congregation may see fit. In addition to the cardinals and secretary which compose the congregation, there are several divines attached to it under the name of consulters, whose office it is to examine books and report, while they have no voice in the meetings of the congregation, which are only held as often as occasion requires.

CONGREGATION OF INDULGENCES, instituted for the purpose of dispensing indulgences in the Pope's name to all whom the congregation, with the full consent of his holiness, regard as worthy of such favours. The number of the cardinals and prelates, composing this congregation, is not fixed, but dependent entirely on the pleasure of the Pope. See INDULGENCES.

CONGREGATION DE PROPAGANDA FIDE, instituted by Gregory XV. in 1622, for the support and propagation of the Romish religion in all parts of the world. It consisted originally of

thirteen cardinals, two priests, and one monk, together with a secretary. The number of cardinals which compose it was afterwards increased to eighteen, to which were added a few other officers, including one papal secretary, one apostolical prothonotary, one referendary, and one of the assessors or scribes of the holy office. This congregation meets in the presence of the Pope, the first Monday of every month, besides holding several ordinary meetings every week, for the purpose of consulting as to the best modes of advancing the cause of Romanism throughout the whole world. See COLLEGE DE PROPAGANDA FIDE.

CONGREGATION OF RELICS, instituted for the superintendence of relics of ancient martyrs, which are frequently found in catacombs and other subterraneous places in and around Rome. This congregation is composed of six cardinals and four prelates, among whom are the cardinal-vicar and the prefect of the Pope's sacristy. There are certain marks by which real are said to be distinguished from spurious relics, and after careful deliberation on all the circumstances of the case, the votes of the congregation are taken, and if the marks of the relics are, by a majority, declared to be genuine, the president declares the relic in question to be worthy of the veneration of the faithful, and gives it such a name as he thinks right; handing over the relic to the vicar and the Pope's sacristan, who distributes portions of the precious treasure to those of the faithful who may wish to be possessed of them. See RELICS.

CONGREGATION OF RITES OR CEREMONIES, instituted by Sixtus V., to regulate the ceremonies and rites of the new offices of saints, which are added from time to time to the Roman calendar. This congregation has authority to explain the rubrics of the Mass-Book and Breviary when any difficulties are started, or any one desires information on such topics. It has also the power of pronouncing sentence, from which there is no appeal, on all disputes relating to the precedency of churches. It is composed of eight cardinals and a secretary, who is one of the college of the prelates referendaries. Two masters of the ceremonies in the Pope's household are also admitted into the congregation. Its meetings are held once a-month, or oftener as occasion requires. When a saint is about to be canonized, the three senior auditors of the rota are present in this assembly as persons supposed to be versed in the canon law, along with an assistant apostolical prothonotary, and the proctor of the faith, who is generally the fiscal advocate of the apostolical chamber. Several consulters also are admitted, who are divines and monks professed of different orders, among whom is the master of the sacred palace, and the prefect of the Pope's sacristy. All these judges' assistants, together with the deputies in ordinary of this congregation, examine the claims to canonization, which are alleged in favour of an individual

These proofs are martyrdom, undisputed miracles, testimonies of a virtuous life, and heroic virtues. See BEATIFICATION, CANONIZATION.

CONGREGATION FOR SUPPRESSING MONASTERIES, instituted by Innocent X. for the purpose of inquiring into the state of monasteries, and either suppressing altogether those which are likely to prove burdensome to the public, or uniting them to other monasteries which might happen to have more wealth than they required. This congregation is composed of eight cardinals and a number of friars belonging to all the orders. The rebuilding, as well as the suppression, of monasteries comes within the cognizance of this congregation.

CONGREGATION ON THE TRIDENTINE DECREES. At the close of the proceedings of the council of Trent in the sixteenth century, Pope Pius IV. appointed certain cardinals, who had been present and assisted in its deliberations, to superintend the execution of its decrees, strictly enjoining that these decrees should be observed in their literal sense, and prohibiting all glosses by way of interpreting them. Sixtus V. established this congregation, empowering it to interpret all points of discipline, but not of doctrine. It meets once a-week at the palace of the senior cardinal, under the presidency of a cardinal appointed by the Pope, and who along with the office receives a large pension. To be a member of this congregation is regarded as a high honour, and therefore eagerly coveted.

CONGREGATIONALISTS, a large and flourishing body of professing Christians in Britain and America, whose great distinctive principle concerns the scriptural constitution of a Christian church. This denomination, also termed Independents, object equally to the Episcopal and Presbyterian forms of church government. In their view every particular society of visible professors, who agree to walk together in the faith and order of the gospel, is a complete church, having the power of government and discipline within itself, and independent of all other congregations, being responsible for all its actings only to the great Head of the church. Another distinctive principle, which may be considered as arising out of that which we have just noticed, is, that the whole power of government is vested in the assembly of the faithful. On these two principles, if indeed they can be considered as distinct from each other, rests the whole system of Congregationalism or Independency. The terms *Church* and *Congregation*, then, this body of Christians consider as synonymous. Accordingly, Church, when used in Scripture, is regarded by Congregationalists as in no case applicable to an aggregate of individual assemblies, but that whenever more than one such assembly is referred to, the plural "churches" is invariably employed. The church they believe to be composed of true believers, hence the utmost strictness is exercised in the admission of church members, evidence being required sufficient to sa-

tisfy the church, not simply of a credible profession of Christianity, as in Episcopal and Presbyterian churches, but of a saving operation of Divine grace in the soul. Every church thus constituted has the power to choose its own office-bearers, to admit, reject, or excommunicate its own members, and to raise and administer its own funds. In all matters which come under the consideration of the church, every member has a voice, that is, every male member, although in some Congregationalist churches, female members are regarded as on an equal footing with males in this respect. All authority is vested in the entire membership of the church, the office-bearers and members being on an equality in right of government; and from the decision of each individual church there is no appeal.

The Congregationalists maintain, that Scripture warrants no more than two kinds of church office-bearers, bishops or pastors, to care for the spiritual, and deacons to manage the temporal affairs of the church. It is left wholly to the discretion of each church to elect one or more pastors, no fixed rule being laid down, as they conceive, in the New Testament, to regulate the number of pastors. All that is required, in their view, to constitute a valid call to the ministry, is simply an invitation issued by any individual church to take the pastorate over them, and the mere acceptance of such an invitation gives full authority to preach and administer the sacraments. But after this election and invitation given and accepted, an ordination of the newly chosen pastor takes place, conducted by the ministers of the neighbouring churches. The precise nature of this service among the Congregationalists is thus laid down in a tract issued by the Congregational Union of England: "In the ordination of a Congregational pastor, there is no assumption of anything resembling hierarchical authority. By this proceeding it is not professed that office is conferred, character imparted, gifts bestowed, or authority conveyed. It is an affair of order and no more. It declares and assures the due observance of godly order in all the preceding steps by which the ordained pastor has entered on his work. It completes and solemnizes his actual entrance on all pastoral engagements. Ordination among Congregationalists stands in the same relation to the sacred office that inaugural solemnities hold in respect to civil offices. Coronation does not *make* a king. It solemnizes the entrance on kingly dignities and functions of him who is already king, by laws and rights which coronation does not impart, or even confirm, but only recognizes, celebrates, and publishes." From this statement, which may be regarded as authoritative, it is plain that the authority of a pastor flows exclusively from the election by a church, and that election is not restricted to any particular class of men; any person being eligible to the office of pastor whom the particular church thinks fitted to edify them by his gifts and qualifications. While such is the abstract theory of

Congregationalism, an educated ministry is viewed by this body as of high importance, and, accordingly, almost all their ministers have been trained at the Theological Academies and Colleges which have been founded specially for this purpose. And yet while they believe in the scriptural authority of the pastoral office, they maintain that not the pastors only, but any others of the church-members, who may be possessed of the requisite gifts, may, with the utmost propriety, be allowed to exhort the brethren.

From the very nature of the theory of Congregationalism, it is obvious that the existence of Established churches is inconsistent with it, as interfering with the self-government of churches, and superseding, by the endowments of the state, the spontaneous exertions of Christians to maintain and propagate the truth. On the members of each individual church rests the responsibility not only of supporting ordinances among themselves, but of doing their uttermost for the propagation of Christianity throughout the world. At first sight it might appear likely that the independency of the churches might prevent them from co-operating with each other in the advancement of the Redeemer's kingdom both at home and abroad. Practically, however, it is far otherwise. The power of self-control rests in each individual church; neither are the churches connected together by subscription to any human creeds, articles, or confessions, and yet the most pleasing uniformity is observed among Congregationalist churches, both in doctrine and practice. This may possibly have arisen from the voluntary associations for brotherly intercourse and advice, which are held among the pastors of the churches usually of each county. Such associations, synods, or assemblies, the Congregationalists do not consider unlawful, if they be not "intrusted," to use the language of the Savoy Conference, "with any church power properly so called, or with any jurisdiction over the churches themselves, to exercise any censures, or to impose their determination on the churches or officers." Such was the principle held by the Independents so far back as 1658; and in the same spirit the Congregational Union of England and Wales was established in 1831. Thus Christian sympathy and co-operation among the churches are secured, they believe, without the evils and disadvantages arising from a forced conformity. The following principles of church order and discipline are maintained by the Congregationalists of England and Wales, as set forth in a 'Declaration of Faith, Order, and Discipline' issued by the Congregational Union in 1833:

"I. The Congregational churches hold it to be the will of Christ that true believers should voluntarily assemble together to observe religious ordinances, to promote mutual edification and holiness, to perpetuate and propagate the Gospel in the world, and to advance the glory and worship of God through Jesus Christ; and that each society of believers, having

these objects in view in its formation, is properly a Christian church.

"II. They believe that the New Testament contains, either in the form of express statute, or in the example and practice of apostles and apostolic churches, all the articles of faith necessary to be believed, and all the principles of order and discipline requisite for constituting and governing Christian societies; and that human traditions, fathers and councils, canons and creeds, possess no authority over the faith and practice of Christians.

"III. They acknowledge Christ as the only Head of the church, and the officers of each church under Him, as ordained to administer His laws impartially to all; and their only appeal, in all questions touching their religious faith and practice, is to the Sacred Scriptures.

"IV. They believe that the New Testament authorizes every Christian church to elect its own officers, to manage all its own affairs, and to stand independent of, and irresponsible to, all authority, saving that only of the Supreme and Divine Head of the church, the Lord Jesus Christ.

"V. They believe that the only officers placed by the apostles over individual churches, are the bishops or pastors, and the deacons; the number of these being dependent upon the numbers of the church; and that to these, as the officers of the church, is committed respectively the administration of its spiritual and temporal concerns, subject, however, to the approbation of the church.

"VI. They believe that no persons should be received as members of Christian churches, but such as make a credible profession of Christianity, are living according to its precepts, and attest a willingness to be subject to its discipline; and that none should be excluded from the fellowship of the church, but such as deny the faith of Christ, violate his laws, or refuse to submit themselves to the discipline which the word of God enforces.

"VII. The power of admission into any Christian church, and rejection from it, they believe to be vested in the church itself, and to be exercised only through the medium of its own officers.

"VIII. They believe that Christian churches should stately meet for the celebration of public worship, for the observance of the Lord's Supper, and for the sanctification of the first day of the week.

"IX. They believe that the power of a Christian church is purely spiritual, and should in no way be corrupted by union with temporal or civil power.

"X. They believe that it is the duty of Christian churches to hold communion with each other, to entertain an enlarged affection for each other, as members of the same body, and to co-operate for the promotion of the Christian cause; but that no church, nor union of churches, has any right or power to interfere with the faith or discipline of any other church, further than to separate from such as, in faith or practice, depart from the Gospel of Christ.

"XI. They believe that it is the privilege and duty of every church to call forth such of its members as may appear to be qualified, by the Holy Spirit, to sustain the office of the ministry; and that Christian churches unitedly ought to consider the maintenance of the Christian ministry in an adequate degree of learning, as one of its especial cares; that the cause of the Gospel may be both honourably sustained and constantly promoted.

"XII. They believe that church officers, whether bishops or deacons, should be chosen by the free voice of the church; but that their dedication to the duties of their office should take place with special prayer, and by solemn designation, to which most of the churches add the imposition of hands by those already in office.

"XIII. They believe that the fellowship of every Christian church should be so liberal as to admit to communion in the Lord's Supper all whose faith and godliness are, on the whole, undoubted, though conscientiously differing in points of minor importance; and that this outward sign of fraternity in Christ should be co-extensive with the fraternity itself, though without involving any compliances which conscience would deem to be sinful."

The originator of the Congregationalist body is generally said to be Robert Brown, the founder of the sect of BROWNISTS (which see), who organized a church in England in 1583. It is not unlikely, however, that at a still earlier period churches on the Congregationalist principles existed in England, and it is worthy of note, that in Cranmer's Bible, the word *ecclesia*, which is now translated "church," is uniformly rendered "congregation." Brown, along with the other Congregationalist principles which he held, denied the supremacy of the Queen over the church, and declared the Establishment to be an unscriptural church. With the view of propagating his opinions the more extensively, he published a series of tracts explanatory of his principles. These were scattered far and wide to the great annoyance of the government, who put to death several individuals, for what was in their eyes an unpardonable crime, denying the Queen's supremacy. Persecuted in England, a number who held Independent principles took refuge in Holland, where they planted Congregationalist churches in Amsterdam, Leyden, and other cities, which continued to flourish for more than a hundred years. Sir Walter Raleigh, in 1592, estimated the number of Brownists in England at twenty thousand. In the time of the Commonwealth they took the name of Independents, probably from the peculiarity which distinguished their churches from all Established churches, that they were independent of all external interference or control. The Assembly of Divines, which met at Westminster in 1643, numbered five leading Independent ministers among its members. Though men of weight and influence in their own body, these five "dissenting brethren," as they were called, were unable to resist the overwhelming num-

bers of the Presbyterians, and were obliged, therefore, to content themselves with drawing up a protest under the name of 'Apologetic Narration,' which was presented to the House of Commons in 1644. The tide of opinion ran strong against them, both in the Assembly and in Parliament. The divine authority of the Presbyterian form of church government was maintained with such keenness and determination, that the Independents were contented to plead for simple toleration and indulgence. It was at this period that Milton produced his 'Areopagitica,' which was principally instrumental in changing the whole course of public opinion. The Presbyterian party now rapidly declined in influence and favour. The plan which had been formed of establishing Presbytery all over England was defeated. Through the influence of Cromwell, who favoured the Independents, that party rose into favour with all classes of the people, and with John Owen at their head, they rapidly gained the confidence of the country, rising to the highest places in the government, and becoming a strong political faction.

Nor were the Independents less influential as a religious body in England. They were both numerous and powerful, but, notwithstanding the advantages which they now possessed, they felt their influence over the community to be not a little diminished in consequence of the indefinite character of their doctrinal opinions. A regularly drawn up confession of faith seemed in these circumstances to be imperatively called for, and in order to prepare and publish such a document, a conference or synod of the body was held in 1658 at the Savoy, in the Strand, London. This memorable assembly consisted of ministers and lay delegates, representing the various Independent churches throughout England, and after careful examination, they sent forth a "Declaration of the Faith and Order owned and practised in the Congregational Churches in England," which was simply a republication of the Westminster Confession, with the omission of such passages as favoured Presbyterianism, and the addition of an entire chapter supporting Independency.

The decline of the Congregationalists in political importance commenced with the Restoration in 1660, and when the Act of Uniformity passed in 1662, they, in common with other Non-conformists, were subjected to much suffering. But amid all the persecution to which they were exposed, they increased in numbers to such an extent, that they seem to have actually outnumbered the Presbyterians. The passing of the Act of Toleration in 1689, brought relief to the Independents as well as other Dissenters. They now began to be more reconciled to the Presbyterians, and at length, in 1691, heads of agreement were drawn up with a view to bring about an accommodation between the two parties. The great dissenting bodies now made common cause with one another, and the Baptists, Presbyterians, and Independents, first in 1696, and afterwards in 1730,

formed themselves into a united body under the name of the Three Denominations, who still enjoy the privilege of approaching the throne as one body, and consult together from time to time for the general interest of Dissenters. From the reign of Queen Anne, in the first part of the eighteenth century, Presbyterianism gradually lost footing in England, while the Congregationalists were yearly growing in numbers and importance. This progressive improvement of the latter denomination has been sustained down to the present day, when, of all the various bodies of Dissenters in England, they are beyond all doubt the most numerous and influential. Whatever opinions may be entertained as to the scriptural authority of the Congregational system, its success in England cannot for a moment be questioned. Some of the brightest names in theological literature, such as Watts, and Henry, and Doddridge, adorn the pages of its history. From its academies, under the tutorship of such men as Pye Smith, Burder, and Harris, have come forth a host of men of ability, piety, scholarship, and zeal, such as would do honour to any church in any country under heaven. The London Missionary Society, which was mainly founded, and continues to be mainly supported, by Congregationalist ministers and laymen, forms a standing evidence of the Christian energy, and efficiency, and zeal of this highly respected and respectable denomination of English Dissenters. By the last census in 1851, the number of Congregationalist churches in England and Wales was reported as amounting to 3,244, with accommodation for 1,063,136 persons.

CONGREGATIONALISTS (AMERICAN). The father of Congregationalism in America seems to have been a worthy Non-conformist minister named John Robinson. Little is known of the early history of this individual. We first hear of him as pastor of a dissenting church in the north of England, somewhere about the commencement of the seventeenth century. His congregation was formed in troublous times, and both he and they were subjected to so much annoyance in consequence of their Non-conformist principles, that they formed the resolution of leaving England in a body, and taking refuge in Holland, which at that period was the asylum of the persecuted. It was not so easy to accomplish their object, however, as they had at first anticipated. Their first attempt to escape was defeated, and the whole company were lodged in prison. A second attempt was more successful, for a part of the church reached Amsterdam in safety. Mr. Robinson and the remainder of the church, in the spring of 1608, made another effort to escape and join their friends in Holland. Their plans were laid in the utmost secrecy. The company assembled on a barren heath in Lincolnshire, and embarked on board a vessel under cloud of darkness. The night was stormy, and while some of the party were still waiting on the shore the return of a boat which had conveyed some of their

companions to the ship, a company of horsemen appeared in pursuit, and apprehended a number of the weeping women and children. After some little delay, however, they were set at liberty, and the whole company of emigrants, with Robinson at their head, set sail for the shores of Holland. On their arrival they joined the church at Amsterdam, but in the course of a year, owing to the dissensions which had broken out among its members, they removed to Leyden, where they founded a church on Independent principles. Their numbers were speedily increased by the arrival of additional immigrants from England, and in a short time the church numbered three hundred communicants. For ten years Mr. Robinson continued to labour in Leyden, where his talents were so highly appreciated, that, at the request of the Calvinistic professors in the university of that place, he engaged in a public dispute with Episcopius, the champion of the Arminians, whom he signally vanquished. The principles of the church at Leyden were of a strictly Congregationalist character, as appears from the following summary of them contained in Belknap's *Life of Robinson*:

"1. That no church ought to consist of more members than can conveniently meet together for worship and discipline.

"2. That any church of Christ is to consist only of such as appear to believe in, and obey him.

"3. That any competent number of such have a right, when conscience obliges them, to form themselves into a distinct church.

"4. That this incorporation is by some contract or covenant, express or implied.

"5. That, being thus incorporated, they have a right to choose their own officers.

"6. That these officers are pastors or teaching elders, ruling elders, and deacons.

"7. That elders being chosen, and ordained, have no power to rule the church, but by consent of the brethren.

"8. That all elders, and all churches, are equal in respect of powers and privileges.

"9. With respect to ordinances, they hold that baptism is to be administered to visible believers and their infant children; but they admitted only the children of communicants to baptism. That the Lord's Supper is to be received sitting at the table. (Whilst they were in Holland they received it every Lord's day.) That ecclesiastical censures were wholly spiritual, and not to be accompanied with temporal penalties.

"10. They admitted no holy days but the Christian Sabbath, though they had occasionally days of fasting and thanksgiving; and finally, they renounced all right of human invention or imposition in religious matters."

In the year 1617, Mr. Robinson and his church began to think of emigrating to America, partly from a wish that their children might be preserved

from the immorality and licentiousness which at that time unhappily prevailed in Holland, and partly from a desire to found on the far distant Transatlantic shores a purely Christian colony. Having fully considered the matter, they fixed upon Virginia as the place of their settlement, and having sent two of their number to make all necessary arrangements, they succeeded in 1619 in procuring a patent, and by a contract with some merchants in London, they obtained sufficient money to enable the entire church to cross the Atlantic. The vessels provided, however, were found not to be large enough to contain the whole company, and, accordingly, a portion set sail headed by Elder Brewster, leaving Mr. Robinson and the majority of the church still at Leyden. On reaching America the exiles settled at Plymouth in New England, where the first Congregationalist church ever formed in America, was organized in 1620. For ten years it stood alone, the new settlers being called to encounter many difficulties, and to endure many privations, but persevering with unflinching courage in maintaining their principles, amid all opposition. In 1629, a new settlement was formed at Salem, consisting chiefly of Puritans, who had emigrated from England, but the church was organized on a strictly Congregational footing. For several years Elder Brewster officiated as pastor of the church at Plymouth, with the single exception of administering the sacraments. In 1625, Mr. Robinson, who had remained at Leyden, died there, and the church after his death was broken up, a part of the members going to Amsterdam, and a part afterwards joining their friends across the Atlantic.

Churches now began to be formed in various parts of New England on the model of that at Plymouth. It was not, however, till 1633, that, on the arrival of Mr. Colton, some general plans were introduced embracing all the churches which from that time took the name of Congregational. As colonies were planted by the pilgrims, churches were organized, but religious and political institutions were strangely blended in one confused mass. The principles of enlightened toleration seem to have been as yet neither known nor recognized. Thus we find Roger Williams banished beyond the jurisdiction of Massachusetts for asserting the principle of unlimited toleration of all distinctions and shades of religious opinions.

In 1637 commenced the famous controversy respecting Antinomianism. (See ANTINOMIANS.) The facts were shortly these: "Mrs. Hutchinson, the promulgator and chief defender of Antinomian tenets, seems to have maintained, according to the summary of her opinions in Neal, 'that believers in Christ are personally united with the Spirit of God; that commands to work out salvation with fear and trembling belong to none but such as are under the covenant of works; that sanctification is not sufficient evidence of a good state; and that immediate revelations about future events are to be believed as equally

infallible with the Scriptures.' These opinions soon became the absorbing topics of discussion, and divided the whole colony into two parties, such as were for a covenant of works, and such as were for a covenant of grace. As the quarrel continued to rage with constantly increasing violence, a synod was called, which met at Newtown. This was the first synod convened in New England. It was composed of the ministers and messengers or delegates of the several churches. There were also present certain magistrates 'who were allowed not only to hear, but to speak if they had a mind.' The synod unanimously condemned Mrs. Hutchinson's opinions. But she and her followers, not being satisfied with this decision, and continuing to promulgate, with new zeal, their sentiments, recourse was had to the civil power, and she was banished to Rhode Island. She subsequently retired to the territory of New Amsterdam, where she perished by the hands of the Indians. Mr. Wheelwright, a clergyman of Boston who had embraced her opinions, subsequently renounced them, and her party, at least in name, became extinct."

The churches had now become numerous and strong, and the importance of a native educated ministry began to be felt. Harvard College was, therefore, founded in 1638. Much attention began to be directed to the education of the young, and, as early as 1646, common schools were established by law, and provision was made for their support in all the towns within the jurisdiction of Massachusetts. No public provision was made for schools in Plymouth till some years after, but the children were taught by teachers employed by the parents. Each church being, according to the principles of Congregationalism, independent of every other, the question arose, what were the duties which churches owed to one another. The matter was discussed in a synod held about this time for mutual consultation and advice, and the duties of churches to one another were thus laid down in what was called the Cambridge Platform, adopted in 1648, and again sanctioned in the synod held at Boston in 1662:—

1. Hearty care and prayer one for another.
2. By way of relief in case of want, either temporal or spiritual.
3. By giving an account one to another of their public actions when it is orderly desired, and in upholding each other, in inflicting censure and other acts of church government.
4. Seeking and giving help to each other in case of divisions, contentions, difficult questions, errors and scandals, and also in ordination, translation, and deposition of ministers.
5. Giving aid to another church in cases of error, scandal, &c., even though they should so far neglect their duty as not to seek such aid.
6. Admonishing one another when there is need and cause for it, and after due means with patience used, withdrawing from a church or peccant party therein, which obstinately persists in error or scandal. These rules are carried into effect by means of either temporary or standing councils of the churches.

Previous to this synod the churches of New England had never agreed upon any uniform scheme of discipline. Soon after the dissolution of this synod, the Anabaptists appeared in Massachusetts, followed by the Quakers, but both were treated with the utmost barbarity, many of them being banished beyond the bounds of the state, some whipped, some fined and imprisoned, and a few even put to death. About the same time a controversy arose among the churches as to the proper subjects of baptism, and, in particular, whether the grandchildren of church members had a right to the ordinance. The point was discussed in a council called in 1657, by the colonies of Massachusetts and Connecticut contrary to the advice of the colony of New Haven. By this council it was decided that those who, being grown up to years of discretion, and who being of blameless life, understanding the grounds of religion, should own the covenant made with their parents, by entering therein in their proper persons, should have the ordinance of baptism administered to their children. This decision was not regarded as satisfactory, and the controversy raged more keenly than ever. Another council, therefore, was summoned at Boston, and the decision was in substance the same, that all baptized persons were to be considered members of the church, and if not openly dissolute, admitted to all its privileges, except partaking of the Lord's Supper. This decision, which went by the name of the Half-way Covenant, was violently opposed by Increase Mather of Boston, and several of the most distinguished ministers in the colonies. The Half-way Covenant system continued in operation for many years, and, as the natural consequence, the churches came to consist, in many places, of unregenerate persons, of those who regarded themselves, and were regarded by others, as unregenerate. Finding that such was the almost invariable result of the system, it was laid aside after some years' painful experience in all the orthodox Congregational churches.

The Savoy Confession of Faith, which, as was mentioned in the preceding article, was adopted in 1658 by the English Congregational churches, and which was in effect the same as the Westminster Confession of Faith, was approved by a synod convened at Boston in 1680, and is to this day considered in America as a correct exposition of the opinions of the Congregationalists. New articles of discipline were adopted by the churches of Connecticut at an assembly of ministers and delegates held at Saybrook in 1708. The "Saybrook Platform," as it is generally called, was evidently a compromise between the Presbyterian and the Congregational principle. It differs from the "Cambridge Platform" chiefly in the provision that it makes respecting councils and associations.

In course of time, towards 1750, Unitarian principles became extensively diffused in the Congregational churches of the United States. Some

years elapsed, however, before an open separation took place between the Trinitarian and Unitarian churches. At length, in 1785, several churches in Boston formally declared their renunciation of the Confessions of Faith, and their example was followed by many others, all of which, however, still retained the Congregational form of church government. Harvard College became decidedly Unitarian.

The American Revolution put an end to the connection which existed between the Congregational system of church polity and the civil power. In none of the new constitutions was there any provision made for the support of a particular form of worship by law. Though no longer supported, or even countenanced, by the law, Congregationalism continued to make rapid progress in the United States. In 1801, a plan of union was adopted between the General Assembly of the Presbyterian Church and the General Association of Connecticut, with a view to promote union and harmony in those new settlements which were composed of inhabitants from those bodies. By this plan a Congregational church, if they settled a Presbyterian minister, might still conduct their discipline according to Congregational principles; and, on the other hand, a Presbyterian Church, with a Congregational minister, retained its peculiar discipline. Under these regulations, many new churches were formed, which, after a time, came under the jurisdiction of the General Assembly. In 1837 this plan of union was abrogated by that body as unconstitutional, and several synods, which had been attached to it in consequence of the plan, were declared to be out of the ecclesiastical connexion. In the following year (1838) a General Assembly was formed under the name of the *Constitutional Presbyterian Church*, which recognizes this compromise between the Presbyterian and Congregationalist principles. "Congregationalism," Dr. Schaff tells us, "is the ruling sect of the six North-eastern States, and has exerted, and still exerts, a powerful influence upon the religious, social, and political life of the whole nation." By the most recent accounts, there are 2,449 churches in the different States, consisting of 207,608 members.

CONGREGATIONALISTS (SCOTTISH). The first appearance of Congregationalist principles in Scotland is probably to be traced as far back as the time of the Commonwealth. At that stirring period, when Independency had obtained favour and influence among multitudes of all classes in England, the soldiers of Oliver Cromwell carried with them into Scotland their peculiar religious opinions, and are said to have formed a Congregationalist Church in the metropolis, which, after their return to England, gradually dwindled away, and in a short time was dissolved. With this exception the sentiments of the Congregationalists, though they had taken deep root south of the Tweed, seem to have been altogether unrecognized in Scotland for a long period. At length, in 1729, Mr. John Glas, a minister of the Church of Scotland, separated

from the communion of that church, and published a work entitled 'The Testimony of the King of Martyrs concerning his kingdom,' in which he openly avowed opinions in common with the English Independents, more especially as developed in the writings of Dr. John Owen. In consequence of his numerous publications in explanation and defence of his views, Mr. Glas succeeded in gaining over many converts, and several churches were organized in different parts of Scotland on strictly Independent principles, of which a few still exist under the name of GLASSITES (which see). About the year 1755, Mr. Robert Sandeman published a series of letters addressed to Mr. Hervey on the appearance of his 'Theron and Aspasio,' and in the course of his animadversions, the author maintains the principles of Scottish Independency. In consequence of the prominent part which Mr. Sandeman took in the diffusion of Congregationalist views, in connexion, however, with peculiar opinions on the subject of saving faith, his followers received the name of SANDEMANIANS (which see). In addition to the *Glassites* and *Sandemanians*, various Baptist churches were formed in different parts of Scotland, all of them arranged on the footing of Congregationalism. (See BAPTISTS, SCOTTISH). About the same period, Mr. David Dale of New Lanark, and his friends, zealous in the cause of Independency, established several churches, which have been often termed The Old Scots Independents. (See DALEITES.) These churches, though differing from each other on various points, were all of them Congregational.

It is from the end of last century, however, that the denomination of Scottish Congregationalists properly takes its origin. Religion, as a spiritual, living, energetic principle, had for many years been palpably on the decline in Scotland. Coldness, indifference, and even infidelity prevailed to a lamentable extent. It pleased God, however, at length to raise up a few godly men, who, not contented with sighing and praying in secret over the darkness which covered the land, resolved to bestir themselves to active exertion in arousing the careless, and turning some at least from the bondage of Satan to the service of the true God. "It was at this juncture," says Mr. Kinniburgh in his *Historical Survey of Congregationalism in Scotland*, "that village preaching and extensive itinerancies were entered upon by Messrs. James Haldane and John Aikman. Their first attempt was made at the collier village of Gilmerton. Mr. Rate, a preacher from Dr. Bogue's academy at Gosport, at the request of Mr. John Campbell, preached at the village for two Sabbath evenings; but he being obliged to leave Edinburgh for a time, there was no one to supply Gilmerton on the third Sabbath evening. In this dilemma Mr. James Haldane urged Mr. Aikman to preach. At first he would not consent. However, he was afterwards gained over by Mr. Haldane telling him, that, if he would

officiate on the first Sabbath evening, Mr. Haldane would engage to do so upon the following one. This offer touched the right chord in Mr. Aikman's warm heart, and constrained him to comply. Mr. Haldane accordingly preached on the Sabbath evening thereafter. They continued to supply the village regularly in rotation for several Sabbath evenings, as well as on a week-day evening; and after the return of Mr. Rate to town, the three took their regular turns in preaching at the village. By and by Messrs. Haldane and Aikman began to think of extending the sphere of usefulness, and undertook a preaching tour to the north. These brethren were laymen; and laymen preaching like ministers was a novel thing in those days. More marvellous still, they were members of the Church of Scotland, visiting every parish that lay in their way, and preaching in the market-place or on the streets. The correctness of their views of the plan of salvation, and the earnestness of their addresses, gained for them attention, and secured to them large audiences. They had been taught by the religious discussions excited by several publications, and particularly by the 'Missionary Magazine,'—then conducted by Mr. Ewing, while a minister of the Church of Scotland,—the propriety of engaging in itinerating labours, and preaching the Gospel as they might have opportunity. In that miscellany the opinion was ably maintained, that it was the right, nay the duty, of every Christian man, who knew the Gospel and felt its power, and who could state it with perspicuity, to declare it to his fellow sinners; an assertion which, notwithstanding the opposition it met with, has never yet received a satisfactory confutation. The discussion of this question created a very great sensation at the time."

The labours of these godly men constituted a new era in the religious history of Scotland. Symptoms of revival began to manifest themselves in various parts of the country; a spirit of earnest inquiry developed itself in many minds; dead souls were quickened, and not a few, who had all their lives been strangers to God and godliness, gladly heard the word, and even received it in the love of it. In the autumn of 1797, Messrs. James Haldane and Aikman set out on a preaching tour to the northern counties, and travelling as far as the Orkney Islands, they proclaimed their Master's message with such simplicity and power, that it pleased God, by the foolishness of preaching, to bring great numbers to the saving knowledge of the truth. The report which the brethren brought of the low state of religion in the Highlands and Islands, turned the thoughts of many zealous Christians towards devising plans for the supply of the religious destitution which prevailed so extensively in the northern counties. Mr. Robert Haldane, in particular, who had recently been converted to the faith of Christ, having been disappointed in his anxious wish to found an establishment in the East Indies for propagating

the gospel, turned his attention to the state of religion in his native land, and resolved to employ his fortune, which was large, in diffusing the gospel through the benighted districts of Scotland. By means of his zealous endeavours, and those of some pious individuals, a society was formed, having for its object the dissemination of religious knowledge at home. To accomplish this truly benevolent design, pious young men were employed as catechists, whose duty it was to plant and superintend evening schools in villages, for the instruction of the young in the elements of religious truth; while several ministers of known character in England joined with their like-minded Scottish brethren in itinerating throughout the towns and villages, carrying the glad news of salvation through the blood of the Lamb to multitudes who, though in a professedly Christian country, were, nevertheless, sitting in darkness, and in the region of the shadow of death.

The centre point of this zealous Christian movement was Edinburgh, and while pious men were thus devising plans for the extension of the gospel in the benighted portions of the land, they were not unmindful of the religious destitution of the metropolis itself. It was resolved to open an additional place of worship in the city, where preaching should be kept up by a succession of devoted evangelical ministers of all denominations. Accordingly, in the summer of 1798, the Circus was opened by Mr. Rowland Hill. The experiment was so successful, that it was determined to erect a large place of worship, to be called "The Tabernacle." A suitable site was obtained at the head of Leith Walk, where a church was built capable of containing upwards of three thousand persons, which, for several years, was nearly filled every Sabbath with a most attentive congregation, and was very often densely crowded. The whole expense of this large structure, all the sittings of which were free, was defrayed by Mr. Robert Haldane. Thus the utmost energy and activity characterized the movements of these disinterested Christian philanthropists, who, both in the city and throughout the country, were unwearied in their endeavours to win souls to Christ. It was not to be expected, however, that their efforts should pass without reproach on the part of such as were unable to appreciate the pure and lofty motives by which they were actuated. But how painful was it for them to find, that not a few, both of the Presbyterian Dissenters and Established clergy, were loud in denouncing them. Nor was this opposition manifested by individuals alone, but even by entire bodies of professing Christians. Thus the Relief synod, at their meeting in 1798, passed a decree to the effect, "That no minister belonging to this body shall give or allow his pulpit to be given to any person who has not attended a regular course of philosophy and divinity in some of the universities of the nation; and who has not been regularly licensed to preach the gospel." This decree was

obviously levelled against the itinerant preachers, and it is to be regretted, that, for a number of years, this decision remained in force until, as Dr. Struthers remarks, "this illiberal act was, in 1811, allowed to drop out of their code of regulations as something of which they were ashamed." In the same spirit the General Associate or Antiburgher synod, "agreed unanimously in declaring, that as lay preaching has no warrant in the Word of God, and as the synod has always considered it their duty to testify against promiscuous communion, no person, under the inspection of the synod, can consistently with their principles attend upon, or give countenance to, public preaching by any who are not of our communion. And if any do so, they ought to be dealt with by the judicatories of the church, to bring them to a sense of their offensive conduct." These violent denunciations, on the part of the Dissenting bodies, were even surpassed by those which were given forth by the Established Church of Scotland, which, in the famous Pastoral Admonition of the General Assembly of 1799, accused the itinerant preachers of being "artful and designing men, disaffected to the civil constitution of the country, holding secret meetings, and abusing the name of liberty as a cover for secret democracy and anarchy." Such unwarranted attacks upon men who were undeniably zealously affected in a good cause, only aroused public sympathy all the more in their favour. It was a quaint but just remark which fell from Rowland Hill at the time: "We will shine all the brighter for the scrubbing we have got from the General Assembly."

In the midst of this desperate and determined opposition, which on all hands assailed the promoters of itinerant preaching, the first Congregational church was formed, a small number of pious persons, amounting to no more than twelve or fourteen, having met in a private house in George Street, Edinburgh, in December 1798, and constituted themselves into a church for Christian fellowship. This was the commencement of the Circus church, of which Mr. James Haldane was chosen the pastor. Mr. Aikman, who was one of the small number present on that occasion, gave the following account some years afterwards of the principles on which that church was founded: "The chief principle which influenced the minds of the brethren, who I believe constituted the majority of the small company first associated for observing divine ordinances in the Circus, was the indispensable necessity of the people of God being separated in religious fellowship from all such societies as permitted visible unbelievers to continue in their communion. This was a yoke under which we had long groaned; and we hailed with gratitude to God, the arrival of that happy day when we first enjoyed the so much wished for privilege of separating from an impure communion, and of uniting exclusively with those whom it was meet and fit that we should judge to be all the children of God. Some of our dearest brethren, however, did not unite with

us on this principle. They were attached indeed to the fellowship of the saints, and would by no means consent to the admission of any amongst us who did not appear to be such; yet they were not then convinced of the absolute unlawfulness of their continuing in connexion with societies confessedly impure. Our brethren were well aware of our decided difference of sentiment, not only respecting the great inconsistency, but also unlawfulness of any persons connected with us continuing to go back to the fellowship of those societies from which they had professed to separate, and they knew that our forbearance did not imply any approbation of this conduct. Persuaded, however, that they did not intend by this to countenance any thing they judged to be contrary to the mind of Christ, we deemed it our duty to forbear, in the hope that that Saviour whom we trusted it was their supreme desire to serve and to please, would grant us the happiness of being like minded in this, as in our other views of promoting the honour of his adored name."

The Circus church, thus constituted, observed the Lord's Supper regularly once a-month, until the year 1802, when it adopted weekly communion. Churches on the same footing were about that time formed in Glasgow, Paisley, and Aberdeen. It is an interesting fact, that a number of the Congregational churches which arose in different parts of the country had their origin in prayer and fellowship meetings; while others were chiefly composed of those who had been brought to the knowledge of the truth by the labours of itinerant preachers. Before the close of the year 1800, nine other churches had been formed in different parts of the country, making in all fourteen.

The Society, from which under God all this Christian activity and zeal had originated, continued to prosecute its useful labours until 1807, when, having accomplished to a large extent the object of its formation, it dissolved. While it existed, this association was instrumental in doing much to promote the cause of God in Scotland. No means were left untried by which God might be glorified, and his kingdom advanced. Village preaching was actively prosecuted by the Society; those individuals in the larger churches whose piety and gifts were likely to render them useful, were encouraged to go on Sabbath evenings to the neighbouring villages and preach the gospel to the people. Ministers were sent out to itinerate in all directions, and there being some difficulty in procuring a sufficient number of labourers in this department, seminaries were established for educating pious young men to do the work of evangelists. It was in the early days of Congregationalism that Sabbath evening schools began in Scotland, and their most active and zealous promoters were Congregationalists. Animated by the most disinterested motives, and by an earnest love to the souls of men, the labours of the itinerants were so successful, that in the interval between 1798 and 1807, no fewer than eighty-five churches were

formed, and had pastors ordained over them. And it was a pleasing feature in the character of these churches, that from their very commencement they appear to have been actuated by a missionary spirit, not only seeking to advance the cause of Christ among their own countrymen at home, but also among the heathen abroad. This zeal, however, in behalf of foreign missions, received a check in 1807, and from that year till 1812 the exertions of the churches in the same good cause were feeble, and since this latter period the Scottish Congregationalists have confined their labours in this department to an active support of Missionary Societies. For nine years from the date of the first formation of a Congregationalist church in Scotland, the cause made the most rapid and satisfactory progress. But in 1807, seeds of dissension were unhappily sown in some of the churches, which gave rise to the keenest controversy on church principles, rights, and privileges. The circumstance which thus led to a state of things so much to be deplored, was the circulation among the churches of Ballantyne's Treatise on the Elder's Office. The churches, though still in their infancy, were now embarrassed and weakened. "The new order of things," says Mr. Kinniburgh, "recommended for the adoption of the churches, spread rapidly among them. Bitter contentions, strife of words, jealousies, and divisions followed, of which none but such as passed through the painful scenes of those days can have an adequate idea. Inexperienced rashness adopted the new views. Anarchy prevailed in the churches, and in some cases a beautiful fabric became a shattered ruin. The pious of other bodies, who were inclined to favour our system, shrank with sorrow and alarm, from what appeared to them so disastrous an experiment of Congregational principles. Thus many stumbling-blocks were laid in the way, both of Christians and unbelievers."

The consequences of this unhappy commotion, at so early a stage in the history of Scottish Congregationalism, could not fail seriously to damage the cause. Many of the churches were poor, and had no small difficulty in supporting their pastors, but now that the members were divided in sentiment, their pecuniary resources were thereby so much diminished, that some of the pastors were under the necessity of retiring from the work, while others who remained were subjected to the most distressing privations. The seminary which had been established for the supply of preachers was broken up. This loss, however, was in course of time repaired, by the formation in 1811 of the Glasgow Theological Academy, which has done much to advance the prosperity of the body to which it belongs. To assist the churches in supporting their pastors, the Congregational Union was formed in 1812, which has sustained and invigorated to no small extent the energies of churches which might otherwise have dwindled and died away. The Congregational

Union is in fact a Home Missionary Society. The churches of the body have now increased to nearly two hundred, but of these a large number require and receive aid from the Union. The number of sittings in the churches of the Congregationalist body in Scotland, amount, according to the returns of the last census in 1851, to 76,342, and the number of churches to 192.

CONGREGATIONAL UNION, a delegated conference of ministers and members of Congregational churches in England and Wales, formed in 1831, which meets twice a-year for consultation on the state and prospects of the body, and for such measures of co-operation as can be safely adopted without violating the principles of Independency. In its very constitution, indeed, provision is expressly made that the Union "shall not in any case assume a legislative authority, or become a court of appeal." The objects of this Union are fully set forth in its constitution, as revised by the twenty-second Annual Assembly 1852, and are described in these terms:

"1. To promote evangelical religion in connexion with the Congregational Denomination.

"2. To cultivate brotherly affection and sincere co-operation in everything relating to the interests of the associated Churches.

"3. To establish fraternal correspondence with Congregational Churches, and other bodies of Christians, throughout the world.

"4. To address, as occasion may require, a letter to the associated Churches, accompanied with such information as may be deemed necessary.

"5. To obtain accurate statistical information relative to the Congregational churches throughout the kingdom, and the world at large.

"6. To inquire into the present methods of collecting funds for the erection of places of worship, and to consider the practicability of introducing any improved plan.

"7. To assist in maintaining and enlarging the civil rights of Protestant Dissenters."

Among the Scottish Congregationalists, a Union was formed so far back as 1812, which directs its efforts chiefly to the support of weak churches, aiding them with its funds, as well as encouraging with its advice when required. But in Scotland, as in England, the Union conducts its operations in such a way as to infringe in no respect on the principle of Independency, which forms the characteristic feature of the Congregationalist body. All such Unions, both in Britain and America, are merely advisory bodies, composed of delegates from the various churches within certain local limits. As an American writer remarks, "They are, so to speak, a kind of congress, where the representatives of independent churches meet to consult with each other respecting matters of general interest. But they become parties to no articles of union which make the decisions of their representatives thus convened of binding authority. Each church is at liberty to accept or reject their

decisions. As the judgments of impartial, wise, and good men, they will deservedly have great influence with all who are unprejudiced; but they are merely recommendations, not laws." Among the Congregational churches in the United States, councils are of different kinds, sometimes mutual, sometimes *ex parte*, and sometimes standing or permanent. A mutual council, as the term denotes, is one called by the consent of both parties, while an *ex parte* council is one which either party in the dispute may call without the concurrence of the other. These councils are usually composed of the pastor, and a lay delegate from each of the neighbouring churches; the disputing parties, by letters missive, designating the churches whose counsel they desire, and each of the churches thus addressed electing its own delegate. Standing or permanent councils are almost entirely confined to Connecticut. By the "Saybrook Platform," agreed to in 1708, all the churches are consociated for mutual assistance in their ecclesiastical concerns. The pastors and churches of a county usually meet in an association; and all cases requiring counsel and advice are brought before this body. Though a question has sometimes been started as to the finality of the decisions of these associations or unions, the American churches practically regard them as such. If a church should refuse to follow the advice of a council thus convened, and the state of the church should be such as to warrant it, the other churches would withdraw their fellowship from it. A step so strong, however, is only taken when the offences of a church are so aggravated as to prevent it from being any longer recognized as a Christian church. So recently as 1854, a Congregational Union for the whole body of Congregationalist churches in the United States of America has been formed, which is rapidly acquiring the confidence of the churches, and is likely greatly to advance the interests of Congregationalism in the land of the Pilgrim Fathers.

The Evangelical churches of France, which are formed on independent and voluntary principles, formed a Synod or Union in 1849, which consists already of twenty-five associated churches, consisting of upwards of 1,800 members. It is a fundamental article of their constitution, that no church shall be received into the Union that receives State pay or control. The objects of the Union are to promote mutual encouragement and co-operation in all matters relating to the interests of their churches, the promotion of religious liberty, and the extension of religion throughout the empire. The Union raises funds for assisting the poorer churches to support their pastors, and has besides a specific Committee of Evangelization for the purpose of disseminating the gospel in districts where ministers cannot be sustained. In all, there are believed to be about one hundred churches in France, with as many pastors that repudiate in principle or in practice all dependence on the State, and hence are

called Independent churches. The Union of the Evangelical Churches of France resembles more nearly in principle and object the Congregational Union of Scotland than that of England and Wales.

CONGRUITY, a term used to express the opinion of the *SCOTISTS* (which see), or followers of Duns Scotus, one of the most eminent of the schoolmen, on the subject of human merit. They held that it is possible for man in his natural state so to live as to deserve the grace of God, by which he may be enabled to obtain salvation; this natural fitness for grace, or *congruity*, as they were wont to term it, being such as to oblige the Deity to grant it. Thus the *Scotists* were wont to speak of the merit of congruity in opposition to the *Thomists*, who spoke of the merit of **CONDIGNITY** (which see).

CONISALUS, an ancient Pagan deity adored by the Athenians. He seems to have been of an inferior order of demons in the train of Priapus, with which god he is sometimes confounded.

CONIUS, a surname of Zeus, as the god who raises dust, under which name he had an uncovered temple in the citadel of Megara.

CONONITES, a Christian sect of the sixth century, deriving its name from its leader, Conon, bishop of Tarsus. It was properly an offshoot from the sect of the *PHILOPONISTS* (which see), with which it agreed in regard to the constitution of the Godhead, but differed from it respecting the explanation of the doctrine concerning the resurrection of the body. The Cononites on this latter point held that the matter only, and not the form, of bodies was corruptible, and to be resuscitated.

CONSECRATION, the act of solemnly dedicating or setting apart any person or thing for a religious purpose.

CONSECRATION OF A BISHOP. See **BISHOP**.

CONSECRATION OF CHURCHES. See **DEDICATION OF CHURCHES**.

CONSECRATION OF CHURCHYARDS. See **CEMETERY**.

CONSECRATION OF CHRISM. See **CHRISM**.

CONSECRATION OF ELEMENTS. See **LORD'S SUPPER**.

CONSECRATION OF JEWISH HIGH PRIEST. See **HIGH PRIEST**.

CONSECRATION OF PAGAN PONTIFEX MAXIMUS. See **PONTIFEX MAXIMUS**.

CONSECRATION OF THE TABERNACLE. See **TABERNACLE**.

CONSECRATION OF THE TEMPLE. See **TEMPLE**.

CONSENSUS OF SANDOMIR, a union of the three great Protestant bodies in Poland in the sixteenth century. Many both of the nobles and common people wishing to remove the scandal caused by the dissensions among the Protestants, which were very injurious to their cause, proposed a meeting of the principal churches, the Bohemian Bre-

thren, the Lutherans, and the Swiss. The town of Sandomir was chosen for the assembly of a synod, destined to accomplish the great work of the union; it met accordingly in 1570. This synod was composed of several influential noblemen belonging to the different Protestant confessions, and the leading ministers of those confessions. After much debate, the union was finally concluded and signed on the 14th April 1570. The terms of the confederation were comprehended in a confession, which is usually called the Agreement of Sandomir. This compromise, which was expressed in intentionally vague language, was not long after opposed by many of the Lutherans, and in the next century was entirely abrogated.

CONSENTES DII, the twelve Etruscan divinities, who were said to form the council of Jupiter. Six of them were male, and six female. The Etruscan mythology recognized them as governing the world and time, but destined only to be of temporary duration. They received also the name of *Complices*, and were called *Consentientes*, because they had the privilege of giving their consent to the deliberations of the gods. They were regarded as presiding each of them over a separate month of the year. It is not likely that these deities were identical with the twelve *Dii Majores*, or great gods of the ancient Romans.

CONSESSUS CLERI, a name given by Cyprian to the altar-part of the ancient Christian churches within the rails, where none but the clergy were allowed to enter. See **BEMA**.

CONSESSUS PRESBYTERORUM, the seats of the presbyters in the ancient Christian churches, which were ranged in a semicircle on either side of the bishop. See **CHURCHES**.

CONSISTENTES (Lat. co-standers), an order of penitents in the early Christian church, who derived their name from being allowed to stay and hear the prayers of the church after the catechumens and other penitents were dismissed, but they were not allowed to make their oblations, nor partake of the eucharist with them. It is uncertain whether they were permitted to remain as spectators of the sacramental service. Penitents remained in this class for the space of two years. See **PENITENTS**.

CONSISTORIES, civil courts of judicature among the ancient Jews, inferior to the **SANHEDRIM** (which see). There was a consistory of twenty-three judges appointed in almost every city of any note, who sat in judgment upon the lives and fortunes of the people, and decided causes of nearly all kinds. There were two of these lesser courts in Jerusalem, the one in the gate of Shushan, and the other in the gate of Nicanor. A consistory of twenty-three was appointed wherever there were a hundred and twenty men in the city qualified to bear office. The members of the sanhedrim were taken from these inferior courts. These consistories always sat in the gates of the cities. Their sessions began after morning prayers, and continued till the end of the sixth hour

that is, till twelve o'clock of our time. The authority of these courts was exerted in many towns of Palestine after Jerusalem was destroyed. Josephus speaks of a court of judicature in every city, consisting of seven judges, each of whom had two of the tribe of Levi to assist him; who, with a president and deputy, made up the number of twenty-three. There was a still lower consistory, consisting of three judges, set up in small villages which did not contain a hundred and twenty householders. Their office was to determine about matters which concerned money, rights of inheritance, and division of lands, borrowing, stealing, damages, restitution, and other matters of lesser importance. They had no authority in capital cases, but they had the power of scourging, and inflicting other penalties as the case required. All Jews were under the jurisdiction of these courts, and the proselytes of righteousness had the privilege of being judged by them.

CONSISTORY, an ecclesiastical court in many Protestant churches, identical with a KIRK-SESSION (which see), and comprising the minister or ministers and elders, in some cases also the deacons. It has the charge of all that relates to public worship, Christian instruction, and the superintendence of the members of the congregation. In the Lutheran churches in Germany, there is a court called a consistory, which consists of the general superintendent or inspecting clergyman, several other clergymen, and one or more laymen. One of the laymen usually presides, who represents the sovereign, and who is versed in the knowledge both of civil and ecclesiastical law, as appointed by the statutes of the realm to govern and direct the affairs of the church. If the district be so large that one consistory is not sufficient for the direction of its ecclesiastical affairs, there are several established in different parts of the country, either immediately under the control of the sovereign, or dependent on the supreme consistory of the capital. All important decrees of every consistory must be communicated to the sovereign, to be ratified by him, and to be issued under his name. In Sweden there are twelve regular diocesan consistories, a court consistory, a consistory for each of the two universities, and another, which is a privilege of the city of Holm. In the Reformed church of Geneva, the consistory is composed of all the pastors of the republic and twelve laymen. The pastors are perpetual members of this court, but the laymen are chosen only for six years. In the Church of England every bishop has his consistory court, which is held before his chancellor or commissary in his cathedral church, or other convenient place in his diocese for ecclesiastical causes. The bishop's chancellor is the judge of this court, supposed to be skilled in the civil and canon law; and in places of the diocese far remote from the bishop's consistory, the bishop appoints a commissary to judge in all causes within a certain district, and a register to enter his decrees, &c. Consistory at Rome, denotes the college of

cardinals, or the pope's senate and council, before whom judiciary causes are pleaded, and all political affairs of importance, the election of bishops, archbishops, &c. are transacted. There is the *ordinary* consistory, which the pope assembles every week in the papal palace, and the *extraordinary*, or *secret* consistories, called together on special and important occasions.

CONSOLAMENTUM, a term used by the CATHARISTS (which see) in the twelfth century, to designate the spiritual baptism by which a believer entered into fellowship with the Spirit. This baptism of the Spirit, or true baptism, they held should be performed by the imposition of hands in connection with prayer. The consolamentum appears to have been twofold, (1.) The rite of initiation, by which an individual was received into the communion of the sect, and adopted into the number of believers. (2.) The rite by which he was received into the circle of the fully initiated. The term consolamentum was also applied to the rite among the Catharists, by which a man who had hitherto belonged to the believers, was on his death-bed received into the more limited circle of the sect, so as to be prepared to enter at death into the heavenly world. The consolamentum is said by Neander to have been performed in the following manner: "They assembled in a room dark and closed on all sides, but illuminated by a large number of lights affixed to the walls. Then the new candidate was placed in the centre, where the presiding officer of the sect laid a book, probably the Gospel of St. John, on his head, and gave him the imposition of hands, at the same time reciting the Lord's Prayer." They ascribed a magical efficacy to the consolamentum, and viewed it as absolutely indispensable to a due preparation for the fellowship of heaven.

CONSOLATI, a name applied among the *Cathari*, in the twelfth century, to those who had received the CONSOLAMENTUM (which see), and who, being admitted among the fully initiated, were considered as perfect.

CONSTANTINE (FESTIVAL OF ST.), held by the Greek church in honour of Constantine the Great and the Empress Helena, on the 20th May.

CONSTITUTION, a decree of the Pope in matters of doctrine. In France this name has been applied by way of eminence to the famous bull UNIGENITUS (which see).

CONSTITUTIONAL ASSOCIATE PRESBYTERY. See ORIGINAL ANTIBURGHERS.

CONSTITUTIONS OF CLARENDON. See CLARENDON (CONSTITUTIONS OF).

CONSUBSTANTIAL (Lat. *con*, together, and *substantia*, substance), a word denoting of the same essence or substance with another. It answers to the Greek word *Homooousion*, which was so frequently used in the Arian controversy, and which so long and so keenly agitated the Christian church in the fourth century. The word, both in its Greek

and Latin form, was employed to signify that the Son was of the same substance or essence with the Father. See ARIANS, HOMOOUSION.

CONSUBSTANTIATION, a term used to signify the doctrine held by the Lutheran church, that the substance of the body and blood of Christ is present in, with, or under the substance of the elements in the Lord's Supper. It differs widely from the doctrine of the Church of Rome, known by the name of transubstantiation. Romanists allege that when the officiating priest utters the words, "This is my body," at that moment the substance of the bread and wine is annihilated, and only the accidents remain. Lutherans, on the other hand, declare that the nature of the elements remains unchanged, but that in some mysterious way the human nature of Christ is conjoined with them. In first propounding this doctrine, Luther endeavoured to support it by referring to the Scriptural statement, that Christ is at the right hand of God, and he argued that the right hand of God being everywhere, the human nature of Christ might readily be believed to be present in and with the consecrated elements in the eucharist. This argument the Reformer afterwards abandoned as untenable. Some of Luther's followers, however, maintained the ubiquity of the human nature of Christ, supporting it by an appeal to the Almighty power of God, which, as it could accomplish anything, could of course impart omnipresence to the body of the Redeemer. But the answer to such an appeal is obvious. It is no derogation from the fulness and completeness of the Divine power to say that it cannot do what is in itself a contradiction. It is of the very nature of body to occupy a definite limited space, and if God therefore were to make the body of Christ omnipresent, its very essential nature would be destroyed; it would cease to be a body. Some of the Lutherans feeling that this objection to their doctrine is insuperable, endeavour to escape from the difficulty by assigning to the body of Christ a double presence, the one circumscribed and local, the other heavenly, supernatural, and divine. But no such distinction is warranted by the Word of God, and has been obviously devised merely to serve a purpose. If the human nature of Christ have a local presence, it cannot be ubiquitous, and if it have ubiquity, it cannot be confined to a place. The two are contradictory and mutually destructive. The doctrine which Scripture teaches on this mysterious subject obviously is, that the two natures of Christ, though hypostatically united, continue distinct; that each of the natures retains its peculiar qualities or attributes; that omnipresence, as well as omnipotence and omniscience, belong to him only as God, and are attributes of his Divine nature exclusively, no Divine attributes being predicable of the human nature, without confounding the Creator with the creature, God with man.

On this distinctive tenet of the Lutheran church,

Dr. Dick, in his Theological Lectures, remarks: "Consubstantiation is liable to many of the same objections which may be advanced against transubstantiation. It supposes the body of Christ to be at the same time in heaven and on earth, in Europe and in America; it supposes it to be in a state of glory, and in a state of humiliation; it supposes it to be present, and yet to be imperceptible to any of our senses, and therefore to be present after the manner of a spirit; it supposes it to be taken into the mouths of the communicants, and chewed, and swallowed, and digested; it supposes that at the last supper, Christ sat at table with his disciples, and was at the same time in the bread; that he held himself in his hand, and then transferred himself from his own hand into the hands of the Apostles; and that while they saw him at some distance from them, he was in their mouths. How strong is the power of prejudice, which can make any man believe, or imagine that he believes such absurdities! After this, there is nothing so monstrous and incredible which he might not be prevailed upon to acknowledge, if he were first persuaded that it is taught in the Scriptures.

"That consubstantiation is not taught in the Scriptures, might be proved by all the arguments which have been adduced to show, that the literal interpretation of the words, 'This is my body,' 'This is my blood,' is false. It deserves attention, that the interpretation of the Lutheran church is more forced and unnatural than that of the Romish church. The Papist, suspecting no figure in the case, with childish simplicity takes the words as they stand, 'this bread is my body,' and believes that the one is miraculously changed into the other. The Lutheran employs some thought, and exercises a little ingenuity, and finds that the words signify, not 'This bread is my body,' but 'This bread contains my body.' By what law does he deviate from the strict interpretation? Where does he find, that the verb of existence *is*, signifies *in*, *with*, or *under*? Not in any of the canons of criticism, but in the necessity of his system, which cannot be supported without this explanation. Hence it is evident, that the Papist has the advantage of the Lutheran; and that, if the words are to be literally understood, they favour transubstantiation, and consubstantiation is founded on a perversion of them. Both doctrines are contrary to Scripture, as well as to reason and common sense; but that of Lutherans offers more direct violence to the words of inspiration."

The doctrine of consubstantiation was held by some divines long before the time of Luther. Thus in the eleventh century, it seems to have been maintained by Berengarius and his followers (see BERENGARIANS). But when Luther assailed the corruptions of the Romish church in the sixteenth century, while he had no hesitation in declaring the doctrine of transubstantiation to be unscriptural and absurd, he could not rid himself altogether of the idea of a

real bodily presence in the eucharist. The tenth article of the Augsburg Confession, accordingly, which was adopted as a standard of faith by the whole body of Lutheran Protestants, was made to run in these terms: "That the real body and blood of Christ are truly present in the eucharist, under the elements of the bread and wine, and are distributed and received." These words mildly, yet explicitly, declared the doctrine of consubstantiation, and accordingly, the Zuinglians or Reformed found themselves unable to subscribe the Augsburg Confession. Hence the imperial cities of Strasburg, Constance, Lindau, and Memmingen, substituted for it a separate confession, known by the name of the *Confessio Tetrapolitana*, or Confession of the Four Cities, which differed from the Augsburg Confession only on the point of the presence of Christ in the sacrament, which they maintained to be spiritual, not corporeal. This confession of the Four Cities was drawn up by Martin Bucer, but the adherence to it was only temporary, for the Four Cities, after a time, subscribed the Augsburg Confession, and became a part of the Lutheran church.

CONSUS, an ancient Roman deity, often alleged to belong to the infernal gods. Romulus is said to have found an altar of Consus buried in the earth, and in his anxiety to obtain wives for his subjects, to have vowed that he would establish a festival in honour of this unknown divinity, and that he would offer sacrifices to him if he should succeed in obtaining wives. Hence the *consualia* (see next article) was established.

CONSUALIA, a festival with games, celebrated by the ancient Romans, in honour of *Consus*, the god of secret deliberations. It was observed annually, and on the occasion a symbolical ceremony was gone through in the circus, in which an altar buried in the earth, was uncovered. The festival of the *consualia* was kept on the 21st April, with horse and chariot races, and libations poured into the flames which consumed the sacrifices. It was during the first celebration of this festival that the Sabine women are said to have been carried off. Virgil alleges that this event took place during the Circensian games, which may possibly have superseded the ancient *consualia*.

CONSULTER WITH FAMILIAR SPIRITS, a kind of soothsayers among the ancient Hebrews. It is rendered by the Septuagint one who speaks out of his belly, or as it is termed in modern times, a ventriloquist. Such a person was imagined to have immediate and direct communication with the devil. The word used in the original Hebrew signifies a bottle, or hollow vessel, sorcerers and wizards being accustomed to speak as if from within a hollow space. So the witch of Endor is called literally in 1 Sam. xxviii. 7, the mistress of the bottle. In one passage indeed, the Septuagint translate the word by the phrase "speaking out of the earth," still referring to the hollow sound. This practice seems to

have prevailed for a long period, as we find a Pytho-ness spoken of in the Acts of the Apostles.

CONTACIUM, a name given to the ritual of the Greek church.

CONTINENTES, equivalent to ASCETICS (which see).

CONTRACTS. The mode of ratifying bargains and contracts differs among different nations. Among the ancient Hebrews the simple form was followed of joining hands. Thus the prophet Ezekiel, xvii. 18, speaking of Pharaoh king of Egypt, says, "Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape." A similar custom still prevails in some parts of the East. Thus the Hindus confirm an engagement by one person laying his right hand upon that of the other. In the Old Testament, we find it recorded, that in early times a contract was established by erecting a heap of stones, to which a particular name was given. Sometimes this was done, as in the case of the covenant between Abraham and Abimelech, king of Gerar, by the oath of both parties. On the same occasion also a gift was presented by Abraham to the king, and a name was given to the well which had occasioned the transaction. We are informed besides that Isaac and Abimelech celebrated festivities on concluding their covenant. A practice of this kind appears to have been followed in some heathen nations. The Scythians are said to have first poured wine into an earthen vessel, and then the contracting parties cutting their arms with a knife, let some of the blood run into the wine, with which they stained their armour; after which the parties, along with the other persons present, drank of the mixture, uttering the most dreadful curses upon the person who should violate the treaty. Another mode of ratifying a contract is referred to in 1 Sam. xviii. 4, "And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." In Num. xviii. 19, a covenant or engagement is mentioned by the name of a "covenant of salt." Now salt being a symbol of perpetuity, the expression obviously denotes an enduring, a perpetual covenant, being borrowed from the practice of ratifying federal engagements by salt. It is well known, that at this day, the Asiatics consider eating together as a symbol of perpetual friendship, and salt being a common article with them at all meals, it is not improbable that from this circumstance may be derived the expression "a covenant of salt," the contracting parties, by eating in company, being thus bound together in a league of solemn and indissoluble friendship.

From very ancient times contracts have been usually made, and all bargains of importance effected, at the gate of the city, as the chief place of public concourse, and in some mercantile transactions it was customary to pluck off the shoe at the gate of the city, in the presence of the elders and other wit

nesses, and to hand it over to the purchaser. A case of the disposal and transfer of property in remote antiquity occurs in Jer. xxxii. 10—15, "And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: and I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. And I charged Baruch before them, saying, Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land." From these words it is evident that the documents were buried in an earthen vessel, that they might be kept in safe preservation, to be produced at any future time as an evidence of purchase. We have no precise information as to the manner in which written engagements were cancelled. It has sometimes been alleged, that this was effected by blotting them out, or by drawing a line across them, or by striking them through with a nail.

CONTRA-REMONSTRANTS. See CALVINISTS.

CONTRITION, a necessary part of true repentance. It consists of a deep conviction of, and humiliation for, sin, a pungent sorrow for sin, an ingenuous confession of it, and earnest prayer for deliverance from it. Among the Roman Catholics it constitutes one of the three parts of **PENANCE** (which see) in the matter of the sacrament.

CONVENT. See **ABBEY**, **MONASTERY**.

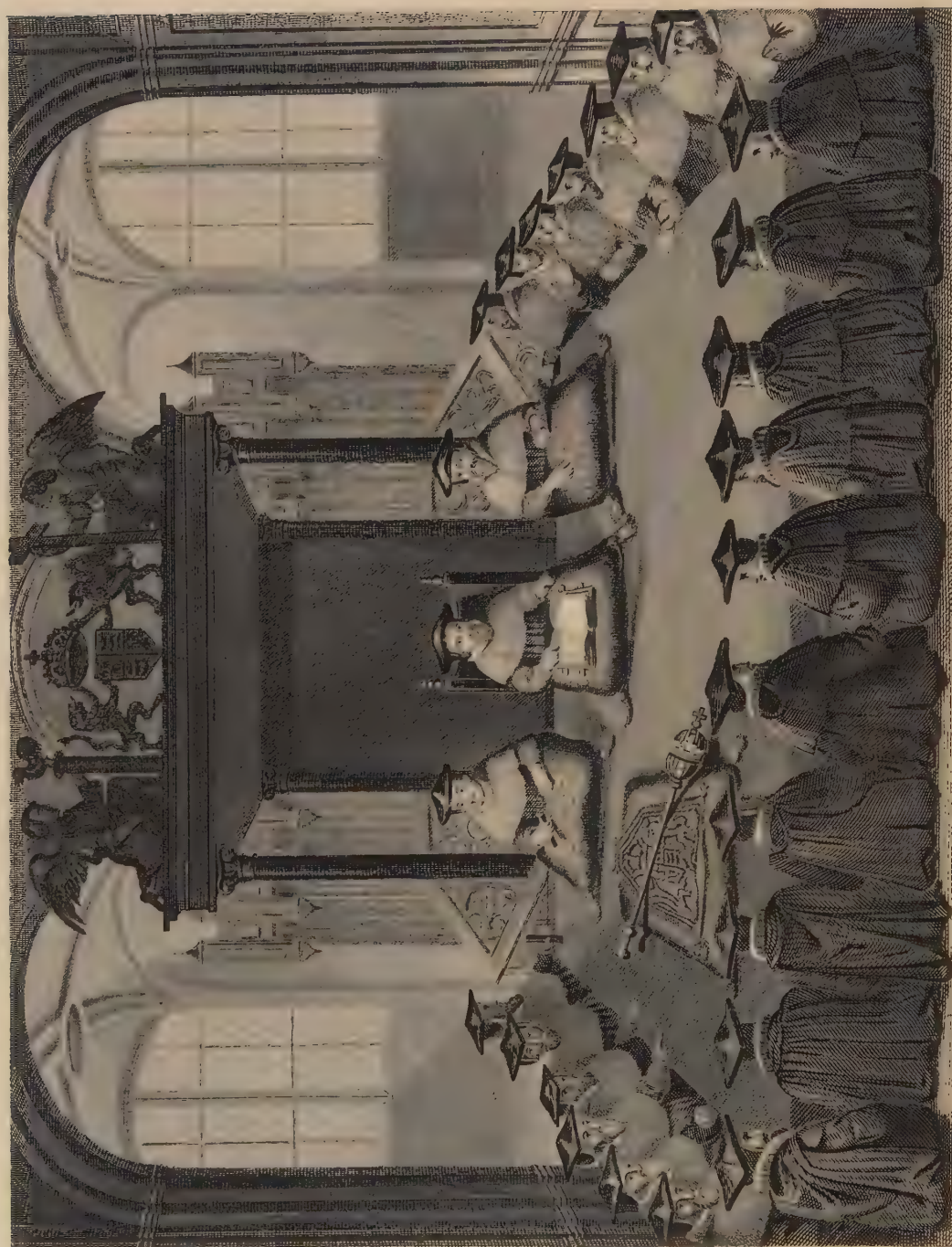
CONVENTICLE, a private assembly or meeting for religious purposes. It is used by some ancient Christian writers, for example, Lactantius and Arnobius, to signify a church. It was first applied as a term of reproach to the assemblies held by the followers of Wycliffe in England, and afterwards to the meetings of the Non-conformists generally.

CONVENTICLE ACT, an act which passed the Parliament of England in 1663, according to which any meeting for religious worship in a private house, at which five persons beside the family were present, was declared a conventicle, and every person above sixteen years of age who was present, was pronounced liable to a fine of five pounds, or three months' imprisonment for the first offence; six months, or twenty pounds for the second; and for the third, transportation for life to any plantation except New England, or to pay a hundred pounds. The same act was also carried through the Scottish Parliament by a large majority. This act, which was

followed by another of the same kind in 1670, led to severe persecution of the Non-conformists in both ends of the island.

CONVENTION (GENERAL), an assembly of clerical and lay deputies belonging to the Protestant Episcopal Church of America, which meets regularly for the discussion of its ecclesiastical concerns. The first meeting of this body was held in Philadelphia in 1785. It met in the following year, but after that triennially. In 1789, the convention was distributed into two houses, the house of bishops, and the house of clerical and lay deputies, who were to vote by orders when required. It was at this meeting that the constitution of the Protestant Episcopal Church was arranged. Besides the general convention, every state or diocese has a convention of its own to regulate its local concerns. The house of bishops has a right to originate measures for the concurrence of the house of delegates, composed of clergy and laity; and when any proposed act passes the house of delegates, it is transmitted to the house of bishops, who have a negative on the same. The church is governed by canons framed by this assembly, regulating the election of bishops, declaring the qualifications necessary for obtaining the orders of deacon or priest, appointing the studies to be previously pursued, the examinations which are to be made, and the age which it is necessary for candidates to attain before they can be admitted to the three grades of the ministry, bishops, priests, and deacons. The triennial meetings of the general convention are held in one of the larger cities of the Union, for the most part in New York and Philadelphia, alternately. The house of bishops numbers rather more than thirty. It sits with closed doors, and is presided over by the senior bishop. The house of clerical and lay deputies is composed of an equal number of presbyters and lay delegates from all the dioceses, none being allowed to send more than four of each order. This house holds its deliberations in open church, the public being freely admitted. The concurrence of both houses is necessary to the enactment of a law. The vote is counted by dioceses, and the house of bishops has a veto upon the acts of the lower house. See **EPISCOPAL (PROTESTANT) CHURCH OF AMERICA**.

CONVENTUAL BRETHERN, one of the two large divisions into which the Franciscan order of the Romish church was split in the fourteenth century. It includes those who have deviated most from the literal sense of the rule of the founder, and who adopt the interpretation of it by the pontiffs. Clement XIV., in his bull for suppressing the order of Jesuits, mentions the congregation of the Reformed Conventual Brethren, which Sixtus V. approved, but which Urban VIII. abolished in 1626, because "they did not yield spiritual fruits to the church of God." Constant quarrels had arisen between the Reformed and the Unreformed Conventual Brethren; and the Pope allowed them to go over to the



Upper House of Convocation Province of Canterbury.

Capuchin Brethren of St. Francis, or to the Observant Franciscans.

CONVERTED BRETHREN. See GRANDIMONTANS.

CONVOCAATION, an assembly of the bishops and clergy of the Church of England, to consult upon matters ecclesiastical. It consists of two separate houses, the upper house composed of the archbishops and bishops, and the lower house in which all the other clergy are represented by their deputies. At the meeting of Parliament the Crown issues a writ summoning the convocation to assemble in the provinces of Canterbury and York. The clergymen composing the lower house, who are usually called proctors, are chosen by the votes of the parochial clergy, to represent them in the deliberations of this ecclesiastical parliament. The proceedings of convocation are opened by the archbishop of the province, after which a prolocutor is chosen to act as president. The convocation in the province of York assembles in York cathedral, while that of the province of Canterbury meets in St. Paul's cathedral, or in the Jerusalem chamber adjoining Westminster Abbey. The two convocations are quite independent of one another, though they have sometimes been found to act in concert. Since the Reformation, the most important ecclesiastical matters have been left in the hands of the convocation of Canterbury, while that of York has very rarely originated any measure of importance.

The mode of electing the proctors of the clergy to attend the meetings of convocation varies in different places throughout England. Only rectors, vicars, and perpetual curates are allowed to vote for them. A few of the varieties which prevail in the election of these representatives of the clergy, are thus noticed by Mr. Marsden: "In the diocese of London, each archdeaconry chooses two, and from the whole number so chosen, the bishop selects two to attend the convocation. In Sarum, the three archdeacons choose six, and the six make a selection of two of their own number; and the same method is adopted in the diocese of Lichfield and Coventry. In Bath and Wells, all the incumbents choose their proctors jointly. In Lincoln, the clergy of the six archdeacons send commissioners to Stamford, who make the necessary choice of two persons. In Norwich, the two archdeacons of Norwich and Norfolk meet and choose one, and the archdeacons of Suffolk and Sudbury choose the other. The same is the case in Chichester. In ancient times the clergy were represented in convocation by the archdeacons. Such is the mode of choosing proctors in the province of Canterbury. In the province of York two proctors are returned by each archdeaconry. Were it not so, the numbers would be too small for the transaction of business."

The royal license is indispensable to the meeting of convocation. Were the archbishop to summon an assembly without the command of the sovereign, he

would be liable to a *præmunire*, and the proceedings of the assembly thus illegally summoned would be completely void. An enactment to this effect, commonly called the Act of Submission, was passed in the reign of Henry VIII. It runs in these terms: "Whereas the king's humble and obedient subjects, the clergy of this realm of England, have not only acknowledged according to the truth, that the convocation of the same clergy is, always hath been, and ought to be assembled only by the king's writ; but also submitting themselves to the king's majesty, have promised in *verbo sacerdotii* that they will never from henceforth presume to attempt, allege, claim, or put in use, enact, promulge, or execute any new canons, constitutions, ordinances, provincial, or other, or by whatsoever name they shall be called, in the convocation, unless the king's most royal assent and license may to them be had, to make, promulge, and execute the same, and that his majesty do give his most royal assent and authority in that behalf: it is therefore enacted, according to the said submission, that they, nor any of them, shall presume to attempt, allege, claim, or put in use any constitutions or ordinances provincial, by whatsoever name or names they may be called, in their convocations in time coming (which shall always be assembled by authority of the king's writ); unless the same clergy may have the king's most royal assent and license, to make, promulge, and execute such canons, constitutions and ordinances provincial or synodal; upon pain of every one of the said clergy doing contrary to this act, and being thereof convict, to suffer imprisonment, and make fine at the king's will."

Upon this statute various regulations followed, which were designed to restrict the operations of convocation within certain limits. These, as stated by Dr. Hook, were as follows: "1. That a convocation cannot assemble at their convocation, without the assent of the king. 2. That after their assembly they cannot confer, to constitute any canons without licence of the king. 3. When they upon conference conclude any canons, yet they cannot execute any of their canons without the royal assent. 4. That they cannot execute any after the royal assent, but with these four limitations:—(1.) that they be not against the prerogative of the king; nor (2.) against the common law; nor (3.) against the statute law; nor (4.) against any custom of the realm."

The powers of convocation are extensive. They may correct and depose offenders; examine and censure heretical works; and with the royal license they can make and publish canons, alter the liturgy, and in short, their powers extend to all ecclesiastical matters whatever. While convocation is sitting its members are protected from arrest. This clerical assembly has ceased since 1717 to possess the powers of a synod, in consequence of the royal license being withheld. Though an ecclesiastical court, it is so completely under the control of the sovereign,

that it cannot hold its meetings without a writ from the crown, it cannot decree canons without a license from the crown, nor publish them until they receive the royal confirmation. The writ is regularly issued along with the writ for the summoning of parliament, but the royal license not being given, the meetings of convocation are little more than an empty form. But while it cannot pass canons without the license of the sovereign, it has the power of refusing its assent to measures proposed by the crown. The Act of Submission passed in the reign of Henry VIII., was repealed in the reign of Philip and Mary, and restored by the parliament of Elizabeth, since which time it has continued in force down to the present day. While, therefore, the convocation assembles in both provinces regularly at the same time with the meeting of parliament, its business is limited to the voting an address to the crown, without having the power of passing a single act, however beneficial to the church which it represents. Nay, so completely fettered is this ecclesiastical assembly, that they have not even the power of adjournment, so that should their deliberations be protracted beyond the first day, the archbishop not being able to adjourn the meeting, prorogues it. The question has even been started, whether the law sanctions the archbishop in proroguing the convocation, or whether such an authority does not belong legally to the bishops of the province. But whatever doubts some may entertain upon the subject, the archbishops continue to claim and exercise the right on receiving a writ from the crown, which is regularly issued at the prorogation of parliament; and during its deliberations, the archbishop, by his own authority, prorogues the convocation from time to time, until the address to the crown has been adopted by both houses. Motions may be made, committees may be appointed for the consideration of special points, but all such steps are of no force so long as the Crown withholds its license. The High Church party of the Church of England have for some time past been earnest in their endeavours to procure from the Crown the restoration of the power of synodical action to the convocation, but it appears highly probable that this power will remain in abeyance for a long time to come. If ever restored, the introduction of the lay element will be absolutely necessary, and even the clerical franchise, if we may so speak, must be extended, that the proctors may represent the whole body of the clergy. But even with these amendments in the constitution of the convocation, the danger of reviving its dormant powers would be, that in the course of legislation occasional collisions of a very serious kind with the civil government of the country would be almost inevitable, leading to results the most disastrous both to the church and to the commonwealth. See ENGLAND (CHURCH OF).

CONVULSIONISTS, a party of fanatics belonging to the Romish church in France, who professed

to be thrown into convulsive fits, from which, as they alleged, they were miraculously cured at the tomb of the Abbe Paris, a celebrated zealot among the Jansenists in the early part of the eighteenth century. The name came to be applied to those who among the French Romanists wrought themselves up to the highest pitch of enthusiasm, their bodies becoming agitated and convulsed, throwing themselves into the most violent contortions of body, rolling about on the ground, and at length falling into a swoon, during which they received visions and revelations of the most wonderful kind. Such scenes occasionally present themselves at this day in the rural districts of France, where they are too often rendered subservient to the interests of a blind superstition.

COPE, a clerical vestment. It was at first a common dress, being a coat without sleeves, but was afterwards used as an ecclesiastical habit. It reaches from the neck nearly to the feet, and is open in front, except at the top where it is united by a band or clasp. According to the canons of the Church of England, the clergy ought to wear this garment at the communion service or other great solemnities, but it has gradually fallen into disuse, being scarcely ever worn unless on very special occasions. The Greeks pretend it was first used in memory of the mock robe put upon our Saviour.

COPIATÆ, inferior officers of the ancient Christian church, who performed the duties of undertakers, grave-diggers, sextons. These were intrusted with the care of funerals, and the burial of the dead. They are said to have been first instituted at Constantinople by Constantine the Great, and to have been further organized and established by the Emperor Anastasius. They have sometimes been termed *fossarii*, from digging of graves, and in Justinian's Novels they are called *Lecticarii*, from carrying the corpse or bier at funerals. They are frequently mentioned by ancient authors as ecclesiastical office-bearers. When Constantine first instituted the office, he incorporated a body of men to the number of eleven hundred in Constantinople, to whom he gave the name of *Copiatæ*, and who, besides seeing that all persons had a decent and honourable interment, were especially required gratuitously to perform this last office to the poor. This class of officers was partly supported out of the common stock of the church.

COPINISTS, a sect of UNIVERSALISTS (which see) who denied the resurrection of the body.

COPTIC CHURCH, the ancient Christian church of Egypt. They hold the Monophysite doctrine, that Christ was not possessed of two distinct natures, but of only one, the human nature being amalgamated with, and absorbed in, the Divine. A controversy on this subject violently distracted the Christian church in Egypt during the fifth and sixth centuries, and at that period the Eutychian or Monophysite tenets, which were condemned by the

general council of Chalcedon, were embraced by the whole Coptic nation, as well as by the Abyssinians and Nubians, the sect receiving the general appellation of Jacobites. So keen was the enmity which arose between those who adhered to the Monophysite tenets, and the Christians of the Greek orthodox church, that they never intermarried, and to rid themselves of their opponents, the Copts favoured the invasion of Egypt by the Moslem Arabs, and united with them in expelling the Greeks. The change of rulers, however, far from delivering them from persecution, only brought upon them still more severe and protracted troubles. Worn out with harassing oppressions of various kinds, they rose at length against their Moslem tyrants, but were speedily subdued, and many of them slain. For many successive centuries the Copts were treated with the utmost cruelty, and subjected to the most painful degradation. In the ninth century, they were compelled to wear garments and turbans of a deep colour, and to carry a wooden cross of the weight of five pounds suspended from the neck. In the thirteenth century, another severe persecution took place, in which all their principal churches throughout Egypt were destroyed, and they were ordered to wear a blue turban, as they generally do at present. Ground to the dust by cruel oppression, many of them apostatized from the Christian faith, and embraced the religion of the Koran, their churches being converted into mosques. The consequence is, that the numbers of the Copts are now greatly reduced, for while the Arabic historian Makrizis estimates their number at about two millions at the time of the invasion of Egypt by the Arabs, Dr. Bowring mentions that a few years ago the Patriarch informed him, that he calculated the number of the Copts at 150,000, and although this is probably below the mark, they cannot be said to amount to more than 200,000. That they were at one period much more numerous than they are at present, is evident from the fact, that a vast number of ruined Coptic churches and convents are still to be found in various parts of the country. Ever since the conquest of Egypt by the Arabs, the Coptic language has been gradually falling into disuse, until it has almost become a dead language, understood by very few. It is not, however, entirely lost, being still used in their liturgy, and several of their religious books; and as the litany and liturgy are repeated without a book, many even of the priests can neither read, write, speak, nor understand it, while few or none of the hearers are able to comprehend a single word of the service. Accordingly, to use the language of Dr. Duff, "In all heathenism there is not a form more absolutely profitless and meaningless. Of all real life it is as destitute as any of the mouldering mummies of the catacombs." To such a melancholy state of degradation is the once flourishing and far-famed church of Alexandria and Egypt reduced.

The present religious system of the Coptic church

is a heterogeneous mass of false doctrines, idolatrous rites, and superstitious ceremonies. They practise both circumcision and baptism; they believe in baptismal regeneration, in justification by the observance of the eucharist and other pious deeds, especially fastings and pilgrimages, in transubstantiation, confession to a priest, absolution, the invocation of saints, extreme unction, and prayers for the dead. Besides the Bible, which they still regard as the standard of faith and practice, they hold in high estimation 'The Sayings of the Fathers,' 'The Liturgy of Basil,' 'The Liturgy of Gregory,' 'The Liturgy of Cyril,' and 'The Apostolical Constitutions.' All these liturgies are found in the Coptic language. The Copts hold seven sacraments, baptism, the eucharist, confirmation, confession, ordination, matrimony, and extreme unction. Their clergy are supported by voluntary contributions and presents, besides fees on the occasion of births, marriages, and deaths. The ordinance of baptism is dispensed to boys at the age of forty days, and to girls at the age of eighty days, unless in case of dangerous sickness, when it may be administered sooner. This rite is performed by dipping the body three times in water, to which the sacred oil has been added, and over which the sign of the cross has been made. Confirmation follows immediately after baptism, and is performed with meirún or the holy oil. The sacrament of confession is followed immediately by absolution, and sometimes penance is prescribed. Extreme unction is administered not only to the sick and dying, but also to the healthy after the commission of great sins. Circumcision, as we have already mentioned, is practised, but Dr. Wilson mentions that he was informed by the patriarch, it was more a civil than a religious custom. It is done privately, without any fixed age for its performance. The religious fasts of the Copts are numerous and severe, and the patriarch, in particular, is remarkable for the austerities which he practises. It is said that he is awaked from his sleep every quarter of an hour during the night that he may call on the name of God. Dr. Wilson, in his 'Lands of the Bible,' gives a minute and very interesting account of a visit which he paid while in Cairo to a Coptic church, and of the various ceremonies which he witnessed on that occasion. The lively picture which the Doctor gives of the public worship of the Copts cannot fail to interest the reader:

"It commenced as soon as it was light on the Lord's-day morning; and it was well attended both by young and old, who, on account of the smallness of the church,—the largest, however, belonging to the Copts of the place,—were much crowded together, to their great discomfort, increased by the want of ventilation, and the burning of numerous candles. The construction of the church much resembled a Jewish synagogue. It was divided into four compartments. The *heikel*, or chancel, forms the chief compartment at the eastern end; and it is separated

from the rest of the church by wooden panel-work. Before it is suspended a curtain with a large cross wrought upon it, having a door in the centre as an entrance. The compartment adjoining to this, separated by a fence of lattice-work from the other parts of the church, was occupied by the officiating priests and their assistants, by the patriarch, who was sitting on an antique seat called the chair of St. Mark, and by the more respectable portions of the congregation. Into this compartment we were allowed to enter. The inferior members of the congregation occupied the next apartment; and the most remote was appropriated to the women, who were nearly completely screened from our view by another partition of lattice-work. I observed no images; but a few glaring pictures were here and there suspended from the walls. The worshipper, on entering the church, laid aside his shoes, but agreeably to the universal custom of the Eastern Churches, kept on his turban. His first act of devotion was that of prostrating himself before the chancel immediately in front of the suspended cross, kissing the hem of the curtain, and then before the patriarch, who extended to him his blessing on his rising, and lastly before some of the pictures of the saints. The entrance of great numbers after the service had begun, who went through these ceremonies, added much to the confusion, which was now and then increased by the tinkling of bells and cymbals, and some of the priests moving up and down and waving censers with incense rising from them, and making demands on the patriarch for a new supply of combustibles when their stock was exhausted. Many of the older men were leaning on crutches, about four or five feet high, during most of the time of the service, evidently obtaining some relief from the use of them, in the lack of all pews, during the three or four lengthened hours of their meeting. They were frequently talking to one another and exchanging jokes. Some of the priests were hunting after the boys, who were seeking their amusement, evidently anxious to improve their behaviour in our presence. Their prayers were almost all in the dead Coptic, and, of course, were perfectly unintelligible by the people, who seemed to take little interest in them, though, led by others, they gave the responses. The reading of the gospels and epistles was in Arabic; but it was performed in a most irreverent and unimpressive manner by mere boys, who seemed to be highly amused with their occupation. The bread and wine used in the Lord's Supper were particularly inspected by the patriarch and priests before their consecration. The bread was in the form of small round cakes, with the figure of the cross, I believe, stamped upon them; and the wine was contained in a small glass vessel. The bread was dipped in the wine before it was given to the people, only a small portion of whom partook of it; and the priests alone drunk of the cup. The patriarch concluded the service by reading some exhortations in Arabic, and pronounce-

ing benedictions. Except in so far as his part of the business was concerned, the whole seemed rather a mockery of sacred things, than the worship of the omnipresent and omniscient God."

The Copts believe St. Mark to be the apostle of Egypt and the founder of their church, while the patriarch of Alexandria, whom they recognize as their supreme head, invested with the power of an absolute Pope, is regarded by them as Mark's lineal successor. Not that they attach much importance to the idea of apostolical succession, but they believe that apostolic gifts and graces are conveyed through the meirun or holy oil, which, as they allege, was blessed by St. Mark, still preserves the properties imparted to it, a new stock of oil being always added to the old before it is exhausted. A patriarch is sometimes chosen by his predecessor, but generally appointed by lot, and always from among the monks of the convent of St. Anthony. Under the patriarch are the bishops titular and real, the presbyters who administer the mass to the people, but never preach, the archdeacons, deacons, subdeacons, lectors, cantors, and exorcists, who are mere boyish assistants in church ceremonies. The mode of electing both priests and patriarch is thus noticed by Dr. Duff: "When a priest is to be chosen (one of whose indispensable qualifications always is, that he be not unmarried), some of the former occupants of the sacred office fix on a friend, without asking his consent. He may be, and usually is, some illiterate artizan. 'Voluntary humility' having now become the established rule and hereditary custom, he is expected, and therefore must, in the first instance, decline the intended honour, and expatiate on his utter unworthiness. To the entreaties of his friends he must continue deaf as an adder; and must, in consequence, resist, till, after being dragged by main force into the presence of the patriarch, *his* benediction has been pronounced, amid protestations and remonstrances. The doom of the reclaiming and intruded man is now sealed. He is then hurried away from the patriarchal presence into a church, for a month or two, to be initiated into the ceremonial part of the priestly functions; and to learn, by rote, those portions of the litany which he may have publicly to recite. Such is usually the entire course of scholastic and theological training that is deemed requisite for a Coptic priest! From the body of the priesthood the bishops are chosen. Their attainments, except in the addition of years to their span of life, generally do not rise higher than the dead flat mass whence they have been severed. Nor need the qualifications of the patriarch himself be of a much higher order. Contrary to the essential prerequisite for the ordinary priesthood and episcopate, he *must be* an unmarried man. For this end, the bishops and priests apply to the most ancient of all convents (that founded by the famous St. Anthony, in the desert of the Red Sea) for a genuine monk to fill the patriarchal chair. The superior's

duty then is, to nominate nine or ten of the brotherhood of celibacy. Of these, one is chosen by lot, to occupy a see which is believed to have been founded by St. Mark, transmitted by Athanasius and other eminent fathers, and perpetuated in unbroken succession to the present occupant. The patriarch-elect is always expected, like the ordinary priest, to express an unconquerable reluctance to assume an office of such dignity and responsibility. The usual remedy is, to apply to the acting governor of Egypt, even though a Turk, to coerce the recusant into compliance by the strong arm of civil and military authority. The present patriarch, who exults in being accounted the lineal successor of St. Mark, as much as the present Pope in being regarded the lineal successor of St. Peter, was actually conveyed from the convent to the chair of the evangelist by the soldiery of Mohammed Ali!"

When the eucharist is administered, each man comes to receive it at the door of the chancel; the bread, which is in the form of small cakes, is moistened with the wine, the priests alone being permitted to drink the wine. The priests administer the eucharist separately to the women in their compartment of the church. The chancel is in general brilliantly lighted by lamps during the performance of Divine worship. There is seldom any preaching except during Lent. The people are enjoined by their church to pray in private seven times in the twenty-four hours. They recite in their prayers portions of the Psalms in Arabic, and of a chapter of one of the gospels; after which they say in Coptic or Arabic, "O my Lord, have mercy," forty-one times, some using a string of forty-one beads, others counting by their fingers. At the close they add a short prayer in Coptic, or repeat the Lord's Prayer. But while the Coptic church thus enjoins the faithful performance of private devotion, many of the people may be seen repeating their prayers when walking, riding, or engaged in their ordinary business, muttering them rapidly over without the slightest appearance of inward feeling. Some of the stricter classes wash their hands and feet before public worship, and pray with their faces to the east.

The following rapid sketch of some of the most important manners and customs of the Copts is extracted from the 'Journal of a Deputation to the East.' "They fast every Wednesday and Friday, eating only fish, vegetables, and oil. They keep also four long and strict fasts in the year; one of which, at Easter, lasts fifty-five days. They abstain during these fasts from every kind of animal food, such as flesh, meat, eggs, milk, butter, and cheese. Each fast is followed by a festival, and the festivals exceed the fasts by three. Besides attending church services on these occasions, they feast and give alms. They abstain from eating swine's flesh, on account, they say, of the filthiness of the animal. The Copts consider a pilgrimage to Jerusalem incumbent upon all. They join in large caravans for the journey,

keep the Passion Week at Jerusalem, and then proceed to bathe in the Jordan. Circumcision is very generally practised at the ages of two, seven, or eight years, and sometimes twenty or more; it is considered rather a civil than a religious custom.

"The Copt women, as well as those of the other Christian sects, veil their faces in public, in imitation of the Moslem women; and they never uncover their faces in the house in the presence of men, excepting that of their near relations. The Copts pursue, also, the same course as the Moslems in contracting marriages: viz. women are employed as professional match-makers, who bring a description of the personal appearance of each party to the other, and negotiate all the private conditions of the union, the man having scarcely ever obtained a sight of the face of his intended wife, until after the wedding. The choice is sometimes made by the female relatives. Girls marry as young as twelve or thirteen, sometimes even at ten, and few remain unmarried after sixteen years of age; they are often betrothed much younger. The marriage festivities, among the middle and higher classes, usually last seven or eight days. On the evening of the last day, the bride is accompanied by her relations and friends in a procession, followed by musicians and persons carrying lights, to the house of the bridegroom. They proceed from thence to church, in two separate parties, and return after the ceremony, to partake of a concluding festivity. The following part of the marriage ceremony, adopted also by some of the other oriental Christian Churches, is deserving of notice. After having blessed and returned the wedding rings, the priest places a crown of gold upon the heads of the bride and bridegroom, and a sash over the shoulder of the latter, which ceremony is called the crowning; the crowns belong to the church, and are taken off when the parties leave, but the bridegroom wears the sash until his return home, where it is taken off by the priest. The bestowal of a 'crown of life,' 'of righteousness,' and 'of glory' upon the believer, is frequently alluded to in the Scriptures, as forming a part of the final completion in heaven of the spiritual union or espousal of his soul with his Saviour at the marriage supper of the Lamb. New-married couples among the Jews wore crowns upon their wedding-day, and in Cantic. iii. 11, the spouse invites her companions to see King Solomon with the crown wherewith his mother crowned him on the day of his espousals.

"The funeral ceremonies of the Copts have likewise much resemblance to those of the Moslems. The corpse is carried in a coffin, followed by wailing-women; and these are hired for three days, to continue their lamentations in the house of the deceased. The Copts of both sexes visit the tombs of their relatives three times a-year. They pass the night in houses in the burying-ground, the women in the upper, and the men in the lower rooms; and

in the morning, they kill a buffalo or a sheep, and give its flesh with bread to the poor. This has all the appearance of an expiatory sacrifice, perpetuated, probably, from heathen times; but they do not distinctly admit this interpretation of the ceremony."

THE ABYSSINIAN CHURCH (which see) is a branch of the ancient Coptic church in Egypt, their ABUNA (which see) or patriarch being consecrated by the patriarch of Alexandria, and in a certain sense subject to him.

COPTIC MONKS. Monasticism had its origin in Egypt, and it continues to be held in estimation in that country. The Copts who follow this mode of life practise great austerities, living in deserts, sleeping in their clothes on the ground, and every evening prostrating themselves one hundred and fifty times with their face and breast on the earth. These monks are sprung from the lowest class of the people, and live on alms. The regular convents are reduced to seven; two, those of St. Anthony and St. Paul, in the eastern desert near the Red Sea; four, including that of St. Macarius, in the Natron valley; and one at Jebel Koskam in Upper Egypt. In these institutions a rigid system of discipline is in force. The Copts have also a number of secondary monasteries, into which, the priests being seculars, women are admitted as well as men. From among the monks residing at one or other of these convents, the patriarch or Batrik, as he is called, is uniformly chosen. A period of severe probation is required of all persons applying for admission into the monastic order. Besides making a vow of celibacy, they must perform, in some sequestered convent in the desert, such menial services as fetching wood and water, sweeping the rooms, or waiting upon the monks. The number of monks and nuns is considerable. They subsist chiefly on lentils, and eat meat only on feast-days. They are in general very poor, superstitious, and ignorant.

COPTIC VERSION, a very ancient version of the New Testament in the Coptic, which is said to be a mixture of the Old Egyptian and the Greek. This version was used from time immemorial by the Egyptians, and though, since the conquest of Egypt by the Saracens, the Arabic has been generally spoken, and the Coptic little understood, yet this version is still read among the Copts, in the public service, in connexion with an Arabic translation.

CORBAN, a gift or oblation among the ancient Hebrews, something devoted to God. Whatever became the subject of this vow, whether money, lands, or houses, became the property of the tabernacle or temple. The Pharisees, who had the charge of the sacred treasury, were wont to inculcate upon the people, that as soon as any person had pronounced to his father or mother this form of consecration, "Be it Corban, whatever of mine shall profit thee;" from that moment all that he had spoken of in his vow became consecrated to God, and could not be given to his parents even to save them

from starvation. Our Lord, accordingly, Mark vii. 9; x. 13, reproaches them with setting at nought the Divine law by their traditions. The express form of the Corban is to be found in the Talmud. See PHARISEES.

CORD (INVESTITURE WITH THE). In the seventh or ninth year of his age a Hindu Brahman is introduced into the sacred caste by a special ceremony, which is usually termed his investiture with the cord. Before this time he is regarded as no better than a Sudra; he has no privilege, no rank. By the laws of Menu, a Brahman is to be distinguished from individuals of the secular classes by a cord, termed in Bengali *paita*, which is worn hanging from the left shoulder, and resting on the right side, below the loins. It consists of three thick twists of cotton, each formed of numerous smaller threads. These three separate twists, which on marriage are increased to three times three, are considered as emblematical of the three Persons in the Hindu Trinity, Brahma, Vishnu, and Shiva. The cotton from which the cord is made must be gathered from the plant by the hands of Brahmans only, and the thread must be spun and twisted by persons of the same caste. When the cord has been properly manufactured, the father of the young candidate for sacred honours endeavours to discover by the rules of astrology, the month, the week, the day, the hour, the minute which will be most favourable for his son's investiture with the cord. The ceremony and the entertainment occupy four days, and at the close of each, the guests are presented with numerous gifts. The sacred ceremonies observed on the occasion are thus described, chiefly founded on the narrative of Dubois, in an interesting work published some years ago under the title of 'The Hindoos': "The guest first invited is the *Purohita*, or priest. On the day appointed he comes, bringing along with him the *paita*, or cord, with a quantity of mango leaves, the sacred herb *darbha*, or *kusa*, and an antelope's skin to sit upon. The guests being all assembled, the *Purohita* begins by invoking the household god; the house itself having been previously purified, by the floor and interior of the walls being rubbed with cow-dung diluted with water, while the exterior is decorated, like the old houses of France and Italy, with broad perpendicular stripes in red earth. Most of the rites are performed under a temporary shed, erected with many ceremonies in the court before the house. While the priest is chaunting his *mantras*, or prayers, the statue of Vighnêswara, the 'God of Obstacles,' is placed under the shed. Instead of the image they in many cases merely set up a small cone of cow-dung, or mud, which the charms of the priest are supposed to transform into a god. To propitiate this deity, whose wrath is peculiarly dreaded, a sacrifice of incense, burning lamps, and grains of rice tinged with red, is then offered up before the statue or cone.

"Next all the married women present, widows

being excluded from all scenes of this kind, as their presence would be ominous of misfortune, remove from the assembly, and purify themselves with bathing. Some then proceed to prepare the feast, while others return to the pandal, where, having caused the young Brahmachâri to sit down on a small stool, and anointed him with oil, they bathe and dress him in a new garment. They next adorn him with several trinkets, put round his neck a string of coral beads, and bracelets of the same material on his arms. Lastly, they stain the edges of his eyelids with black.

"The novice's father and mother now cause him to sit down between them, in the midst of the assembly, and the women perform on him the ceremony of the ARATI (which see). They then chaunt in chorus the praises of the gods, with prayers for the young man's happiness. A sacrifice, consisting of betel, rice, and other kinds of food, is next offered up to the household god. The feast now commences. All the guests being seated in several rows, the women apart, and with their backs turned towards the men, the ladies of the house wait themselves upon the guests, and with their delicate fingers, spoons and forks being unknown, serve out the rice and other dishes. The plates are nothing but leaves of the banana or other trees, sewed together, and never used a second time.

"Next day the invitations are renewed, and the company assembles as before. The father of the youth waits in person on each of his guests, bearing in his hand a cup filled with *akshata*, or stained rice, of which they take up a few of the grains, and stick them on their foreheads as an ornament. 'The assembly being formed, the Brahmachâri with his father and mother all ascend the pile of earth thrown up beneath the shed, and seat themselves on three little stools. In the mean time the young man is bathed in the same manner as on the former day; they deck his brows with sandal and *akshata*, and gird his loins with a pure cloth, that is to say a cloth not handled since it was washed. All these ceremonies are accompanied with the songs of the women, the same as on the preceding day.'

"These ceremonies concluded, the priest enters, bearing fire in an earthen vase, which he places upon the pile. Several mantras are then recited. After which the father of the novice advances, and offers up a sacrifice to Fire and the Nine Planets. The former, which is called the *homa*, the Brahmins alone have the privilege of performing. It is simply a fire, kindled with a kind of consecrated wood, into the flames of which they cast a little boiled rice, sprinkled with melted butter. 'The fire, thus consecrated, is afterwards carried into a particular apartment of the house, and kept up day and night with great care until the ceremony is ended. It would be considered a very inauspicious event, if for want of attention, or by any accident, it should happen to go out.'

"The women now come again upon the scene :— 'Having procured a large copper vessel, well whitened over with lime, they go with it to draw water, accompanied with instruments of music. Having filled the vessel, they place in it perpendicularly some leaves of mango, and fasten a new cloth round the whole, made yellow with saffron water. On the neck of the vessel, which is narrow, they put a coconut stained with the same colour as the cloth. In this trim they carry it into the interior of the house, and set it on the floor upon a little heap of rice. There it is still farther ornamented with women's trinkets, after which the necessary ceremonies are performed to invite the god, and to fix him there. This perhaps is not the same as the god of the house, or rather it is the apotheosis of the vessel itself that is made in this case, for it actually becomes a divinity, receiving offerings of incense, flowers, betel, and other articles used in the sacrifices of the Brahmins. Upon this occasion only, women act and perform the deification; and it appears that the divinity resident in the vessel is female. But however this may be, the mother of the Brahmachâri, taking up in her hands this new divinity, goes out of the house, accompanied by the other Brahmin women, visits the festival, preceded by musical instruments, and makes the circuit of the village, walking under a sort of canopy which is supported over the head. Upon returning home she sets the *vessel god*, which she has in her hands, where it was formerly stationed under the shed, and with the assistance of some of the other women, she fixes in honour of the god two new cloths on the pillars of the alcove near which it is placed.'

"Having accomplished this ceremony, the women, who are fully employed and highly amused on those occasions, once more leave the house in search of mould from a nest of *karias*, or 'white ants.' With this they fill five small earthen vases, in which they sow nine sorts of grain, and moisten the whole with milk and water. These five vases are then converted by the mantras of the Brahmins into so many gods. The Pantheon being thus enriched with five new divinities, sacrifices of incense, rice, and betel are made to them, and the whole assembly bow down before the vases in adoration. The manes of their ancestors are then invoked to be present at the feast. Then turning to the Brahmachâri, they bind on his arm a piece of bastard saffron with a yellow cord, the barber shaves his head, he is bathed, his brows are crowned with a wreath of sandal leaves, and his loins are girt with a pure cloth.

"A feast is now given to the young Brahmins, which is immediately succeeded by the most imposing ceremony which takes place during the investiture. 'The father of the new Brahmin, having made the company retire to some distance, whilst he and his son are concealed behind a curtain, sits down upon the ground with his face turned towards the west, and making his son sit down beside him with

his face towards the east, he whispers a deep secret in his ear, out of the mantras, and gives him other instructions analogous to his present situation. The whole is in a style which probably is little comprehended by the listener. Among other precepts, I am informed the father on one occasion delivered the following: 'Be mindful, my son, that there is one God only, the master, sovereign, and origin of all things. Him ought every Brahmin in secret to adore. But remember also, that this is one of the truths that must never be revealed to the vulgar herd. If thou dost reveal it, great evil will befall thee.'

"In the evening, the sacred fire which had been kindled on the first day, and preserved with superstitious care, is brought forth from the house, and placed beside the youth under the pandal, with songs and rejoicing. Mantras are recited, the women chaunt new songs, and the discordant sound of various instruments rends the air. Betel and presents are then distributed, and the rites are concluded, though the entertainments usually continue during two days more."

CORDACA, a surname of **ARTEMIS** (which see) in Elis, derived from an indecent dance, called *cordax*, which the companions of Pelops are said to have performed in honour of the goddess after a victory which they had gained.

CORDELIERS, monks of the order of St. Francis. They wear a coarse grey cloak, with a little cowl, and a rope girdle with three knots. It is from this girdle that they derive their name. They are identical with the **MINORITES** (which see).

CORDICOLES (Lat. *cor*, the heart, and *colo*, to worship), a sect of Romish devotees which arose in France about the middle of the eighteenth century. They professed to worship the sacred heart of Jesus and the heart of Mary his virgin mother. Various works appeared on the subject in French and Italian, and the sect spread rapidly in Naples, Sardinia, and Spain. Hymns were composed in honour of the sacred heart of Jesus, and Cordicoles abound in all Roman Catholic countries.

CORNARISTS, the followers of Theodore Coornhart, an enthusiastic secretary of the states of Holland, in the end of the sixteenth and beginning of the seventeenth centuries, who wrote at the same time against Romanists, Lutherans, and Calvinists. He published a number of tracts in Dutch, in which he assailed the doctrine of absolute decrees. **ARMINIUS** (which see), while a minister in Amsterdam, being directed by the consistory to refute the writings of Coornhart, was converted to his doctrines by the perusal of his writings, and, accordingly, defended them against the reformed. Coornhart had some strange views, more especially in regard to the different sects into which Christians were divided. He held that they were all of them deeply defective, and that no one had a right to reform them unless he could attest the authority of his mission by mira-

cles. He maintained, also, that a man might be a good Christian without attaching himself to any sect whatever.

CORNELIANS, a name given to the ancient orthodox Christians by the Novatian party, because they held communion with Cornelius, bishop of Rome, rather than with Novatian his antagonist. See **NOVATIANS**.

CORONA CLERICALIS, the clerical crown, a name given to the ancient tonsure, which was made in a circular figure, by cutting away the hair a little from the crown of the head, and leaving a round or circle hanging downwards. This practice, from which the clergy were sometimes called *coronati* or crowned, was strongly condemned by many of the Fathers as being forbidden in the law of God, and a heathenish ceremony derived from the Egyptian priests of Isis and Serapis. The corona was first adopted by the Donatists and other heretics, from whom it gradually passed into the Christian Church, like several other profane and heathenish usages. Isidore, who died A. D. 636, says, that "all clerks wore the tonsure, and had the crown of their head all shaved, having only a little circle of hair round about the crown." Hence the name *corona*. This was one of the points of contention between Austin and the old British clergy who refused to wear the tonsure. Bingham supposes that the term *coronati* may have been applied to the clergy in ancient times, not from the tonsure, but from respect to their office and character, the word being often used to denote honour and dignity in a figurative sense. See **CROWN**.

CORONIS, a heathen goddess mentioned by Pausanias as having been worshipped at Sicyon. She had no temple erected to her, but sacrifices were offered to her in the temple of **ATHENA** (which see).

CORPORAL, a fair linen cloth appointed by the canons of the Church of England to be thrown over the consecrated elements at the celebration of the eucharist. In the Greek church it is a square veil, which the celebrant spreads over the elements, after the reading of the gospel. On this corporal the Greeks lay not only the sacred elements, but also the relics of their saints.

CORPUS CHRISTI (Lat. body of Christ), **FESTIVAL OF**, a feast held in the Romish church on the Thursday after Trinity-Sunday, in which the consecrated wafer is carried about in procession in all popish countries, for the adoration of the multitude. This festival was established in A. D. 1264, by Pope Urban IV., and afterwards confirmed in A. D. 1311, by Clement V. The cause of its first establishment is thus stated by Mr. Dowling, in his 'History of Romanism': "A certain fanatical woman named Juliana, declared that as often as she addressed herself to God, or to the saints in prayer, she saw the full moon with a small defect or breach in it; and that, having long studied to find out the signification of this strange appearance, she was inwardly informed

by the Spirit, that the moon signified the church, and that the defect or breach was the want of an annual festival in honour of the holy sacrament. Few gave attention or credit to this pretended vision, whose circumstances were extremely equivocal and absurd, and which would have come to nothing, had it not been supported by Robert, bishop of Liege, who, in the year 1246, published an order for the celebration of this festival throughout the whole province, notwithstanding the opposition he knew would be made to a proposal founded only on an idle dream. After the death of Juliana, one of her friends and companions, whose name was Eve, took up her name with uncommon zeal, and had credit enough with Urban IV. to engage him to publish, in the year 1267, a solemn edict, by which the festival in question was imposed upon all the Christian churches, without exception. Diestemus, a prior of the Benedictine monks, relates a miracle, as one cause of the establishment of this senseless, idolatrous festival. He tells us that a certain priest having some doubts of the real presence of Christ in the sacrament, blood flowed from the consecrated wafer into the cup or chalice, and also upon the *corporal* or linen cloth upon which the host and the chalice are placed. The corporal, having been brought, all bloody as it was, to Urban, the prior tells us that the Pope was convinced of the miracle, and thereupon appointed the solemnity of Corpus Christi, to be annually celebrated."

This well-known festival is observed with great solemnity and pomp in all Roman Catholic countries. An American gentleman thus describes the procession as he himself witnessed it at Rome: "I was a stranger in Rome, and recovering from the debility of a slight fever; I was walking for air and gentle exercise in the Corso, on the day of the celebration of the Corpus Domini. From the houses on each side of the street were hung rich tapestries and gold-embroidered damasks, and toward me slowly advanced a long procession, decked out with all the heathenish paraphernalia of this self-styled church. In a part of the procession a lofty baldichino, or canopy, borne by men, was held above the idol, the host, before which, as it passed, all heads were uncovered, and every knee bent but mine. Ignorant of the customs of heathenism, I turned my back to the procession, and close to the side of the houses in the crowd (as I supposed unobserved), I was noting in my tablets the order of the assemblage. I was suddenly aroused from my occupation, and staggered by a blow upon the head from the gun and bayonet of a soldier, which struck off my hat far into the crowd. Upon recovering from the shock, the soldier, with the expression of a demon, and his mouth pouring forth a torrent of Italian oaths, in which *il diavolo* had a prominent place, stood with his bayonet against my breast. I could make no resistance; I could only ask him why he struck me, and receive in answer his fresh volley of unintelligible imprecations,

which having delivered, he resumed his place in the *guard of honour*, by the side of the officiating cardinal." See HOST (ADORATION OF THE).

CORONATION OF THE VIRGIN, a ceremony performed annually at Rome, in which the Pope himself takes a conspicuous part. An image of the Virgin Mary is arrayed in velvet or satin, adorned with silver and gold, and trimmed with the most costly lace. It is gorgeously decked with necklaces and earrings, and bracelets of precious stones. This image is placed at an appointed time on the altar, in a church hung round with tapestry, and brilliantly lighted up with hundreds of candles. Immense crowds flock to witness the ceremony, when a service is performed, after which the priests approach the image and crown it. In the course of these ceremonies the priests burn incense before the image, bow down before it, and mutter prayers to the Virgin. Mr. Seymour, in his 'Pilgrimage to Rome,' translates the following account of this ceremony from an Italian work published a few years ago.

"Clement VIII. gave a crown of gems to the miraculous image of the Blessed Virgin Mary, which they venerate in the church and patriarchal Basilica of S. Mary the greater, (Maria Maggiore) that is, in the sumptuous chapel Borghese. But the crown with which Clement VIII. crowned the fore-mentioned image, and also the crowns with which it was afterwards crowned by other Popes, have been lost through the wickedness of the times, and since then two crowns of silver adorn her image and that of her divine child.

"The present Pope Gregory XVI. grateful for the powerful patronage of the Blessed Virgin experienced in 1837, during the destructive Asiatic disease called the *cholera*, resolved to present with his own hands a gemmed crown of gold to the Most Holy Virgin, and also her divine infant, on that day on which paradise beheld her crowned the queen of angels and of saints. To this purpose he directed that, wholly at his expence, two crowns should be executed in gold rich with gems, in order to offer them on the morning of the feast of the Assumption, Aug. 15, at the accustomed papal chapel.

"The pontifical altar of the said free Patriarchal Basilica was prepared with pomp for so sacred an office. The sacred picture taken from the Pauline or Borghese chapel, was placed on high under the tribune. Two flights of steps handsomely adorned, rendered on both sides the approach to the upper platform commodious, when the august ceremony was to be performed. Not only the whole tribune itself, but also the apsis and a portion of the principal nave of the church, was resplendent with lights arranged in beautiful symmetry. The chief Pontiff, about the hour of 8, A.M. went with his usual train to the church, and celebrated privately the first mass, and with his own hand distributed the eucharistic bread to the faithful, among whom were found persons of the highest rank. After mass he went to

the apartment of Cardinal Odescalchi, arch-priest, and gathering together the sacred college and the various colleges of prelates in the Society, the Holy Father assumed the pontifical robes, and directed the Sedia Gestatoria with the usual procession to the chapel of St. Catherine, where he adored the most holy sacrament exposed there. From thence he went before the high altar, and after kneeling and venerating the sacred picture, ascends the throne and is seated. Then, taking off the mitre, he rises and blesses with the prescribed rite the two crowns, which two salvers support, borne by two clergymen of the chamber, saying,

"Under thy protection we fly, &c.

"Pope—Our help is in the name of the Lord.

"Response—Who made heaven and earth.

"Pope—The Lord be with you.

"Response—And with thy Spirit.

'Let us pray.

"'Omnipotent and eternal God, by whose most beneficent arrangement all things were created of nothing, we suppliants pray thy Majesty to deign to bless, + and to sanctify + these crowns, made to adorn the sacred pictures of thy only-begotten Son our Lord Jesus Christ, and his Mother the Most Blessed Virgin Mary, through the same Christ, &c. Amen.'

"Then the Pope turned to his seat, placed the incense in the censer, and after blessing it, arose, sprinkled the crowns with holy water and incensed them. Afterwards he descends from the throne and kneels before the altar at the kneeling-stool, chanting the Antifona, 'Queen of Heaven!' which the singers follow out with modulated voices. The chant being ended, the crowns were committed to the Prelates Pentini and Macioti, canons of the church, robed in the cotta and rochetta, and acting as deacon and subdeacon to the Pope. Then the Pontiff, rising, took his mitre, and preceded by the two canons, and accompanied by two cardinal deacons assisting in *Cappe rosse*, and by two auditors of the Rota, also in Cappa, ascends by the stairs at the Epistle side to the upper level where the sacred picture was placed. They remove the mitre, and then the Pope taking the crown which was designed for the head of the picture of Jesus, said in the act of placing it there—

"'As by our hands Thou art crowned on earth, so may we deserve to be crowned by Thee with glory and honour in the heavens.'

"Having then taken the other crown, he placed it on the head of the picture of the Blessed Virgin, and said—

"'As by our hands Thou art crowned on earth, so may we deserve to be crowned through Thee, by Jesus Christ thy Son, with glory and honour in the heavens.'

"After the solemn crowning of the sacred images, amidst the rejoicing and universal commotion of the immense assemblage, the Pope descends the other

stairs at the side of the gospel, lays aside the m'tre, blesses the incense, places it in the censer, and incensing three times the sacred pictures, said,

Pope—"A golden crown upon her head.

Response—"The express sign of sanctity, the glory of honour, and the work of might.

Pope—"Thou hast crowned her, O Lord.

Response—"And made her have dominion over the works of thine hands."

"Let us pray.

"Grant, O merciful Lord, by the crowning of the mother, &c."

This detail cannot fail to remind the classical reader of the ceremonies followed by the ancient Romans when crowning the images of their heathen gods. See MARIOLATRY.

CORRESPONDENCES (DOCTRINE OF), one of the important points which SWEDENBORG (which see) believed himself commissioned to reveal, namely, that there are certain links of harmony and correspondence between the seen and the unseen worlds, so that every object ought to suggest to the mind of man its own appropriate divine truth. The grand idea which this imaginative enthusiast appeared to regard as the fundamental truth of his system was, that matter and spirit are associated together, and connected by an eternal law. Wherever an analogy seemed to present itself, it was converted in the mind of Swedenborg into a predetermined correspondence. Thus, Mr. Vaughan, in his 'Hours with the Mystics,' well describes this doctrine: "The Divine Humanity is at once the Lord and pattern of all creation. The innumerable worlds of space are arranged after the human form. The universe is a kind of constellation *Homo*. Every spirit belongs to some province in Swedenborg's 'Grand Man,' and affects the correspondent part of the human body. A spirit dwelling in those parts of the universe which answer to the heart or the liver, makes his influx felt in the cardiac or hepatic regions of Swedenborg's frame before he becomes visible to the eye. Evil spirits, again, produced their correspondent maladies on his system, during the time of his intercourse with them. Hypocrites gave him a pain in the teeth, because hypocrisy is spiritual toothache. The inhabitants of Mercury correspond to a province of memory in the 'grand man': the Lunarians to the ensiform cartilage at the bottom of the breast-bone. With Swedenborg likeness is proximity: space and time are states of love and thought. Hence his journeys from world to world;—passing through states being equivalent to travelling over spaces. Thus it took him ten hours to reach one planet, while at another he arrived in two, because a longer time was required to approximate the state of his mind to that of the inhabitants of the former."

CORRUPTICOLÆ. See APHTHARTODOCITES, AGNOETÆ.

CORSNED-BREAD, or morsel of execration, a species of ordeal among the Saxons. It consisted of

a piece of bread weighing about an ounce, being given to the accused person, after a form of exorcism to this effect, "We beseech thee, O Lord, that whoever is guilty of this theft, when the exorcised bread is offered to him, in order to discover the truth, his jaws may be shut, his throat so narrow that he cannot swallow, and that he may cast it out of his mouth, and not eat it." It is supposed that this ceremony was invented in the early ages of Christianity, from a presumptuous use of the consecrated elements of communion, and that the Saxon corned was actually the sacramental bread. This species of ordeal has been asserted to be specially limited to the clergy; but the sudden and fatal appeal to it by Godwin, Earl of Kent, in A. D. 1053, when accused of the murder of Ælfred, the brother of Edward the Confessor, is well known as one of the most remarkable traditions of English history. "This custom," says Sir William Blackstone, "has been long since gradually abolished, though the remembrance of it still exists in certain phrases of abjuration retained among the humbler classes of society, such as 'I will take the sacrament upon it.' 'May this morsel be my last.'" See ORDEAL.

CORYBANTES, priests of the goddess CYBELE (which see) who danced at the sacrifices and beat time on cymbals. They had their residence on Mount Ida in the island of Crete, where they nourished the infant Zeus. Some think that the Corybantes were the sons of CHRONOS (which see), others that they were the sons of Zeus and Calliope, that they went to Samothrace, where they are said to have dwelt, and to have been the same beings as were there called CABEIRI (which see). The Corybantes are alleged by some to have been nine in number.

CORYBANTICA, a festival and mysteries celebrated anciently at Cnossus in Crete in commemoration, as some say, of one Corybas, who brought up Zeus, concealing him from his father Chronos, who wished to kill him. Others suppose that this festival was held in honour of the CORYBANTES (see preceding article), who performed the same friendly offices to Zeus. When any one was to be initiated into the mysteries, he was placed upon a throne, and those who engaged in the ceremony formed a circle and danced around him.

CORYDUS, a surname of APOLLO (which see), under which he was worshipped at Corone, where there was a temple erected in his honour.

CORYPHÆA, a surname of ARTEMIS (which see), as the goddess who inhabited the tops of the mountains. Under this name she was worshipped on Mount Coryphæon, near Epidaurus in Greece. Zeus sometimes receives the epithet of Coryphæus.

CORYPHASIA, a surname of ATHENA (which see), under which she was worshipped, and had a temple at Coryphasion.

CORYTHALLA, a surname of ARTEMIS (which see).

see), at Sparta, where a festival in her honour was held. See TITHONIDIA.

COSMOGONY. See CREATION.

COSMUS. See ANARGYRES.

COTBAT, the discourse with which the Imâm among the Saracens was wont to commence the public prayers on Friday. It consisted of expressions of praise to God and to Mohammed. In ancient times the caliph, dressed in white, used to pronounce the Cotbat in person, a ceremony which was considered as a mark of sovereignty. This ceremony, which was generally concluded with a prayer for the caliph, fell into disuse on the extinction of the caliphate. Mohammed was the first who introduced the custom of delivering the Cotbat.

COTYS, or COTYTTO, a Thracian goddess who presided over all wantonness and indecency. She was worshipped first among the Greeks, and afterwards among the Romans. (See next article.)

COTYTTIA, a festival celebrated originally in Thrace in honour of Cotys or Cotytto, the goddess of wantonness. From Thrace it passed to Corinth and Athens, as well as other cities of Greece. It was celebrated during the night amid dissoluteness and debauchery of the most revolting description. A festival bearing the same name was celebrated in Sicily, but there is no evidence that it was disgraced by the observance of the licentious practices which prevailed in the Thracian festival. The priests of the goddess who presided at the festival were anciently called BAPTÆ (which see).

COUNCIL, a term used in several passages of the New Testament, for example, Matt. v. 22; Luke xxii. 66; Acts vi. 12, to denote the SANHEDRIM (which see), or supreme civil court over which the high priest presided, and which took cognizance of all offences which were of a somewhat important and aggravated description. Besides the Sanhedrim, the Talmudists assert, that there were two other smaller councils, each consisting of twenty-three persons, to hear and determine in the case of minor offences. These petty courts were established in every town or village where there were one hundred and twenty inhabitants; and if the population was smaller, a tribunal was set up of three judges, one chosen by the accuser, another by the accused, and a third by both parties.

COUNCIL (ECCLESIASTICAL), an assembly of ecclesiastical persons met for the purpose of consultation on ecclesiastical matters. The first council of this kind is supposed by many writers, Protestant as well as Romanist, to have been that which was composed of the apostles and elders of Jerusalem, and of which we have an account in Acts xv. From such a narrative being contained in Scripture, it has been sometimes argued that councils, according to this model, are of Divine authority. Hence arose the Romish idea of infallible councils, who accordingly adopted the prefatory language of the decree of the council of Jerusalem, "It seemed good to the Holy

Ghost and to us." But such pretensions were altogether unwarranted, and only tended to foster the pride and arrogance of an ambitious priesthood. Such an extravagant idea as that of the divine authority of the ecclesiastical councils, which have from time to time met and issued decrees which claimed obedience from the whole Christian world, is opposed alike by the testimony of antiquity and the opinions of the earliest writers who refer to the councils of the church. Tertullian speaks of the ecclesiastical assemblies of the Greeks as purely a human institution; and Firmilian, bishop of Cæsarea, in a letter to Cyprian, written about the middle of the third century, refers to such assemblies as nothing more than a convenient arrangement. Ecclesiastical councils had their origin among the Greeks, who had been accustomed from the very nature of their civil government to attach the utmost importance to public assemblies in matters of legislation in the state; and it was natural for them, when the circumstances of the church required it, to resort to such assemblies for legislation in matters which concerned the church. The first ecclesiastical councils were held against the MONTANISTS (which see), towards the middle of the second century, in Asia Minor and Thrace.

COUNCILS (CONSISTORIAL), meetings of the presbyters or elders in consistory with the bishop, thus forming a court for ecclesiastical purposes corresponding to the KIRK-SESSION (which see) of modern times. These courts belonged to individual churches. Thus when Synesius, bishop of Ptolemais, proceeded against Andronicus, the impious and blaspheming prefect of Pentapolis, he summoned a meeting of the consistory of his own church, which solemnly excommunicated Andronicus, and in his account of the matter, Synesius says, "The church of Ptolemais gave notice of this excommunication to all her sister churches throughout the world, requiring them to hold Andronicus excommunicated, and not to despise her act as being only that of a poor church in a small city."

COUNCILS (GENERAL), or **ŒCUMENICAL**, assemblies which have been supposed to represent the whole body of the Christian church. "Men being accustomed already," says Neander, "to regard the provincial synods as the highest legislative and judicial tribunals for the churches of the several provinces, it was natural, when disputes arose which occupied the largest portion of the Christendom of the Roman empire, that the thought should occur of forming, after some analogous manner, a like tribunal for the Christendom of the whole Roman empire; and this was soon transferred, generally, to the entire church universal. The provincial synods then being customarily regarded as organs of the Holy Spirit for the guidance of the churches of a certain district, this idea was applied to the relation of universal councils to the whole church. These universal councils had a two-fold aim; to de-

cide disputes concerning doctrines, and to determine the constitution, the forms of worship and the discipline of the church; to which latter, the canons of these assemblies had reference."

The number of general or œcumenical councils is reckoned variously by different churches. The orthodox Greek church enumerates only seven, and refuses to acknowledge the authority of those which followed. The first seven now referred to are as follows: The first council of Nice, A. D. 325. The first council of Constantinople, A. D. 381. The council of Ephesus, A. D. 431. The council of Chalcedon, A. D. 451. The second council of Constantinople, A. D. 553. The third council of Constantinople, A. D. 680. The second council of Nice, A. D. 787.

Most of the writers of the church of Rome hold that there have been eighteen œcumenical and infallible councils, but they differ among themselves as to what particular councils are entitled to this character. Sixtus V. caused a list of the eighteen generally recognized councils to be put up in the Vatican. These, in addition to the first seven already enumerated, consist of the following: The fourth council of Constantinople, A. D. 869. The first Lateran council, A. D. 1122. The second Lateran council, A. D. 1139. The third Lateran council, A. D. 1179. The fourth Lateran council, A. D. 1215. The first council of Lyons, A. D. 1245. The second council of Lyons, A. D. 1274. The council of Vienne, A. D. 1311. The council of Florence, A. D. 1439. The fifth Lateran council, A. D. 1512. The council of Trent, A. D. 1545.

The French divines in general maintain that the councils of Pisa A. D. 1400, Constance A. D. 1414, and Basle A. D. 1431, were also œcumenical, while the Italian clergy deny this, and ascribe, instead of these, infallibility to the councils of Lyons, Florence, and the fifth Lateran. The Popes have never given any formal decision on this disputed point; so that it is still doubtful whether the Church of Rome acknowledges the eighteen infallible councils according to the French or the Italian list. The Protestant churches are unanimous in rejecting the authority of all these councils, and the twenty-first article of the Church of England declares that such councils may err, and sometimes have erred, and that things ordained by them as necessary to salvation, "have neither strength nor authority unless it may be declared that they be taken out of Holy Scripture."

The eighteen general or œcumenical councils may be divided into two classes, the Eastern and the Western, the former consisting of eight, all of which were called by the Emperors, and the latter consisting of ten, all of which were called by the Popes. The history of the whole of these councils, both Eastern and Western, reveals scenes of carnal strife and party passion, which have too often been unfavourable, rather than otherwise, to the cause of true Christianity. Gregory Nazianzen expresses him-

self with great plainness in speaking of his own experience of all such councils. "I am so constituted," he says, "that, to speak the truth, I dread every assembly of bishops; for I have never yet seen a good end of any one,—never been at a synod which did more for the suppression than it did for the increase of evils; for an indescribable thirst for contention and for rule prevails in them, and a man will be far more likely to draw upon himself the reproach of wishing to set himself up as a judge of other men's wickedness, than he will be to succeed in any attempts of his to remove it." Some of them, according to the testimony of eye-witnesses, resembled a disorderly rabble, more than an assembly of grave and learned divines. At best they were a collection of frail, fallible mortals, whose passions were often stronger than their judgment, and therefore their decisions must be received with the utmost caution, and only adopted in so far as they are in accordance with the Word of God, which by every enlightened Protestant is regarded as the only infallible rule of faith and obedience. See INFALLIBILITY (DOCTRINE OF).

COUNCILS (OCCASIONAL), ecclesiastical assemblies convened for special purposes in a particular locality or district, but making no pretensions to represent the whole Christian church. Such councils have been very numerous. A few of the most important may be noticed. At Aix-la-Chapelle, A. D. 816, a council was held for regulating the canons of cathedral churches. The council of Savonnières, in 859, was the first which gave the title of Most Christian King to the king of France; but it did not become the peculiar appellation of that sovereign till 1469. The council of Troyes, in 887, decides the disputes about the imperial dignity. The second council of Troyes, 1107, restrains the clergy from marrying. The council of Clermont, in 1095. The first crusade was determined in this council. The bishops had yet the precedence of cardinals. In this assembly the name of Pope was for the first time given to the head of the church, exclusively of the bishops, who used to assume that title. Here, also, Hugh, archbishop of Lyons, obtained of the Pope a confirmation of the primacy of his see over that of Sens. The council of Rheims, summoned by Eugenius III. in 1148, in which patrons of churches are prohibited from taking more than ancient fees, upon pain of deprivation and ecclesiastical burial. Bishops, deacons, sub-deacons, monks, and nuns, are restrained from marrying. In this council the doctrine of the Trinity was decided; but upon separation the Pope called a congregation, in which the cardinals pretended they had no right to judge of doctrinal points; that this was the privilege peculiar to the Pope. The council of Sutrium, in 1046, wherein three Popes who had assumed the chair were deposed. The council of Clarendon in England, against Becket, held in 1164. The council of Lombez, in the country of Albigeois, in 1200, occasioned by some distur-

bances on account of the Albigenses; a crusade was formed on this account, and an army sent to exterminate them. Innocent III. spirited up this barbarous war. Dominic was the apostle, the count of Toulouse the victim, and Simon, count of Montfort, the conductor or chief. The council of Paris in 1210, in which Aristotle's metaphysics was condemned to the flames, lest the refinements of that philosopher should have a bad tendency on men's minds, by applying those subjects to religion. The council of Pisa, begun March the 2d, 1409, in which Benedict XIII. and Gregory XII. were deposed. Another council, sometimes called general, held at Pisa, in 1505. Louis XII. of France, assembled a national council at Tours (being highly disgusted with the Pope,) 1510, where was present the cardinal De Gurce, deputed by the emperor; and it was then agreed to convene a general council at Pisa.

COUNCILS (PROVINCIAL), assemblies of the bishops and presbyters of all the churches in a province, corresponding to the PRESBYTERY (which see) of modern times. Several Romish writers deny that presbyters were allowed a seat in these councils. Bellarmine only goes so far as to deny them a decisive voice in such assemblies. But all unprejudiced writers, both Protestant and Romish, agree, that even from the first origin of such councils presbyters had liberty to sit and deliberate with bishops in all ecclesiastical matters referring to the province.

COUNSELS (EVANGELICAL). See EVANGELICAL COUNSELS.

COUNTRY BISHOPS. See CHOREPISCOPI.

COURSES OF PRIESTS. See PRIESTS.

COURT OF THE TABERNACLE. See TABERNACLE.

COURTS OF THE TEMPLE. See TEMPLE.

COURTS (ROMISH). See CONGREGATIONS (ROMISH).

COURT OF HIGH COMMISSION. This court took its rise from a remarkable clause in the Act of Supremacy, passed in 1558-59, by which Queen Elizabeth and her successors were "empowered to choose persons to exercise under her all manner of jurisdiction, privileges, and pre-eminences, touching any spiritual or ecclesiastical jurisdiction within the realms of England and Ireland; as also to visit, reform, redress, order, correct, and amend all errors, heresies, schisms, abuses, contempts, offences, enormities, whatsoever; provided, that they have no power to determine anything to be heresy but what has been adjudged to be so by the authority of the canonical Scripture, or by the first four general councils, or any of them, or by any other general council, wherein the same was declared heresy by the express and plain words of canonical Scripture, or such as shall hereafter be declared to be heresy by the High Court of Parliament, with the assent of the clergy in convocation." In conformity with this clause, the Queen appointed a certain number of commissioners for ecclesiastical causes. The court

thus formed was called the High Commission Court, because it claimed a more extensive jurisdiction and higher powers than the ordinary Courts of the Bishops. Its jurisdiction, in fact, reached over the whole kingdom. These commissioners were empowered to make inquiry, not only by the legal methods of juries and witnesses, but by all other ways and means which they could devise, that is, by rack, torture, inquisition, and imprisonment. They were vested with a right to examine such persons as they suspected, by administering to them an oath, by which they were obliged to answer all questions, and thereby might be obliged to accuse themselves or their most intimate friends. The fines they imposed were merely discretionary; the imprisonment to which they condemned was limited by no rule but their own pleasure; they imposed when they thought proper new articles of faith on the clergy, and practised all the iniquities and cruelties of a real inquisition. This court suspended and deprived ministers of their livings, by the canon law, on the solemn determination of three commissioners.

The appointment of Courts of High Commission was not limited to the reign of Elizabeth; we find James instituting such courts in Scotland when he was endeavouring to introduce Prelacy into that part of his kingdom. In 1610 a commission was given under the great seal to the two archbishops of St. Andrews and Glasgow, to hold two Courts of High Commission, which were afterwards united in 1615. Dr. Hetherington, in his *History of the Church of Scotland*, thus describes the nature of courts of this kind: "Never was a more tyrannical court instituted than that of High Commission. It was regulated by no fixed laws or forms of justice, and was armed with the united terrors of civil and ecclesiastical despotism. It had the power of receiving appeals from any ecclesiastical judicatory; of calling before it all persons accused of immorality, heresy, sedition, or any imaginary offence; of finding them guilty upon evidence which no court of justice would have sustained; and of inflicting any punishment, either civil or ecclesiastical, or both, which it thought proper. 'As it exalted the bishops far above any prelate that ever was in Scotland, so it put the King in possession of what he had long desired, namely, the royal prerogative and absolute power to use the bodies and goods of his subjects at his pleasure, without form or process of law: so that our bishops were fit instruments of the overthrow of the freedom and liberty both of the Church and realm of Scotland.'"

A High Commission Court was re-erected in Scotland on the 16th January 1664, and was, if possible, more arbitrary in its proceedings than its predecessor had been. This court consisted of nine prelates and thirty-five laymen, five being a quorum, of which one must be a prelate. They were empowered to summon before them, and to punish, all the deposed ministers who presumed to preach, all who attended conventi-

cles, all who kept meetings at fasts, and the sacrament of the Lord's Supper, and all who write, speak, preach or print against Prelacy. They were empowered to inflict censures of suspension and deposition; to levy fines and imprison; to employ magistrates and military force for the apprehension of their victims; and finally, to do and execute what they shall find necessary and convenient for his Majesty's service. "The proceedings of the Court of High Commission," says Dr. Hetherington, "were such as were to be expected from its spirit and construction. It at once assumed the power of both the swords, and acted equally as an ecclesiastical and as a civil court. Holding the most intimate intercourse with the curates, who formed an organized espionage co-extensive with the nation, the Court of High Commission obtained information respecting every sincere Presbyterian throughout the kingdom, summoned every one whom it was their pleasure to oppress, and, without the formalities of citing witnesses and hearing evidence, either passed sentence upon the bare accusation, or required the oath of supremacy to be taken, and, upon its being refused, inflicted whatever sentence they thought proper, short of death. Some were reduced to utter poverty by fines; some were imprisoned till they contracted fatal diseases; some were banished to the remotest and most unhealthy and inhospitable parts of the kingdom; and some were actually sold for slaves. Of the great numbers summoned to appear before this terrible court of inquisition, not one is recorded to have escaped without suffering punishment, and often to an extreme degree of severity."

COURTS (CHURCH), a term used in Presbyterian churches to denote the various ecclesiastical courts composed of ministers and elders, in which all matters affecting the doctrines, government, and discipline of the church are duly considered. These courts consist of kirk-sessions, presbyteries, synods, and the General Assembly, which form a regular gradation from the inferior up to the supreme court, where all matters purely ecclesiastical take end. The lowest court or kirk-session takes cognizance of persons and matters within its bounds; but there is a right of appeal from its decision to the next higher court, the presbytery, then to the synod, and last of all to the General Assembly, from whose decisions, unless affecting temporal interests, there is no appeal. The Church of Scotland, in common with all Presbyterian churches, claims the right of meeting in all its courts, by its own appointment; but it also recognizes the right of the supreme magistrate to call synods, and to be present at them. This latter right is denied by those Presbyterian bodies who hold the Voluntary principle. Only two instances are on record in which the Lord High Commissioner, in opposition to the mind of the judicatory, dissolved the Assembly without fixing a time for the meeting of another; and on both these occasions the Assembly continued its sittings, and by its own intrinsic

power appointed the day when the next Assembly should be held.

COURTS (**SPIRITUAL**), those courts belonging to the Church of England to which the consideration of ecclesiastical matters belongs. For a long period the court for ecclesiastical and temporal matters was one and the same. It was called the county court, where the bishop and the earl, or, in his absence, the sheriffs or their representatives, sat jointly for the administration of justice—the first in matters ecclesiastical by the laws of the church—the second in matters temporal by the laws of the state. In the days of William the Conqueror, however, a separation took place between the temporal and the spiritual jurisdictions, and ecclesiastical courts were set up, to which all ecclesiastical matters were referred. These courts have continued down to the present day, and are six in number, namely, the *Archdeacon's Court*, the *Consistory courts*, the *Pre-rogative* and the *Arches Court*; the *Court of Peculiars*, and the *Court of Delegates*. For an account of the different courts, see articles under the words here marked in italics. But though still in existence, these courts are far from having the extent of authority which they could formerly claim, the law of Henry VII. for the punishment of priests having been superseded by an "Act for better enforcing church discipline," passed in the reign of the present Queen.

COVENANTS; a term which in ordinary language is identical with **CONTRACTS** (which see), and which have been wont to be ratified in a variety of different ways. The word occurs very frequently in Sacred Scripture, both in the Old and New Testaments. Dr. Russell, in his able work on the 'Old and New Covenants,' makes some judicious remarks on the original meaning of the term: "The word, which in the Old Testament Scriptures is rendered covenant, is accordingly derived from a root, which signifies to purify, and hence it is sometimes used to signify soap, Jer. ii. 22; Mal. iii. 2. The word itself, which is rendered covenant, signifies a purifier, a purification, or a purification sacrifice; and the phrase for making a covenant, literally signifies to cut a purifier, or to cut off a purifying victim. The ancient manner of confirming a covenant, was by the slaying of an animal in sacrifice, and then dividing it into pieces, between which the party making the engagement or promise, solemnly passed. After Abraham had divided certain victims, God, under the symbol of a burning lamp, passed between the pieces; and thus, 'In that same day, the Lord made a covenant with Abraham, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.' Gen. xv. 7—18. This was by no means a covenant of mutual stipulation, but of free promise on the part of the Almighty alone; and, therefore, the Divine glory alone passed between the pieces. It deserves our attention, that though many of the promises to Abra-

ham are recorded in the xii. and xiii. chapters of the book of Genesis, they are not termed a covenant, till an account is given in chap. xv. of their being ratified by sacrifices. This solemn mode of confirmation prefigured the great sacrifice of the Son of God, in right of whom Abraham and his seed were to inherit the blessing. It is easy to see how promises made in behalf of sinful and polluted men, came to be confirmed by means of a sacrifice; for as it is by means of an atonement that guilt is purged away, and that sinners, as thus purified from it, have access into the presence and family of God; so it was proper, that whatever promises of blessing were made to such, should be ratified in a way which should exhibit the great means by which purification from sin and reconciliation to God should be effected. To this mode of confirming the covenant there is a reference in Jer. xxxiv. 18, 19, where God denounces a curse on the different classes in Judah and Jerusalem; who, on a particular occasion, had made a covenant before him, in regard to their servants, by cutting a calf in twain, and passing between the parts of it, as a ratification of the promised liberty of their enslaved brethren. In allusion to this character of our Lord as a purifier, the redeemed are represented as arrayed in robes made white in the blood of the Lamb, Rev. vii. 14. Now, garments cannot literally be made white by being washed in blood; but sins being represented as the pollution of the soul, and so excluding men as spiritually defiled from the presence of God, it is easy to see how that state of acceptance into which men are brought, through the application of the atonement of Christ, is signified by their appearing in robes made white by being washed in his blood.

"When men saw that God confirmed his promise by a sacrifice, they learned to confirm their own engagements by the same means, though not with the same views. The custom appears to have arisen from regard to the great sacrifice, which was to redeem mankind; and those who in this way symbolically confirmed their engagements, would be considered as having staked their hope of salvation, through the great sacrifice, on their faithful fulfilment. Now, as the engagements of men were generally mutual stipulations between the parties concerned, the word covenant came to denote a mutual compact so ratified, and, at last, whether thus ratified or not. But when applied to God, it denotes nothing of this kind, but, as has just been stated, his own free and gracious promises in behalf of the guilty and unworthy, ratified by a sacrifice; or else a gracious constitution of things, or an institution, or a system of institutions, founded upon and illustrative of his promises."

In accordance with this extensive view of the word *covenant*, it may be applied to all the various dispensations under which, in the course of ages, God was pleased to reveal to men his plan of mercy through a Redeemer. In this view we can with propriety

speak of the covenant as revealed to our first parents, and then to Noah; of the covenant established with Abraham, and afterwards with Israel at Sinai; last of all we can speak of the covenant ratified by Christ. But the Bible sets before us two primary covenants or dispensations, which it terms the first and the second, or the Old and the New. The one had a reference to the Jewish nation only; the other to believers of all ages and nations. The one was a typical, the other an antitypical covenant. The one was temporary, the other eternal. The one could only secure an earthly, the other a heavenly inheritance.

Systematic divines are accustomed to speak of two covenants as referred to in the Word of God, the covenant of works and the covenant of grace. The former denotes the federal transaction between God and Adam, in which he promised eternal life to our first parents upon the condition of obedience, not only to the moral law written on their heart, but to the positive precept respecting the tree of knowledge. This agreement is also termed the covenant of nature, because it was entered into with man while he was in his natural state of innocence; and also the covenant of life, because life was promised as the reward of obedience. The covenant of grace, on the other hand, which is fitly so termed, as bestowing its reward not upon him who works, but upon him who believes, denotes the agreement relative to the salvation of sinners into which God the Father entered with Christ the Son, from all eternity, in behalf of his elect people. The conditions of the covenant were fulfilled by Christ, and all the promises and blessings of the covenant are imparted in the first instance to Christ, and then to his people in Him.

The covenant of grace has been administered by Christ under two distinct economies, the one before, and the other after, the coming of Christ. The great design in both cases is to impart its benefits to those for whom they were intended; and this design is accomplished by the preaching of the gospel, in which salvation is offered to sinners; and by the power of the Spirit, who works faith in the hearts of those who were chosen in Christ to eternal life. It is only by faith that we can obtain an interest in the covenant, and hence the solemn declaration, "He that believeth shall be saved, but he that believeth not shall be damned." All that were descended from Adam are involved in the covenant made with him; and all who are born in Christ are involved in the covenant made with Him.

COVENANT (THE FIRST), subscribed at Edinburgh on the 3d of December 1557, by the adherents of the Reformation in Scotland, binding them to mutual support of each other and of the gospel. This covenant, which we give in its entire form, runs in these words: "We, perceiving how Satan, in his members the antichrists of our time, cruelly doth rage, seeking to downthrow and destroy

the evangel of Christ and his congregation, ought, according to our bounden duty, to strive in our Master's cause, even unto the death, being certain of the victory in Him: the which, our duty being well considered, we do promise before the Majesty of God and his congregation, That we, by his grace, shall with all diligence continually apply our whole power, substance, and our very lives, to maintain, set forward, and establish the most blessed Word of God, and his congregation; and shall labour at our possibility to have faithful ministers, purely and truly to minister Christ's evangel and sacraments to his people. We shall maintain them, nourish them, and defend them, the whole congregation of Christ, and every member thereof, at our whole powers and wairing [expending] of our lives against Satan and all wicked power that does intend tyranny and trouble against the foresaid congregation. Unto the which holy word and congregation we do join us; and also do renounce and forsake the congregation of Satan, with all the superstitions, abominations, and idolatry thereof. And moreover shall declare ourselves manifestly enemies thereto, by this our faithful promise before God, testified to his congregation, by our subscription at these presents. At Edinburgh the third day of December 1557 years. God called to witness." This bond or covenant was solemnly sworn to and subscribed by the lords and chief gentry who were devoted to the reformed interests, and who, from the frequent recurrence of the word *congregation* in the document, received the name of the Lords of the Congregation, and their followers were called the Congregation.

COVENANT (THE SECOND), another bond subscribed by the Lords of the Congregation in Scotland a short time after the above. It was subscribed on the 31st of May 1559, in the name of the whole congregation, pledging them to mutual support and defence in the cause of religion, or any cause dependent thereupon, by whatsoever pretext it might be concealed.

COVENANT (THE FIRST NATIONAL, OF SCOTLAND), the name given to a Confession of Faith drawn up by John Craig, one of the ministers of Edinburgh at the Reformation. It forms the first part of every subsequent national covenant entered into by the Church and people of Scotland. The occasion of its being framed and subscribed at this time, was the jealousy entertained by the nation of the Duke of Lennox and other nobles, who either openly avowed their adherence to the Church of Rome, or were suspected of attachment to the Romish creed. This covenant was subscribed by the king himself, his household, and the greater part of the nobility and gentry throughout the kingdom. It was ratified by the General Assembly, and the signing of it zealously promoted by the ministers in every part of the country. The National Covenant was renewed in 1638, with an addition drawn up by Johnston of Warriston, which contained the Acts of

Parliament condemning Popery, and confirming and ratifying the acts of the General Assembly. The latter part of the document, which was the production of Henderson, contained a special application of the whole to present circumstances. From the subscription of this covenant arose the name of Covenanters.

The following graphic account of the subscribing of this covenant is given by Dr. Hetherington in his History of the Church of Scotland: "At length the important day, the 28th of February, dawned, in which Scotland was to resume her solemn covenant union with her God. All were fully aware, that on the great transaction of this day, and on the blessing of God upon it, would depend the welfare or the wo of the Church and kingdom for generations to come. By daybreak all the commissioners were met; and the Covenant being now written out, it was read over, and its leading propositions deliberately examined, all being invited to express their opinions freely, and every objection patiently heard and answered. From time to time there appeared some slightly-doubtful symptoms, indicative of possible disunion; but these gradually gave way before the rising tide of sacred emotion with which almost every heart was heaving. Finally, it was agreed that all the commissioners who were in town, with as many of their friends as could attend, should meet at the Greyfriars Church in the afternoon, to sign the bond of union with each other, and of covenant with God.

"As the hour drew near, people from all quarters flocked to the spot; and before the commissioners appeared, the church and churchyard were densely filled with the gravest, the wisest, and the best of Scotland's pious sons and daughters. With the hour approached the men: *Roths*, *Loudon*, *Henderson*, *Dickson*, and *Johnston* appeared, bearing a copy of the Covenant ready for signature. The meeting was then constituted by Henderson, in a prayer of very remarkable power, earnestness, and spirituality of tone and feeling. The dense multitude listened with breathless reverence and awe, as if each man felt himself alone in the presence of the Hearer of prayer. When he concluded, the Earl of Loudon stood forth, addressed the meeting, and stated, explained, and vindicated the object for which they were assembled. He very judiciously directed their attention to the covenants of other days, when their venerated fathers had publicly joined themselves to the Lord, and had obtained support under their trials, and deliverance from every danger; pointed out the similarity of their position, and the consequent propriety and duty of fleeing to the same high tower of Almighty strength; and concluded by an appeal to the Searcher of hearts, that nothing disloyal or treasonable was meant. Johnston then unrolled the vast sheet of parchment, and in a clear and steady voice read the Covenant aloud. He finished, and stood silent. A solemn stillness followed, deep, unbroken, sacred. Men felt the near presence of that dread Majesty to

whom they were about to vow allegiance; and bowed their souls before Him, in the breathless awe of silent spiritual adoration.

"*Roths* at length, with subdued tone, broke the silence, stating, that if any had still objections to offer, they should repair, if from the south or west parts of the kingdom to the west door of the church, where their doubts would be heard and resolved by Loudon and Dickson; if from the north and east, to the east door, where the same would be done by Henderson and himself. 'Few came, proposed but few doubts, and these were soon resolved.' Again a deep and solemn pause ensued; not the pause of irresolution, but of modest diffidence, each thinking every other more worthy than himself to place the first name upon this sacred bond. An aged nobleman, the venerable Earl of Sutherland, at last stepped slowly and reverentially forward, and with throbbing heart and trembling hand subscribed Scotland's Covenant with God. All hesitation in a moment disappeared. Name followed name in swift succession, till all within the Church had given their signatures. It was then removed into the churchyard, and spread out on a level grave-stone, to obtain the subscription of the assembled multitude. Here the scene became, if possible, still more impressive. The intense emotions of many became irrepressible. Some wept aloud; some burst into a shout of exultation; some after their names added the words *till death*; and some, opening a vein, subscribed with their own warm blood. As the space became filled, they wrote their names in a contracted form, limiting them at last to the initial letters, till not a spot remained on which another letter could be inscribed. There was another pause. The nation had framed a Covenant in former days, and had violated its engagements: hence the calamities in which it had been and was involved. If they too should break this sacred bond, how deep would be their guilt! Such seem to have been their thoughts during this period of silent communing with their own hearts; for, as if moved by one spirit,—and doubtless they were moved by the One Eternal Spirit,—with low heart-wrung groans, and faces bathed in tears, they lifted up their right hands to heaven, avowing, by this sublime appeal, that they had now 'joined themselves to the Lord in an everlasting Covenant, that shall not be forgotten.'" This covenant was renewed by the COVENANTERS (which see) at Lanark in 1666.

COVENANT (THE SOLEMN LEAGUE AND), one of the most important documents connected with the religious history of Scotland. It was framed as a bond of union between England, Ireland, and Scotland. The first intention of some of the English at least was to form a civil league between the two kingdoms of England and Scotland, but after due consideration it was resolved that there should be also a religious union between the three kingdoms, cemented by their entering into a Solemn League

and Covenant. A draught of the document was drawn up by Alexander Henderson, one of the most eminent ministers of the time, which, after a few unimportant amendments, was adopted by all parties concerned, at a meeting in the Scottish capital. On the 25th of September 1643, both Houses of Parliament, with the Assembly of Divines, and the Scottish Commissioners, assembled in St. Margaret's Church, Westminster, to take this important Covenant into serious consideration. Divine service having been performed, the Solemn League was read, article by article, from a parchment roll, the whole assembly standing uncovered, and swearing to it with their hands lifted up to heaven. The document being thus adopted by the English Parliament, was retransmitted to Scotland, with orders that it should be subscribed throughout the kingdom.

The Solemn League and Covenant was framed with the view of accomplishing several most important objects affecting deeply the interests of the church and the nation. These objects are thus briefly summed up by Dr. McCrie: "In this Covenant our fathers bound themselves and their posterity, *first*, To endeavour the preservation of the Reformed religion in the Church of Scotland, the reformation of religion in England and Ireland, 'according to the Word of God and the example of the best Reformed Churches,' and the bringing of the three Churches to the nearest possible conjunction and uniformity in religion; *secondly*, To the extirpation of Popery and Prelacy; *thirdly*, To the preservation of the rights of Parliament, of the liberties of the kingdoms, and of his majesty's person and authority; and, *lastly*, they pledge themselves to personal reformation, and a holy life."

The great body of the people of all ranks entered with their whole heart into this solemn pledge, and thus the three kingdoms bound themselves to maintain the holy cause of the Reformation against all who might oppose it: "There can be no doubt," says Dr. Hetherington, "in the mind of any intelligent and thoughtful man, that on it mainly rests under Providence the noble structure of the British Constitution. But for it, so far as man may judge, these kingdoms would have been placed beneath the deadening bondage of absolute despotism; and in the fate of Britain the liberty and civilization of the world would have sustained a fatal paralyzing shock." Whatever may be thought of this strong view of the subject, there can be little diversity of opinion as to the peculiar importance and suitableness of such a transaction at the critical period in which it took place. Great principles were embodied in the Solemn League and Covenant, which no nation nor even a single individual could subscribe without involving himself in very solemn responsibilities. But it is a question on which serious doubts are entertained by many sincere Christians, whether in any human transaction the generation existing at any period of a nation's history can possibly involve their

posterity in obligations of a moral character additional to those which God hath imposed upon all Christians of all ages and nations. Dr. McCrie, however, who seems to hold the perpetual obligation of the covenants, alleges, in opposition to such scruples as we have now referred to, that "the Solemn League, as well as the National Covenant of Scotland, were properly national and public deeds, binding, indeed, to the external support of a certain profession of religion, but not necessarily implying spiritual qualifications in those who entered into them. Vowing is, in its own nature, not a religious but a moral duty, competent to nations as well as individuals; and our covenants may be vindicated on the same principle as the oaths which Britain still considers herself entitled to exact from those who hold the highest official stations in the country." To all this it is usually replied, that the vows or covenants into which nations may enter, are quite competent for them in the existing circumstances, but no possible state of circumstances can be of so universal a character as to require a covenant which would be of universal obligation. Should the covenant be of so general a nature as to apply to the nation in every succeeding age, and under every variety of circumstances, even then its obligation does not arise from the fact of its being the covenant of this nation, but because it embodies principles which are binding upon all nations and in all circumstances.

Charles I. was earnestly pressed by the Scottish commissioners to subscribe the Solemn League, but to all their entreaties, even on their bended knees, he lent a deaf ear, alleging that he was bound by his coronation oath to defend the prelacy and the ceremonies of the English church, and that rather than wrong his conscience by violating that oath, he would forfeit his crown and his life. In 1650, however, Charles II. declared his approbation both of this and the National Covenant by a solemn oath; and in the course of the same year he made a further declaration to the same purpose at Dunfermline, renewing it in the following year at Scone. Throughout the whole of these transactions Charles was wholly hypocritical and insincere, being actuated by no other motive than a desire to secure at all hazards the support of the Scottish Presbyterians. Accordingly, before this unprincipled monarch landed from Holland, he agreed to swear and subscribe the Covenant, and yet the discovery was afterwards made that while on the Continent he had embraced Popery, the only religion in which he could be said to have continued till his death. Profligate and faithless, he had no regard for obligations of any kind, but much less those which were connected with sacred things. When he had succeeded in 1662 in thrusting Episcopacy upon the Scottish people, the Parliament of Scotland passed a declaration which was ordered to be subscribed by all persons in public trust, and which was to the following effect: "I do sincerely affirm and declare that I judge it

unlawful for subjects, under pretext of reformation, or any other pretext whatsoever, to enter into Leagues and Covenants, or to take up arms against the king, or those commissioned by him, and all those gatherings, petitions, &c., that were used in the beginning, and carrying on of the late troubles, were unlawful and seditious. And particularly, that these oaths, whereof the one was commonly called the National Covenant (as it was sworn and subscribed in the year 1638, and thereafter), and the other entitled a Solemn League and Covenant, were and are in themselves unlawful oaths, and that there lieth no obligation upon me, or any of the subjects, from the said oaths, to endeavour any alteration of the government in Church or State, as it is now established by the laws of the kingdom." Not only were the Covenants thus required to be formally renounced, but they were torn in pieces at the Cross of Edinburgh by the public hangman. Some other provincial towns exceeded the capital in showing indignity to these sacred bonds. Thus in the town of Linlithgow, on the 29th May 1662, being the anniversary of the king's restoration, and ordered to be kept as a public holiday, the following event occurred which we narrate in the graphic language of the younger M'Crie: "After divine service the streets were filled with bonfires, and the fountain in the centre of the town was made to flow with wine. At the Cross was erected an arch upon four pillars, on one side of which appeared the figure of an old hag with the Covenant in her hand, and the inscription, 'A glorious Reformation.' On the top was another figure representing the devil, with this label in his mouth, — 'Stand to the cause.' On the king's health being drunk, fire was applied to the frame, and the whole was reduced to ashes, amidst the shouts of a mob inflamed with liquor. This solemn burning of the Covenants was got up by the provost and minister of the place, both of whom had been Covenanters. By the more respectable class of the inhabitants it was witnessed with grief and horror, as a profane and daring affront offered to the God of heaven."

COVENANTERS, a term used to describe those who adhered to the National Covenant of Scotland, which was framed in 1581. This solemn deed was an abjuration of Popery, and a solemn engagement to support the Protestant religion. It originated in a very general, and not altogether unfounded impression which prevailed at the time, and for a considerable period afterwards, that Popery might be again introduced into the country. Attempts were well known to have been made to persuade the then reigning monarch, James VI., to embrace the Roman Catholic faith. This was an object which the Pope had all the more warmly at heart, as the young king was nearest heir to the throne of England. It was at the suggestion of the king, therefore, that John Craig drew up the National Covenant, which James and his household were the first to swear and subscribe on the 28th January 1581, and which at first

received the name of "the King's Confession." Having thus been signed by the king, it was cheerfully and extensively subscribed by persons of all ranks throughout the kingdom. Those who appended their subscriptions to this important deed swore to adhere to and defend the Reformed doctrine and discipline of the Reformed Church of Scotland.

In consequence of a visible and lamentable declension of piety in the church and country, it was agreed to in the General Assembly, that there should be a public renewal of the National Covenant. This accordingly took place at Edinburgh, on Tuesday, 30th March, 1596. The transaction is thus briefly described by Dr. M'Crie: "On this solemn occasion Davidson, who was chosen to preside, preached so much to the conviction of his hearers, and, in their name, offered up a confession of their sins to heaven with such sincere and fervent emotion, that the whole assembled ministers melted into tears before him; and rising from their seats at his desire, and lifting up their right hands, they renewed their covenant with God, 'protesting to walk more warily in their ways, and to be more diligent in their charges.' This scene, which continued during three hours, was deeply affecting beyond any thing that the oldest person present had ever witnessed. As the greater part of the ministers were not present to join in the sacred action, the Assembly ordained that it should be repeated in the different synods and presbyteries, and afterwards extended to congregations; and the ordinance was obeyed with an alacrity and fervour which spread from presbytery to presbytery, and from parish to parish, till all Scotland, like Judah of old, 'rejoiced at the oath.'"

It was quite plain, that, however plausibly the king had acted for some time, his principles were widely opposed to those of the conscientious Presbyterians of Scotland. At heart he was a warm Episcopalian, and resolved to embrace the earliest opportunity of supplanting Presbytery by Prelacy. And yet strenuously though he aimed at the accomplishment of his favourite design, his plans were for a long time incessantly thwarted. At length having succeeded to the throne of England, on the death of Elizabeth in 1603, he set himself with redoubled ardour to the task of reducing the Church of Scotland to the model of the English church. Before leaving his northern dominions, he had succeeded in establishing bishops, but he had found a difficulty in reconciling the church to these dignitaries, and he had not even procured a recognition of them by the Supreme Ecclesiastical Court. Enraged at the constant opposition to his royal will, he had prorogued and altered the time of Assemblies at his pleasure, and waxing more confident in consequence of his elevation to the English throne, he caused the Assembly, which should have met at Aberdeen in 1605, to be prorogued without fixing any time for its next meeting. This was felt to be an arbitrary and high

handed attempt to interfere with the ecclesiastical liberties of the Presbyterian church. It was resolved, accordingly, to assert and maintain the right of the church to convene and constitute her own assemblies. A few faithful and zealous ministers therefore assembled at Aberdeen, determined at least to constitute the Assembly, and appoint another meeting. The king, meanwhile, had received early intelligence of the project, and had given orders to Straiton of Laurieston, the royal commissioner, to dissolve the meeting, simply because it had not been called by royal authority. The brethren met on the day agreed upon, and having been constituted, the king's letter was in course of being read, when a messenger-at-arms arrived, and in the king's name commanded them to dissolve on pain of rebellion. The Assembly expressed their willingness to dissolve, provided the royal commissioner would, in the regular way, appoint a time and place for the next meeting. This proposal was rejected by the commissioner, whereupon the Moderator, at the request of the brethren, appointed the Assembly to meet at the same place, on the last Tuesday of September, and dissolved the meeting.

The ministers who composed the Assembly at Aberdeen were forthwith put on trial for high treason, and banished from the kingdom. Shortly before, a few of the more zealous brethren had been invited to London on pretence of holding consultation with the king, and once there they were prevented from returning to Scotland. The king now finding himself in more favourable circumstances, proceeded to carry forward his design of establishing prelacy in his native country. With this view he took another step in advance, by appointing the bishops to be constant moderators, or, in other words, that they should have power, in virtue of their office, constantly to preside in all meetings of Presbyteries, Synods, and General Assemblies. This act of royal aggression on the liberties of the church met with violent resistance on the part of the church courts, giving rise to many unseemly and disgraceful scenes. But the king was not to be deterred from the attainment of his favourite object. In an Assembly held at Glasgow in 1610, he succeeded, by bribery and intimidation, in obtaining the consent of the church to receive the bishops as moderators of diocesan synods, and to confer on them "the power of excommunicating and absolving offenders, of ordaining and deposing ministers, and visiting the churches within their respective dioceses." The Assembly which thus sanctioned Episcopacy in a Presbyterian church and country, has been uniformly regarded by Scottish ecclesiastical historians as neither a free nor legal Assembly, and hence all its acts were pronounced by the Assembly of 1638 to be null and void. A number of the ministers who voted in favour of the bishops being constant moderators did so unwittingly, and without being fully aware of the real design of the pro-

posal. The king, however, was delighted with the success of his schemes; and the Scottish bishops, quite cognizant of the royal purposes, hastened to avail themselves of the advantage they had gained. Three of them immediately set out for London, and having obtained episcopal ordination, returned to confer consecration upon the rest, without obtaining, or even asking, the sanction of Presbytery, Synod, or Assembly. This, in their view, was enough to give them full and independent authority over their brethren. Without hesitation they took the chair at all meetings of church courts, and pretended to exercise the uncontrolled power of diocesan bishops. The people, however, treated the king's bishops with the utmost contempt, and the ministers preached from the pulpit against them as intruders, while they refused to acknowledge their usurped authority. The king, finding that his prelates were held in little estimation, endeavoured to give them a factitious importance by constituting High Commission Courts, which were designed to enable them to rule independently altogether of the regular Presbyterian ecclesiastical courts. But the bishops, knowing the temper of the people among whom they dwelt, forbore from exercising the authority which it was the royal pleasure they should assume. Thus matters went on quietly for a time, and, notwithstanding the existence of prelates in the Scottish church, its usual presbyterial machinery continued in undisturbed operation.

The apparent calmness and contentment which prevailed throughout Scotland deceived King James as to the real state of popular feeling towards the bishops. Persuading himself that the ministers and their people were quite submissive to his wishes on the point of church order, he resolved to try still further whether they would submit with equal readiness to the ceremonies of the English church. The innovations, however, which he introduced met with the most determined resistance from all classes. But the king succeeded in overcoming opposition so far as to get a majority of the General Assembly to agree to the five articles of conformity to the English church, well known by the name of the **FIVE ARTICLES OF PERTH** (which see). These obnoxious ceremonies which James sought to thrust upon his Scottish subjects had no sooner passed the Assembly, which was packed for the purpose, than they were ratified by the privy council, and in July 1621 they received the sanction of Parliament. But though the new rites had become the law of the land, they were far from being generally adopted by the Scottish Presbyterians. During the remainder of his reign, James took no further steps to interfere with the church and people of Scotland. He had effected what he had long wished, the establishment of prelacy. But the bishops were detested by the people, and their churches were almost wholly deserted. Vital godliness, however, was not yet utterly a stranger in the land. Many faithful min-

isters, notwithstanding the discouragement which they received from the bishops, continued to preach the gospel with earnestness and power. Nor were they left without visible tokens of the approval of their heavenly Master; for amid the spiritual darkness which so extensively covered the land, the hearts of God's people were cheered by the occurrence of two remarkable revivals of religion, the one at Stewarton in 1625, and the other at the Kirk of Shotts in 1630.

Meanwhile James had been succeeded by his son Charles I., who, naturally of a haughty and imperious temper, and strongly attached to prelacy, and even popery, set himself from the commencement of his reign to enforce the observance in Scotland of the whole ritual and ceremonies of the English church. Though more than one attempt had been made to introduce the English liturgy into use among the Presbyterians north of the Tweed, it had hitherto been rejected. Now, however, Laud, the semi-popish Archbishop of Canterbury, had drawn up a liturgy of his own, which nearly resembled the Romish breviary, and, particularly in the communion service, was wholly founded on the mass-book. This most objectionable service-book Charles commanded to be used in all the Scottish churches. Every minister was enjoined to procure two copies under pain of deprivation, and an order was issued by the king in council that it should be read in all the churches. The day on which this Anglo-popish liturgy was first to be brought into use was the 23d July 1637, a day long to be remembered as the first outbreak of a religious commotion which agitated Scotland for a long period. The scene which took place in Edinburgh on that fatal day is thus described by Dr. McCrie: "On the morning of this Sabbath, one Henderson, a reader in the High Church of St. Giles, who was a great favourite with the people, read the usual prayers about eight o'clock; and when he had ended, he said, with tears in his eyes, 'Adieu, good people, for I think this is the last time of my reading prayers in this place.' The dean of Edinburgh was appointed to perform the service, after the form of the obnoxious liturgy. An immense crowd, attracted by curiosity, had assembled. At the stated hour, the dean was seen issuing out of the vestry, clad in his surplice, and passed through the crowd to the reading-desk, the people gazing as they would at a show. No sooner, however, had he begun to read, than his voice was drowned in a tumultuous shout, chiefly from persons of the lower classes, denouncing the innovation. An old woman, named Janet Geddes, who kept a green-stall in the High Street, no longer able to conceal her indignation, cried out 'Villain, dost thou say mass at my lug!' and, with these words, launched at the dean's head the stool on which she had been sitting. Others followed her example, and the confusion soon became universal. The service was interrupted, and the women, whose zeal on this occasion was most

conspicuous, rushed to the desk in wild disorder. The dean threw off his surplice and fled, to avoid being torn in pieces. The bishop of Edinburgh then ascended the pulpit, and endeavoured to allay the ferment; but his address only inflamed them the more. He was answered by a volley of sticks, stones, and other missiles, with cries of 'A Pope! a Pope!—Antichrist!—pull him down!—stone him!' and on returning in his coach, had he not been protected by the magistrates, he might have fallen a victim to the fury of the mob—a martyr to the new liturgy!"

Alarmed at the critical aspect which affairs had assumed, not only in the metropolis, but throughout the whole of Scotland, a number of noblemen and gentlemen hastily forwarded an earnest supplication to the king for the suppression of the service-book. This, however, he positively refused, and issued a new proclamation commanding implicit submission to the canons, and immediate reception of the service-book. The suppliants, as they called themselves, finding that all their entreaties and remonstrances were treated with disdain, proceeded in a body to Stirling, and there lodged a solemn protest against the royal proclamation, with the Scottish privy council, which met at Stirling. The utmost distraction prevailed, and it was extensively felt that in the present state of the church and country, the time was peculiarly appropriate for a renewal of the National Covenant, with such additions and modifications as the circumstances seemed to require. The solemn transaction, accordingly, took place in the Greyfriars' church at Edinburgh, on the 1st of March 1638. Charles and his Scottish subjects were now completely at variance. The Covenant became the watchword. Men of all classes applied for permission to subscribe their names to the holy bond, and though threats and intimidations were used in many cases to deter the people from signing, some wrote their names to the document with their own blood. Some of the most eminent of the Scottish nobles enthusiastically espoused the cause of the Covenant, and the Covenanters, as they came to be called, became a powerful body, animated with holy zeal in defence of the Reformed Presbyterian Church of Scotland. Charles now saw that he had roused a spirit which it would be difficult for him to lay. At first he craftily assumed an apparently conciliatory aspect, sending the Marquis of Hamilton as his Commissioner to Scotland, with strict injunctions, by kindness and courtesy, to endeavour to prevail upon the Scots to renounce the Covenant which they had so solemnly sworn. Such measures were of course utterly fruitless. But with that duplicity which formed a prominent feature of his character, Charles was in the meantime secretly planning and making preparations for an invasion of Scotland. Finding that Hamilton, though aided by the bishops, could neither weaken nor divide the firm phalanx of the Covenanters, the king saw that it was abso-

lutely necessary to make some concessions to the wishes of the Scottish people. He summoned, accordingly, a free General Assembly, to meet at Glasgow, and appointed the Marquis of Hamilton to attend as the royal commissioner. This remarkable Assembly met on the 21st November 1638, with Alexander Henderson in the Moderator's chair. The instructions of the king to his commissioner were, that he should use all his endeavours to excite jealousy between the clerical and lay members, and failing in this, he was to protest against the whole proceedings, and by no means to allow the bishops to be censured. The conduct of this memorable Assembly was characterized by the utmost decorum and dignity. Hamilton exerted himself to accomplish the royal will, and to prevent the censure of the bishops. All his efforts were unavailing, and perceiving that the members were determined to proceed to the business for which they had met, he rose, and in the name of the king, as the head of the church, dissolved the Assembly. Such an event as this had been anticipated, and a solemn protestation had been previously drawn up, which was read as the commissioner was in the act of retiring, and after a suitable address from the Moderator, followed by similar addresses from some of the other members, the Assembly proceeded to business. Their first act was to declare null and void the six so-called Assemblies, which had been held from the time that James ascended the throne of England, including the Assemblies from 1606 to 1618. This part of the proceedings was followed by another equally important, the censure of the Scottish bishops, whom they charged with various delinquencies. On that occasion the Moderator, in the name of the Lord Jesus Christ, pronounced sentence of excommunication upon two archbishops and six bishops, of deposition upon four, and of suspension upon two. Thus was Episcopacy abolished in Scotland, and the national Presbyterian Church once more set free from the thralldom in which for many years it had been held. Well may the Assembly of 1638 be regarded, to use the language of Dr. M'Crie, "as one of the noblest efforts ever made by the church to assert her intrinsic independence, and the sole headship of our Lord Jesus Christ."

The determination with which the Glasgow Assembly had acted, roused the indignation of Charles, and sensitively jealous of the royal prerogative, he resolved to commence hostilities without delay. Scotland rose as one man, and preparations were immediately made to encounter the king's army, which was on its way to attempt the subjugation of the rebellious Scots. A large force was levied, which was put under the command of General Leslie, and all the fortified places in Scotland were occupied by the Covenanters, who, to show that this war was forced upon them, and not engaged in from choice, published a vindication of their conduct in taking up arms.

The threatened invasion at length took place. A fleet of twenty-eight ships of war, carrying from five to six thousand English troops, made its appearance in the Firth of Forth. Not a soldier, however, was allowed to land, but Hamilton, who accompanied the fleet, judged it most expedient that it should retire as quickly as possible. Part of the English forces had been routed at Kelso, with the loss of three hundred men. Baillie, who was with the Scots army when encamped at Dunse Law, gives the following lively description of a regiment of the Covenanters: "Our regiment lay on the sides of the hill almost round about. Every company had, fleeing at the captain's tent door, a brave new colour, stamped with the Scottish arms, and this motto, *For Christ's Crown and Covenant*, in golden letters. Our soldiers were all lusty and full of courage; the most of them stout young plowmen; great cheerfulness in the face of all. They were clothed in olive or grey plaiden, with bonnets having knots of blue ribands. The captains, who were barons or country gentlemen, were distinguished by blue ribands worn scarf-wise across the body. None of our gentlemen were any thing the worse of lying some weeks together in their cloaks and boots on the ground. Our meanest soldiers were always served in wheat bread, and a groat would have got them a lamb-leg, which was a dainty world to the most of them. We were much obliged to the town of Edinburgh for money: Mr. Harry Pollok, by his sermons, moved them to shake out their purses. Every one encouraged another. The sight of the nobles and their beloved pastors daily raised their hearts. The good sermons and prayers, morning and evening, under the roof of heaven, to which their drums did call them instead of bells, also Leslie's skill, prudence, and fortune, made them as resolute for battle as could be wished. We feared that emulation among our nobles might have done harm; but such was the wisdom and authority of that *old little crooked soldier* (General Leslie), that all, with an incredible submission, gave over themselves to be guided by him, as if he had been the great Solymán. Had you lent your ear in the morning, and especially at even, and heard in the tents the sound of some singing psalms, some praying, and some reading the Scripture, ye would have been refreshed. True, there was swearing and cursing and brawling in some quarters, whereat we were grieved; but we hoped, if our camp had been a little settled, to have gotten some way for these misorders. For myself I never found myself in better temper than I was all that time till my head was again homeward; for I was as a man who had taken my leave from the world, and was resolved to die in that service, without return."

Though Charles was at great pains to represent the Covenanters as a set of lawless rebels, they felt and constantly proclaimed that the war in which they were engaged was essentially a religious war. Animated by a noble zeal in behalf of the rights of

conscience and of truth, they made a determined stand against the English invaders, and Charles, discouraged by the ill success of his own forces, was compelled to propose a negotiation for peace, whereupon a treaty was signed on both sides, though somewhat general and vague in its nature. The fact seemed to be that the king had no intention at heart to abide by his engagements. Some suspicion of this kind seems to have been entertained by the Covenanters, who, while they disbanded their soldiers, still kept their officers in pay, and ready for actual service. Carrying on his crafty schemes, Charles sanctioned a meeting of the General Assembly to be held at Edinburgh in August 1639. The Earl of Traquair was appointed to attend as King's Commissioner, and in obedience to his master's instructions, he endeavoured to prevail upon the members to declare all that was done against the bishops at the Glasgow Assembly null and void. Finding that the Assembly remained firm, he changed his tactics, and professed to concede all the demands of the Covenanters, assuring them that he would do his utmost to get the parliament to ratify the abolition of Episcopacy in Scotland, and of all the innovations which had been condemned by the Glasgow Assembly. The artifice was but too successful. The Covenanters imagined in their simplicity that the king had relented, and was now about to restore peace to their troubled church and people. Still further to quiet the suspicions of the Presbyterians, both the Commissioner and the Scottish privy council gave their sanction with apparent readiness to the National Covenant, in the form in which it had been signed the preceding year, and on this understanding it was ordered to be subscribed by all classes throughout the land.

Charles professed to feel indignant at the conduct of his Commissioner, who, he alleged, had exceeded his instructions in agreeing to the abolition of Prelacy, and the renewal of the Covenant. The expectations of the Covenanters were accordingly doomed to bitter disappointment, and when the Scottish Parliament met to ratify the acts of the recent Assembly, it was prorogued by royal mandate, till June of the following year. And when the members of parliament sent the Earl of Loudoun, with other deputies, to London, to remonstrate with the king on such an arbitrary proceeding, Loudoun was sent to the Tower, accused of high treason, and it is said, would have been privately murdered had not the Marquis of Hamilton pointed out the danger of such a step. The infatuated monarch, undeterred by the misfortunes which had attended his former attempted invasion of Scotland, planned another expedition of a similar kind. The Covenanters, however, no sooner received intelligence of the royal design, than, without waiting for the approach of the English army, they crossed the borders, and entered England, encountering and defeating the enemy in a decisive engagement. The success which they had once

more gained led to the formation of another treaty.

A civil war now broke out in England, Charles having quarrelled with the parliament. The Scots used every effort to reconcile the two contending parties to each other, but all their attempts having proved ineffectual, they joined the parliament in defending the liberties of the country against a rash and hot-headed monarch. In 1643 the Solemn League and Covenant was formed, uniting in a bond of peace and amity the three kingdoms of England, Scotland, and Ireland. (See COVENANT, SOLEMN LEAGUE AND). The same year was convened the famous WESTMINSTER ASSEMBLY (which see), in which, after a debate of thirty days, the divine right of Presbytery was carried by an overwhelming majority. Several commissioners from Scotland attended, and took an active part in the deliberations of this body. To the labours of the Westminster Assembly are due the Confession of Faith, and the Larger and Shorter Catechisms, which form the recognized standards of all the Presbyterian Churches, both in Britain and America. From the sitting of that body, indeed, onward until the Restoration, Presbytery was the established form of religion, not only in Scotland, but also in England and Ireland. In the course of the civil war, sects of different kinds, and bearing a variety of names, arose in England, and the whole country was distracted with religious contentions in a thousand different forms. But amid all this endless variety of sentiment, it was only with the Papists and the Prelatists that the Scots Presbyterians were called to contend. The sectaries, however, joined with the Independents in opposing the Presbyterians, chiefly on the question of toleration, and ultimately the covenanted cause was entirely overthrown in England.

One of the most violent opponents of the Covenanters in Scotland was Montrose, who, though at an earlier period one of the keenest supporters of the Covenant, deserted the standard of the Scottish Presbyterians, and became an active and enthusiastic leader of the Royalist army. Taking advantage of the absence of the main body of the Covenanters' forces, which were engaged in England under General Leslie, Montrose attacked a detachment in the neighbourhood of Perth, and gained an easy victory. He now advanced northward, taking possession first of Perth, then of Aberdeen, giving up the inhabitants to cruelty, rapine, and the sword. He now penetrated into Argyleshire, carrying destruction and devastation before him, burning the houses and the corn, killing the cattle, and massacring in cold blood all the males that were fit to bear arms.

Scotland was at this period in a most miserable condition. To war were added its frequent attendants, famine and pestilence. The whole country was in a state of alarm, almost bordering on despair. The Covenanters gave themselves to prayer and fasting,

and their hearts were speedily released from painful anxiety, by the welcome intelligence that the king's forces had been defeated by General Leslie and his troops at Naseby in England. The regular body of the Covenanters' army being now set free, returned to Scotland, and succeeded in routing the Marquis of Montrose at Philiphaugh, near Selkirk.

In the spring of 1646, an event occurred which perplexed the Covenanters not a little. They had taken part with the English Parliament against Charles, but to their astonishment the king, after his defeat by Cromwell, made his appearance in the midst of the Scots army, throwing himself upon their sympathy and protection. They were thrown into complete embarrassment. They treated the monarch with the respect which was due to his rank, and readily engaged to support him, provided he would dismiss his evil counsellors, and sign the Solemn League. These conditions they implored him to accept, but in vain. The king declared that he would rather die than break his coronation oath, which, as he alleged, bound him to support the English Church and all its ceremonies. He professed his willingness to consent to the establishment of Presbytery in Scotland, but the Scots knew well that he was secretly bent on destroying the cause of the Reformation in England. What then was to be done with Charles now that he was in the hands of the Covenanters? Were they to give him up unconditionally into the hands of the Parliament party, as the English wished, or were they to stipulate as the condition of his being surrendered, that he should be allowed to return to some one of his royal palaces with honour, safety, and freedom? Months were spent in negotiations on the subject, and at length the person of the king was confided to the hands of the English, on the express understanding that there should be "no harm, prejudice, injury, or violence done to his royal person." Yet in three years from the date of his surrender he was tried, condemned, and beheaded.

On the day after the execution of Charles I. was known at Edinburgh, his son, Charles II., was proclaimed king at the public Cross by the Committee of Estates, with this proviso, however, that "before being admitted to the exercise of his royal power, he shall give satisfaction to this kingdom in the things that concern the security of religion, according to the National Covenant, and the Solemn League and Covenant." This stipulation was laid before Charles at the Hague. But at first he refused to accede to it. In the following year, however, the Covenanters were more successful, and setting sail along with the commissioners, he reached the shores of Scotland on the 23d of June 1650. Before landing, he consented to subscribe the Covenant, and accordingly the test was administered. On the August following, this profligate monarch repeated an engagement to support the Covenant. All the while he was secretly plotting the subver-

sion not only of the Presbyterian, but even of the Protestant faith and worship.

The arrival of the new monarch was hailed by all classes of the Scottish people, but their joy was suddenly interrupted by the arrival of Cromwell with a large army, who defeated the Covenanters at Dunbar, when no fewer than three thousand of the Scots fell on the field of battle. Charles, who at heart hated the adherents of the Covenant, was by no means dissatisfied with the defeat which they had sustained. In the midst of the distractions which agitated the country, the monarch was crowned at Scone on the 1st January 1651, and at the close of Divine service the National Covenant and the Solemn League and Covenant were produced and read, and the king solemnly swore them. He also took oath to support and defend the Church of Scotland. The imposing ceremonial, however, did not succeed in removing the suspicion which many of the Covenanters entertained, that Charles was simply acting a part to deceive his Scottish subjects. One of his first steps, and one which showed his insincerity, was to get himself surrounded in his court by the enemies of the Reformation. By their advice he took an expedition into England, and his army being defeated at Worcester, he left his kingdom to the mercy of Cromwell, and took refuge in France.

The restoration of Charles to his throne, which took place in 1660, was a calamitous event for the Scottish Covenanters. No sooner did he find himself once more in the seat of government than he directed his efforts towards the subversion of the civil and religious liberties of Scotland. To accomplish this object his first step was to get the Parliament to pass an act recognizing the royal supremacy in all matters temporal and spiritual, a principle which he caused to be formally embodied in the Oath of Allegiance. This act was opposed to the conscientious views of a large body of the ministers and members of the Church of Scotland, who had always contended for the sole headship of Christ. "At last," says Dr. Mc'Crie, "tired of annulling acts of Parliament passed during the previous period of reformation, the Scottish counsellors of Charles, in the same year, passed a sweeping measure, annulling the Parliaments themselves. By this measure, which was called the Act Rescissory, all the proceedings for reformation between 1638 and 1650 were declared rebellious and treasonable; the National Covenant and Solemn League were condemned as unlawful oaths; the Glasgow Assembly of 1638 denounced as an unlawful and seditious meeting; and the ordering of the government of the church was declared to be an inherent right of the Crown. In short, all that had been done for the reformation of the church, during the second reforming period, was by this act completely annulled."

Not contented with procuring legal enactments hostile to the cause of God and the Covenants, Charles entered upon the work of persecution, put-

ting to death some of the leading noblemen who had cast in their lot with the Covenanters. The first victim was the Marquis of Argyle, one of the most distinguished Christian and patriotic noblemen of whom Scotland can boast. He had long taken a leading part in supporting the cause of the Covenants; and by the sagacity of his counsels, as well as by the purity of his principles and the ardour of his zeal, he was one of the most effective agents in carrying forward the work of the second Reformation. Argyle was followed to the scaffold by James Guthrie of Stirling, one of the most active high-principled and devoted ministers of his time. These acts of cruelty, which were perpetrated with the royal sanction, were designed to intimidate the friends of the Covenants, and thus to facilitate the re-establishment of Episcopacy in Scotland. This was forthwith done on the simple fiat of Charles. A royal proclamation was issued restoring the bishops, prohibiting all meetings of synods and assemblies, and forbidding the ministers to preach against the change on pain of imprisonment. To this despotic act of the king the country submitted with far more readiness than was anticipated. Prelacy was re-introduced into the Scottish church; diocesan courts were established, in which the bishops ruled with a high hand; the covenants were declared to be illegal, and not only renounced by many, but in some places publicly burnt. Nay, to secure the authority of the bishops, which not a few of the ministers were disposed to disown, an act of Parliament was passed depriving all those ministers of their charges who had been admitted since 1649, when patronage was abolished, unless they obtained a presentation from the lawful patron and collation from the bishop of the diocese before the 1st of November. The consequence was, that nearly four hundred ministers chose rather to be ejected from their parishes than to comply with the severe requirements of the act. Thus, in one day, were almost the whole of the west, and a great part of the south, of Scotland, deprived of their pastors. This measure was one of the most effectual which could have been devised to rouse the indignation of the people against the bishops, and excite a rooted hatred of prelacy. Nor were these feelings abated, but, on the contrary, they were rendered much more intense by the careless manner in which the vacant charges were filled, the new ministers being weak and worthless.

The iron heel of the oppressor was now fairly planted upon the neck of enslaved and degraded Scotland. Darkness covered the land, and the hearts of the godly began to fail and be discouraged. But still there were some faithful men who boldly lifted their voices against the defections of the times, and the tyranny of the ruling powers. Persecution was again commenced against these friends of the covenant. Many of the ministers were thrown into prison, and others could only find safety in flight. In 1663 the people commenced holding field-meet-

tings or conventicles, as they were called by their enemies, at which, in some solitary sequestered spot, they secretly but eagerly received the Word of Life from the mouths of their beloved pastors. On these occasions multitudes assembled from all quarters to worship God as their consciences dictated, while the churches of the curates were almost wholly deserted. This enraged the bishops, who forthwith procured an act declaring that all who preached without their permission should be punished as seditious persons, and at the same time enforcing the attendance of the people on their parish churches under heavy penalties. This was the commencement of a series of oppressive measures which set all Scotland once more in a flame. The military were employed in hunting down the Covenanters with the most fierce and unrelenting cruelty. The soldiers scoured the country, particularly in the west and south, subjecting the unoffending peasantry to the most intolerable oppressions. Long and patiently was this cruel treatment endured. At length, however, the Covenanters rose in the west, and renewing the covenant, solemnly pledged themselves to its defence. Now commenced a bloody and protracted war, in which the followers of Cargill fought manfully in defence of their country's civil and religious liberties. Few in number though they were, and feeble in physical power compared with their enemies, they fought and fell in the cause of truth and righteousness. The firmness and unflinching determination of the persecuted remnant exasperated their enemies beyond all measure; and while the emissaries of Charles inflicted cruel tortures on the most obscure individuals who were bold enough to avow their attachment to the covenant, nobles even of the highest rank did not escape their resentment.

Severity seemed to have no effect in diminishing the zeal of the Covenanters. The king perceiving this, tried conciliatory measures, issuing in 1669 an Act of Indulgence granting relief on certain conditions to those who could not conscientiously conform to Episcopacy. This had the effect of dividing the ranks of the Presbyterian ministers, some being persuaded to avail themselves of this opportunity of resuming their pastoral labours, a step which only led to a more bitter persecution of those brethren who refused to accept of the Indulgence. Attempts were also made, in which Archbishop Leighton took an active part, to unite the Presbyterians and Episcopalians, but these were wholly unsuccessful. The field meetings were now more numerous than ever, and the Lord's Supper was often administered in the open air. Mr. Blackader mentions that on one occasion of this kind there were sixteen tables in all, so that about 3,200 communicated that day. These field-meetings the enemy were anxious to put down, and to oppress still more those who attended them, all such persons were not only subjected to severe penalties, but a heavy tax, called the cess, was imposed upon them expressly for the purpose

of maintaining the army which was employed in hunting them down. Yet the greater part of the Covenanters submitted to pay, contenting themselves with protesting against the use to which the money was put. Such oppressive exactions only increased the number of those who attended the field-conventicles. Charles and the enemies of the covenants became all the more enraged. Claverhouse and his dragoons were despatched to the west of Scotland, and the battles of Drumclog and Bothwell Bridge showed the courage and unflinching determination which the Covenanters maintained against those whom they conscientiously regarded as the enemies of Christ and his cause in Scotland.

One party of the Covenanters, headed by Cargill and Cameron, adopted extreme opinions, which separated them from their brethren. They maintained that Charles had forfeited all right to the civil obedience of his subjects by violating the oath which he had taken at his coronation; and that all the friends of true religion, and the supporters of the covenanted work of reformation, were fully warranted in taking up arms against a royal traitor and persecutor. These principles were openly avowed by the Society people or Cameronians, as they were called after Richard Cameron, one of their leaders, and the profession of such sentiments roused the government to acts of greater cruelty and oppression. Though the great mass of the Covenanters vindicated their appearance in arms on very different grounds, and entertained no design to overturn the throne, but only to reduce its prerogatives within reasonable limits, yet their determined resistance to the Erastian interference of the king with the sole Headship of Christ over his church, brought down upon them the merciless vengeance of a tyrannical government. Many of the best and bravest of the Covenanters were persecuted even to the death, calmly yielding their lives in the cause of Christ and the covenants.

At length, in the beginning of the year 1685, Charles II. died, and the Covenanters might now have expected to enjoy a respite from the fierce persecutions with which for a long time they had been visited. A few months, however, had only elapsed, when James VII., who succeeded his brother Charles, declared it to be his determination to extirpate Presbyterianism from the land. Against this popish and arbitrary monarch, the extreme or Cameronian party issued a solemn declaration. A few days before the publication of this document, the Earl of Argyle, with the consent of a number of exiled noblemen, set sail for Scotland with an expedition, intending, if possible, to overturn the government of James. It was fully expected by the earl and his adherents, that their enterprise would be gladly hailed by the Covenanters. In this, however, they were disappointed. Mr. Renwick, in the name of the party, declined all interference, chiefly on the ground that the expedition "was not con-

certed according to the ancient plea of the Scottish Covenanters, in defence of our reformation expressly according to our Covenants, National and Solemn League." The persecuted remnant in Scotland still continued to maintain their ground on their own principles, and in their own way. Instead of diminishing, they were every day on the increase; and it soon became apparent to the Council, that unless decisive steps were taken, they would become a very powerful body. The most strenuous efforts, accordingly, were made to crush the good cause, and, as one of the most effectual means of doing so, the military not merely dragged to prison, or cruelly murdered, all the Covenanters who fell in their way, but they redoubled their exertions to secure the person of Mr. Renwick, whom they considered as the leader of the party. Still he and his followers assembled, as often as they conveniently could, for the worship of the God of their fathers. And not only so, but they held stated meetings to concert measures for their own defence. At one of these meetings a paper was drawn up, entitled the 'Informatory Vindication,' which having been revised by Mr. Renwick, was printed in Holland, and circulated throughout the kingdom. In that paper they avowed it to be their determination to maintain and contend for the principles of the Reformation. A declaration of this nature only enraged the government the more against them. James, accordingly, under the mask of tolerating "moderate" Presbyterians, issued three different proclamations, threatening vengeance against the more resolute of the party. Some individuals, not being aware of the hidden purpose which the crafty monarch had in view, to support Popery, accepted the indulgence held out to them. Mr. Renwick and his adherents, however, decidedly refused to avail themselves of the offer made, declaring that "nothing can be more vile than when the true religion is tolerated under the notion of a crime, and when the exercise of it is allowed only under heavy restrictions." At the early age of twenty-six, this faithful servant of God, one of the most upright and consistent ministers of the period, was apprehended, tried for treason, and sentenced to be executed in the Grassmarket, Edinburgh. "I am this day to lay down my life," he said at the place of execution, "for these three things: *First*, For disowning the usurpation and tyranny of James, Duke of York. *Second*, For preaching that it was unlawful to pay the cess expressly exacted for bearing down the gospel. *Third*, For teaching that it was lawful for people to carry arms in defence of their meetings for their persecuted gospel ordinances. I think a testimony for these is worth many lives; and if I had ten thousand I would think it little enough to lay them all down for the same." Renwick met death at the hands of his persecutors with a heroism and unflinching fortitude worthy of the last of that noble band of martyrs who sealed with their blood their

